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THE RAINBOW:

A Magazine of Christian Literature,

WITH SPECIAL REFERENCE TO THE

REVEALED FUTURE OF THE CHURCH AND THE WORLD.

VOLUME IV.

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THE RAINBOW:

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JANUARY 1, 1867.

THE JUBILEE OF JUBILEES.

SOME time ago an article appeared in the RAINBOW, mentioning what was said by me on a former occasion—*videlicet*—That in November, 1866, a JUBILEE of JUBILEES would have expired since the Decree of Cyrus for the Restoration of the Jews. This is actually the case—the period being exactly forty-nine times forty-nine years. It might, therefore, be expected that something remarkable would occur, in reference to the JEWS in or about November, 1866. At least, such a thing might have been imagined if not expected. November has arrived—and our expectations have in a great degree been fulfilled. There is a Jewish periodical called the *Scattered Nation*. It appears monthly; and in its November number there is a very full description of the efforts which are about to be made—first, for the rebuilding of the TEMPLE, and, secondly, for the restoration of the Jewish RITUAL. These efforts are to be made upon a very large scale, extending to all the principal cities of Europe, and including addresses to the Queen, to Parliament, the Pope, the Greek Patriarch, &c., &c., all for the rebuilding of the Temple, and the revival of the Jewish Rites. This announcement appears for the first time in November, 1866; and, moreover, it speaks of these efforts, NOT as things already in progress, but as things which are to date their *commencement* from this month of November, 1866. For it is evident that a *prospectus* is a *commencement*. It is at least worth while to take notice of this. The concurrence of the Jubilee of Jubilees with the first formal and avowed scheme for the rebuilding of the Temple, is a circumstance which might fix the attention of the most careless looker-on. Such a scheme is manifestly the beginning of the end, and though it is no more than a beginning, yet we all know, from the book of Ezra, that even the decree of Cyrus

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itself was no more than a beginning, and by no means the last step. Let us, therefore, not despise the "day of small things," or overlook the Jubilee of Jubilees; for certain it is that forty-nine times forty-nine make a Jubilee of Jubilees, the fiftieth year being the Jubilee itself. And this forty-nine times forty-nine make the exact interval between Cyrus and November, 1866.

And can we be blind to the signs of this present day? It is announced from Paris that every one, high or low, in that great centre of politics, expects that the exhibition of next year will be followed by the most momentous war of the century. In the *Times* newspaper we find the following words—"Thinking men are looking with anxiety upon the heavy clouds that are gathering on the political horizon, and cannot conceal from themselves, that in the autumn of next year, or the spring of 1868, a *fearful hurricane* of war will break over Europe, and possibly extend to America. When the storm breaks, and it will assuredly break soon, are we certain that WE shall not be involved?" Some questions will probably arise which will force us to enter upon a tremendous struggle, or to sacrifice our national existence. Connect these anticipations with the movement among the JEWS, and all who are not blinded or hardened will be awakened by the contemplation of what is before us, and even at the very door. A dreadful struggle is at hand—more dreadful than even political men apprehend or can imagine; while at the same moment ISRAEL is coming forward on the scene! Is not this, indeed, the Time of the End? Has it not all the characteristics of the Last Prophetic Days? The position of the POPE being added to the rest, makes the picture complete as an exhibition of the last scenes of the present dispensation. May God give us all grace to watch and pray that we may be accounted worthy to escape all those things that are coming on the earth, and to stand (in glorified bodies) before the Son of Man! Every day that passes deepens the gloom of the horizon, and sways on the clouds slowly towards the zenith.

NOTE.—I may add that the Jubilee of Jubilees, supposing it to be a correct idea, would only refer to the Saved Remnant among the Jews, and not to ALL who shall return.

R. A. PURDON.

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THE DISPENSATION OF THE FULNESS OF TIMES.

BY THE REV. GEORGE LLOYD, DARLINGTON.

THE 10th verse of the first chapter of Ephesians reads thus:—"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; *even* in him." In the Greek, literally, that in the dispensation of the fulness of times He might head up in one all things in Christ (Bengel: that all might be brought under one head), both the things in the heavens and the things upon the earth in Him. Any one familiar with the sacred Scriptures must have noticed the various means or instrumentalities by which God has been pleased to deal with man from time to time. In the phraseology of Scripture they are called "dispensations" or "covenants." The two leading ones (the law and the gospel) are well known to all classes of Christians as complete and uniform; but, as a rule, the dispensations preceding the Mosaic, and those that are to succeed the present, do not appear to occupy the attention they deserve. In order, therefore, to understand, or the better to comprehend the order of the dispensations to come, we shall briefly define the past; premising that each dispensation had its own peculiar characteristics, and ended in man's failure in his part of the covenant.

The *first* dispensation was a very happy one, and, so far as man's personal responsibility was concerned, of easy accomplishment. It was the Adamic covenant between the Creator and his last best work. The terms were simple and easy: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. ii. 16, 17.) We learn from Eve some further particulars about this tree, and the command of God that encircled it: "Of the fruit of the tree *which is in the midst* of the garden, God hath said, Ye shall not eat of it, *neither shall ye touch it*, lest ye die." (Gen. iii. 3.)

Such was the simple state of the case respecting the command; and while Adam was faithful he enjoyed personal fellowship and communion with God to such an extent as to be familiar with "the voice of the Lord God walking in the garden." How long that holy state lasted we know not, but probably it was for some considerable time, from the fact of "every beast of the field and every fowl of the air" being brought "unto Adam to see what he would call them;" for, unless we endow Adam with one of the attributes of the Almighty, or some supernatural innate power of comprehending at first sight the

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natural character of each individual of "every living creature" brought before him, he could not so readily and so truly have described them as to give "names to all cattle, and to the fowl of the air, and to every beast of the field;" but he fell from his high and holy state; that dispensation of glory ended in sorrow and darkness.

The *second*, or antediluvian, dispensation extending from Adam's expulsion from the presence of God in the garden of Eden to Noah, "the eighth" from Adam; a period extending to 1656 years, and one of progressive evil, until "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was *only evil continually.*" This progressive run of evil was not permitted without testimony from God against it by the power of his Spirit. We see the resistance in individual cases, as that of Cain, who exclaimed that his punishment was more than he could bear; and of Lamech, who feared his punishment would be greater than that of Cain; and also of Enoch's public ministry, wherein he announced coming judgment "upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." But notwithstanding all these testimonies, they grew worse and worse; and "it repented the Lord that he had made man, and it grieved him at his heart;" and the Lord said, "my *spirit shall not always strive with man*, for that he also is flesh;" "I will destroy man whom I have created from the face of the earth;" and so the end of that period and that guilty race was "cut off with a flood."

The *third* was the patriarchial dispensation; or, the covenant of faith, commencing with Abraham and ending at the foot of Sinai. From the flood to Abraham we have no good thing to speak of, all appears to have sunk in idolatry, even to the family of Terah in Ur of the Chaldees. "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: *and they served other* gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed." (Jos. xxiv. 2, 3; see also Gen. xii. 1—5.) Abraham obeyed the voice of God, and walked through the length and breadth of it; but it was a walk by faith; for God "gave him none inheritance in it, no, not so much as to set his foot on." (Acts vii. 5.) "Moreover the Canaanite was then in the land." Abraham's faith in God was great, not only in the case of the inheritance, but in many other things. His faith enabled him to bridge over the expanse of the future, and see the day

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of Christ, and he saw it and "was glad." It enabled him to sojourn "in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." (Heb. xi. 9, 10.) But Abraham's faith was personal; faith is not hereditary, and except in the case of his immediate descendants, we can trace very little of this distinguishing characteristic of their fathers Abraham, Isaac, and Jacob. Natural depravity led to alienation from God, and consequent ignorance of God; so to meet them, and their spiritual need, God proclaimed from Sinai the *fourth* dispensation, that of the law, surrounded by an attractive ritual, ceremonies, sacrifices, and vestments as types—or as some one has aptly called them, *pictures* of good things to come. The law was the schoolmaster to lead them to Christ. But the Jews only kept the law by fits and starts; and in the end were cast out of their own land, their temple destroyed, and they themselves became a scoff and a byword over the whole world—as they are to this day—because they knew not the time of their visitation.

The *fifth* dispensation followed on the extinction of the fourth. We need not dwell on its peculiar character as a gathering out from the world to God a people peculiar to his name. How long is it to last, and how will it end? Shall it end like the others, in judgment or apostacy? or in righteousness and peace? Certainly, not the latter. So far from vital Christianity being on the increase, so far from holding its own in proportion to our increase of population, and consequent numerical discipleship, we are falling back. This is an undoubted fact, and candidly admitted by all ingenuous Christians. How long this dispensation is to last, we have no means of knowing, except from the signs of the times given us in the Word of God, which signs we are bound to watch and improve (see Matt. xxiv.); and "whoso readeth, let him understand." "Of that *day* and that *hour* knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father;" and the warning closely follows, "take ye heed, watch and pray; for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest, coming suddenly, he find you sleeping." (Mark xiii. 32—36.)

Now this warning to watch is to look for the coming of the Son of Man. The coming of the Son of Man synchronizes with the end of

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the age. (Matt. xxiv. 3.) The moral condition of the world at the coming of the Son of Man is so plainly marked by Christ and his apostles, that the wonder is, how any one could for a moment entertain the opinion that righteousness shall cover the earth as the waters cover the sea, as a state of peace to usher in the day of the Lord! Jesus asks a question in Luke xviii. 8, which, taken with the context, assumes a negative reply; *i.e.*, "Nevertheless when the Son of man cometh, shall he find *the* faith upon the earth" (*τὴν πίστιν ἐπὶ τῆς γῆς*). But in order that there may be no mistake upon the subject, He says in the previous chapter in Luke, "As (*καθὼς*) even as it was in the days of Noe, *so* (*οὕτως*) *shall it be also* in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise (in like manner) also as it was in the days of Lot; they did eat," &c., "even thus shall it be in the day when the Son of man is revealed." This is surely plain enough; but I will add one more passage in proof to close. (See 2 Tim. iii. 1—5.) "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." The meaning of this passage is simple enough; it needs no comment. At no period of the history of the world, or the Church, has it been so applicable as at the present time. The *profession* of Christianity being a part of the *beau monde* of the day—a *sine quâ non* to respectability—an importation of the world and its fashions into the Church, and, concurrently with it, an inordinate love of pleasure-hunting. These, and the other characteristics of "the last days" are visibly on the increase; and are signs and warnings (if there were none other) to the children of God that the coming of the Lord draweth nigh, and with it "the end of the age."

In concluding these remarks on the fifth dispensation, or age (*αἰών*), I would refer to a very significant passage in 1 Cor. x., where the apostle links the present *αἰών* with the past and the future. He refers to the judgments of God in the wilderness; and adds (verse 11), "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come" (*lit.* unto whom the ends of the ages are met). All the ages run up to this *αἰών*, and all the "times" running through this age meet their "fulness" in the *αἰών* to come.

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We now come to "the dispensation of the fulness of times;" being the *sixth* (I believe) in the order of events, dovetailed by Him who orders all things according to the good pleasure of his will. It is wrapped up in the future, but not so closely that we cannot describe some of its glorious outlines. The expression "fulness of times" is very different from, and must not be confounded with, that of Gal. iv. 4, "when the *fulness of the time* was come, God sent forth his Son, made of a woman, made under the law;" because the context defines it as a fact belonging to the *past*, and referring to the work of redemption; namely, "to redeem them that were under the law, that we might receive the adoption of sons;" whereas the "dispensation of the fulness of times" speaks of the *future*, when all things in the heavens and upon earth shall be headed up in Christ. It is hardly necessary to say that neither now nor in past ages has Christ been the head of all things, in the sense of the text.

We will now enumerate some of the "times" which are running up to, and shall have their completion or fulfilment in, that age which is called "the dispensation of the fulness of times."

I. "The *times* of the Gentiles," in which the supremacy of the Gentiles over the Jews exists. This domination is named by our blessed Lord in reference to the holy city: "Jerusalem shall be trodden down of the Gentiles until the *times* of the Gentiles be fulfilled." Coextensive with these times of the Gentiles is,—

II. The *times* of Israel's blindness: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in." (Rom. xi.) "The times of Israel's blindness" ends in the veil being taken away; "and so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." The "times of the Gentiles," synchronizes with this; their domination shall be broken by the stone cut out of the mountain without hands, "which smote the image," . . . . "then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; . . . . and the *stone that smote the image became a great mountain, and filled the whole earth*" (Dan. ii.); see also Dan. vii., where, under the vision of the fourth beast, the Gentile supremacy continues "*until* the Ancient of days came, and judgment was given to the saints of the most High; and the *time* came that the saints possessed the kingdom." The *times* of both these events receive their completion or "fulness," we see by the above passages, when they shall "see the Son of man coming in a cloud with power and great glory." (Luke xxi.)

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III. The *time* of creation's bondage; the creation was made subject to vanity, not willingly . . . . the whole creation groaneth and travaileth in pain together *until* now: but this will end, and creation shall be "delivered from the bondage of corruption into the liberty of the glory (Greek) of the children of God." (Rom. viii.)

IV. The *time* of Satan's rule as the "prince of this world," the "prince of the power of the air," the "god of this world," who as "a roaring lion goeth about seeking whom he may devour;" the deceiver, but in the *fulness of times* he shall be bound and "cast into the bottomless pit . . . . that he should deceive the nations no more *until the thousand years should be fulfilled.*" (Rev. xx.)

There are other "times" running on to the "fulness of times" besides these leading ones. The *time* of "misrule," ending by Christ taking his great power to reign; the *time* of the Church's "testimony" in the world, ending in judgment; the *time* of the Church's "suffering," ending with her marriage to the Lamb; but we need not dwell further. Suffice it that all are "headed up" in Christ and his times, as King of kings, and Lord of lords.

It is also revealed to us that even this sixth dispensation shall end unhappily for many. It is written (Rev. xx. 7.), "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. . . And I saw the dead, small and great, stand before God. . . And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death."

Seventh age—Eternal. "Behold, I make all things new." The holy Jerusalem, with the Lord God Almighty and the Lamb for a temple. "Alleluia: for the Lord God omnipotent reigneth!"

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CHARACTER AND OBJECT OF THE PERSONAL MILLENNIAL REIGN OF THE LORD JESUS AS SON OF MAN.

Section II.

THE JUDICIAL AND ECCLESIASTICAL ORGANIZATION FOR THE ADMINISTRATION OF THE GOVERNMENT.

BY GERSHOM.

THE subjects of the millennial kingdom will display the same characteristics that have marked the condition of the subjects of all kingdoms hitherto known, for the hearts of unregenerate men are, and will be ever the same, at enmity against God, and "not subject to his laws." Though Satan will have been bound in the bottomless pit for the thousand years of the reign of the divine David, so that he can no longer personally, nor by his diabolic agents, "go about" to deceive the nations, yet the principles on which he has been governing the minds of men for the very long period of his sway in the world, must exert a powerful influence, at any rate during the earlier years of the millennium.

This is apparent enough in the "evil thought" that will enter into the heart of Gog of the land of Magog, "Prince of Rosh (Russia), Meshech, and Tubal," who will gather together a vast army from Persia, Ethiopia, and Libya, for the purpose of possessing themselves of the land of Israel, and of the city of Jerusalem at the commencement of the millennium shortly after the quiet settlement of the tribes in their inheritance. A rich prize, indeed! the land in a state of unprecedented fertility and beauty, and the city renovated and enriched beyond all other cities the world has seen.

The iniquitous purposes of these lawless invaders is plainly declared to "go up to the land of *unwalled* villages," and bursting over the (apparently) unprotected country and people "like a storm," covering the land "like a cloud," will take counsel "once more" against "the Lord" in person for the purpose of "breaking the bands and casting away the cords" of his government. But, as in the case of the hosts previously marshalled under the Antichrist, "the Lord shall have them in derision," and display the impotence of the mightiest effort and counsel of man; He "will speak unto them in his wrath." (Ps. ii. 1—5.) He will permit these God-defying legions to be gathered "upon the mountains of Israel," when He will call for a sword against them, and plead with them with pestilence and blood. He will rain upon Gog and upon his bands "an overflowing rain, and great hailstones, fire, and brimstone."

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The greater part of the civilized nations of Roman Europe will have been engaged under the Antichristian Beast, and will have suffered with him. (Rev. xvii. 12—14; xix. 19—21.) These nations, which I have just mentioned as confederate with Gog, are for the most part in a semi-civilized state, whose lust for plunder and territorial aggrandizement is insatiable, whose governments are barbarous, and whose law is the power of gratifying their own will. It is over such nations and peoples that the government of the Heavenly King will be administered. Can we be astonished at the words which declare the severity of rule necessary to coerce such fierce antagonism to bow before the sceptre of the Son of Man, who, though constrained to "break" rebellious infidels "in pieces like a potter's vessel," will nevertheless "judge the people righteously," for "righteousness is the establishment of his throne," and He will execute it in accordance with his revealed word. (Psa. ii. 9; xcvi. 13; xcvii. 2.)

Thus the character of the government of the millennial world will be necessitated by its condition, and will be administered by Him "*who searcheth the hearts* of the children of men," the organization of which into its judicial and ecclesiastical departments will be in order to the completion of the eternal purpose of God for the redemption of men.

It must be borne in mind that during this dispensation the iniquity of nations has been permitted to run on and culminate in a great Antichristian head, in order to afford a proof of the utter depravity of human nature and the long forbearance of God. Such will not be the case in the millennium; there evil as it rises must be instantly crushed, for the peace of the kingdom must not be endangered, neither the propagation of the Gospel hindered.

The character of the government being determined, I will now consider the two departments of the administration—the judicial and ecclesiastical. The Spirit of Christ, in directing the mind of the Psalmist to write those heavenly compositions, has not only adapted them to the varieties of the spiritual necessities and feelings of the entire family of God, but has made them prophetic utterances of "things to come," and especially of that prominent theme of the Hebrew prophets, the king and the kingdom; like other Scriptures, too, they recount these things *in the order of their occurrence.* Of this one notable example is seen in Psalms xxii., xxiii., xxiv. The first is an exponent of the work of the cross; the second is indicative of the condition of the flock of God in the present dispensation, and the care of the Divine Shepherd over them whilst passing through the "valley of the shadow of death;" and the third clearly points to the millennial

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glory, the personal entrance of the Son of man as King into the royal capital of his earthly dominions. Another group is seen in Psalms xlii. —xlvii., commencing with the sorrows of Israel in the great tribulation, and ending with their deliverance at the personal advent of the King.

My more particular object in alluding to these psalms is to mark the prophetic position of Psalm xlv., as *thereby* illustrative of the character of the millennial government, and the members thereof. The King is first mentioned, riding forth in "his glory and majesty," triumphant over his enemies, and bringing his subjects to the obedience of his sceptre of "meekness and righteousness." With Him is associated "the Queen in gold of Ophir," the symbolic enrichment with the divine righteousness and glory of her royal Lord. In "the King's daughter," Israel is represented in her condition of regeneration as to her person, "all glorious within, her clothing of wrought gold;" and officially in her priestly "raiment" of worship and ministry. "The virgins, her companions," the honoured followers of the Lamb, are there, too, whose special service is about "The King's Palace."*

In the above tableau there are displayed the two distinct bodies, the Church and Israel, in union with the King, in order to their respective spheres of service, the former as the governmental body,† the latter as the ecclesiastical, or active priestly body.

Idleness is not a characteristic of the kingdom of heaven; the union of the redeemed with Jesus, the Divine Sovereign of the universe, is not for the passive enjoyment of heavenly blessings and spiritually refined beatitudes in connection with his most precious and most glorious person, *apart* from active employment for the accomplishment of the fuller purposes of God, for which the minds, intelligences,

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* In the work from which these extracts are made this body of "virgins" is minutely described from Scripture. Suffice it here to say, they are the "virgins" of Rev. xiv. 4, Jewish saints specially honoured to be the personal attendants of the King of Israel in the kingdom. (See 2 Kings xi. 4—8.) The antitypical Phineases of Num. xv.

† There is no other *scriptural* way of accounting for "The Queen" in this marvellous picture. That it is a living body, the words "standing at the right hand" of the King declare. Besides, she is necessary here. The psalm is prophetic of the kingdom, and the King cannot be alone in the government under the circumstances of his promise to the Church. The Old Testament does not treat of the body of Christ, nor of the Lamb's wife, so there is no thought of that kind here, but of the King and the body associated with Him in its purely *governmental capacity*, for the expression of which "The Queen" is the most appropriate title. She is the Asenath of Joseph, associated with him in dominion, and *in the sustenance of the life of Gentiles!*

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faculties, and affections, will be amplified and divinely endowed. There will be work to be performed, special, holy, supremely utilitarian service, for each of the abovenamed bodies, and they are in the Scriptures shown to be united to Jesus, the Son of God, in his official capacity as Melchizedec, both Priest and King eternal. The apostle says that "we are his workmanship, created in Christ Jesus *unto*," or in order to, "*good works*, which God hath before ordained that we should walk in them," and that "the fruit" of those good works "should remain;" works which have relation not merely to present ministry, but future glory, where "joy shall be full." (Eph. ii. 10; John xv. 5, 11, 16.)

The Church, as the Body of Christ, of which He is the supreme Head, is united to Him for the purpose of the judicial administration of the government of the millennial world; "for judgment is given to the saints of the most High." (Dan. vii. 22; 1 Cor. vi. 2, 3; Rev. iii. 21, 22; Rev. ii. 26, 27.) Israel will be united to Him for the purpose of exercising the ecclesiastical functions of ministry to the nations who will be as yet unsaved.

The Church and Israel will exhibit, in their respective vocations in the kingdom, those evidences of the glory of God, of which they have so lamentably come short during the periods of their existence on earth. As a passive witness, the former will display a heavenly family, united by the one spiritual bond of peace and love; children of God in possession of their "inheritance in light." At the judgment seat of Christ, the members of his body will have received a *practical* lesson in judicial administration. They will have been awakened by an extreme tenderness of conscience to their failure as a corporate witness on earth, when gathered out of an evil and adulterous world, for the purpose of testifying against that evil, and thereby *judging it*. Not only will their failure generally be a subject of instruction, but each individual failing. By the amplified susceptibility of their minds, they will know that they were once called to be "servants to righteousness," in order to the attainment, as well as the manifestation of "holiness." (Rom. vi. 19—22.) They will remember that to this end they were exhorted to a practical acquaintance with their freedom from sin, to live in the world as not of it, and to mortify the flesh and natural spirit in the fear of God, and in view of his exceeding precious promises. (Rom. vi. 11; 2 Cor. vii. 1; 1 John ii. 15—17.) Now whilst this should have been their condition of service, *through faith* on earth, in order to bring forth "much fruit" to the glory of the Father of their Lord; it will be their *realised and actual* condition in their glorified bodies; and hence they will have attained

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to the highest degree of qualification for that holy and righteous service demanded of them in the kingdom.

Furthermore during the three and a half years of the dwelling of the Church in heaven, in the calm and peaceful serenity of the Father's house,* apart from, and above the wild sea of lawlessness on earth, and mad antagonism to God and his Son, the members thereof will have learned how the glory of God is promoted by the way in which He will have righteously dealt with the disobedient and defiant nations, who will have been "broken in pieces like a potter's vessel," and scattered like the chaff of the summer threshing floor. By such a patient and perfect training as this will the saints be able, not only to judge those who shall be heirs of salvation, by the same standard wherewith they will have been judged, but they will be fitted to coerce and punish the rebellious nations in order to the furtherance of the propagation of the Gospel by Israel. (Rev ii. 26, 27; Rev. xii. 5.) They will act in accord with the mind of the King of righteousness, through the power of the Holy Ghost manifesting in them the faculties and virtues of his life.

Israel the ecclesiastical body has been already fore-declared "a kingdom of priests, and a peculiar people" unto Jehovah Jesus. (Exod. xix. 6.) Prophetically promised in view of their future condition. We can also more clearly understand now why the ordinances of the priesthood and Levitical ministry were established in Israel; it was a part of the divine training for the exercise of the ministry of redemption in the kingdom, of which the Mosaic rites will be then acknowledged to have been the divine foundation.

Again, their dispersion amongst all nations of the world will be seen to have been another element in the national schooling; the peculiar characteristics and languages of all will be known to them, and thus a powerful means afforded of ministerial access. Moreover their own experience of idolatry, whether of false gods or mammon, and its terrific results, will enable Israel successfully, in the absence of Satanic influence, to deal with that mighty obstacle to the Gospel under the various deceptive forms which it is known to assume.

Here, then, are the two divinely organized and supremely qualified bodies, one with the Lord the Melchizedec sovereign, who will partake of his spirit, execute his will in judgment, and administer his blessings, in virtue of the powers with which they will be severally

* The question of the time and circumstances of the rapture of the Church in explanation of Rev. xii. is given in detail in the work from which these extracts are made. Hence a mere allusion to the fact here. These extracts are intended to be suggestive.

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invested; whilst He will in person control and govern them in their respective spheres of action. Every act of service will be performed "to the praise of the glory of his grace," whose government will be one of righteousness, equity, and peace, in order to the completion of the Divine Covenant of salvation. (Gen. xxii. 18; xxviii. 14; Isa. lx. 3—5.) The whole millennial atmosphere will resound with the heavenly echoes of that angelic hymn, that struck such joy and consolation into the hearts of the watchful shepherds of Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men." (Luke ii. 13, 14.)

Our third and last point for consideration will be the divine object contemplated by this organised instrumentality.

MORE ABOUT SPIRITUALISM.

By Rev. Richard Chester.

THE subject of Spiritualism has been very clearly, ably, and convincingly treated by Mr. Maude in two articles entitled "Spiritualism Prophetically Considered," which first appeared in the pages of the RAINBOW,* and were subsequently published in a separate form. We only recur to the subject because during the time which has elapsed since these articles were written, a further development of this appalling evil has taken place, and further, and if possible more unquestionable evidence as to its origin and character has thereby been afforded.

After the lengthened period during which supernatural agencies have ceased, at all events perceptibly, to disturb the ordinary course of nature's processes, or manifestly to interfere in the affairs of men, we are, most of us, very slow to admit their reappearance, or to yield credence to statements of occurrences for which, without such admission, we are unable to account. This is probably as it ought to be. Credulity and its offspring, Superstition, have ever been Satan's chosen and successful instruments for the corruption of true religion. Bad, however, as these are, there is an incredulity, and an infidelity born of it, which we solemnly believe to be incalculably worse. The person whom no amount of evidence will convince that anything supernatural has recently occurred, or can at present possibly occur—who is ready with a sneer, and a scoff, and a cry of "Humbug!" for everything that jars with his notions of what ought to be the ordinary course of affairs, can scarcely, with any degree of consistency, believe or maintain that anything supernatural has ever actually taken place. He is

* See "RAINBOW," vol. i., p. 394; vol. ii., p. 6.

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at all events precisely in the position of those of whom the Apostle Peter foretells, when he speaks of "scoffers, walking after their own lusts," who in the last days shall ask "where is the promise of his coming, for since the fathers fell asleep *all things continue as they were* from the beginning of the creation." (2 Peter iii. 3—4.) It must at the same time be admitted that the particular agency of which we are at present speaking, has come amongst us in a manner specially, and we are very sure designedly, calculated to quiet apprehension as to the existence of any supernatural or mischievous element or ingredient, connected, or intermingled therewith. It first assumed the form of what is called Mesmerism or Animal Magnetism—a power apparently existing in matter whereby bodies are capable of influencing one another—a power in some instances most successfully employed for the soothing of pain, and the cure of disease. In close connection with this appeared what is termed "Clairvoyance," in which the supernatural element was so stealthily introduced as to stimulate curiosity without awakening fear, and to admit of the possibility of accounting for some, although not for all of its phenomena, upon natural or scientific principles—while what could not be thus accounted for was, as regarded its mysteriousness, ascribed to ignorance upon our part of occult properties in nature, and of the power of science to render such available to man. Then came the so-called "very innocent" amusement of Table-turning—the great apparent improbability of the supernatural being in any way connected with what seemed so trifling, so all but childish in its character; together with Professor Faraday's (supposed) explanation of the perfectly natural causes by which the motion of the table was produced. There is such a thing, however, as getting the small end of the wedge in unawares. There is such a thing as spreading cautiously and invisibly the net which we have the highest authority for knowing would be spread in vain in "the sight of any bird."

We are now at all events called upon either to disbelieve or to account for reiterated statements, put forth in periodicals, pamphlets, newspapers both in Europe, America, and Australia, and authenticated by an amount of evidence fully equal to that upon which the most unquestioned facts of history, both sacred and profane, have been established; statements which go the length of affirming that there exists, and is rapidly extending throughout civilized society, both at home and abroad, "*a new religion*," consisting of the holding of intercourse by means of "mediums" with the spirits of the departed, numbering it is affirmed about 20,000,000 of adherents; a number which, it is moreover affirmed, is being augmented every day. This article owes its origin to a pamphlet entitled "Spiritualism unveiled, and shown to be the Work of Demons; an examination of its Origin, Morals, Doctrines, and Politics." By Miles Grant, editor of "The World's Crisis." Sold at the "Crisis" Office, 167, Hanover street, Boston. We altogether disagree with Mr. Grant as to his views concerning the intermediate state, and as to what demons really are. His testimony, however, as matter-of-fact proof of what spiritualism really is, is invaluable. He writes:—

"From a small beginning among the Fox girls, some seventeen

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years since, it has spread till it has become world-wide in its influence, numbering among its ardent supporters, many of the first men and women of both continents. Ministers, doctors, lawyers, judges, congress-men, governors, presidents, queens, kings, and emperors, of all religions, are bowing to its influence, and showing their sympathy with its teachings. No other system of religion ever made so great a progress in so short a time, or ever had a better prospect of bringing the whole world into its embrace. Its doors are open for Catholics and Protestants, infidels and atheists, the lewd and the virtuous, Mohammedans, Jews, and pagans, all are invited, all are welcome to this 'broad church.' Scores of ministers have left their churches to preach this 'new gospel of spiritualism,' as it is termed. Large numbers of church members have broken off their former religious associations, to mingle with those who teach the 'new religion,' and *very rarely* do they ever return to the Christian Church again." (Pp. 1, 2.)

That America is the great head-quarters of this movement, and that it has reached a height there far beyond what it has as yet attained to elsewhere, is unquestionable. But the extent to which it prevails, and is increasing in Paris, London, and in several of the larger towns in England, and on the Continent, is, we are credibly informed, such as no person not actually associating with those who practise it could possibly conceive.

Is it therefore a matter the existence and prevalence of which we can or ought to leave unnoticed or unquestioned? We turn to the Word of God for a reply, and if there be reason to believe that the Divine author of that Book has deemed spiritualism to be of sufficient importance to have made it the subject of express prediction eighteen hundred years before its actual appearance, it is surely all but impossible for us to give it too diligent heed. We read in 1 Tim. iv. 1, 2, the remarkable passage, of which Mr. Maude in his article upon the subject correctly gives the literal rendering as follows: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to deceiving spirits, and teachings of demons speaking lies in hypocrisy."

"According to this reading," he remarks, "the giving heed to deceiving spirits, and the 'speaking lies in hypocrisy' are not to be considered as separate counts in the indictment against these apostates of the latter times, but their sin consists rather in giving heed to 'demons speaking lies in hypocrisy.'" In order to satisfy themselves that such is the correct view of the passage our readers need only turn to the Greek, and there they will find that the "speaking lies" is in the genitive or possessive case, not in the nominative, and therefore agrees, not with the "some who shall depart from the faith," but with the "demons" to whose teachings they give heed. It is the "demons" who "speak lies in hypocrisy." It is not necessary to adduce any additional evidence to that so amply furnished by Mr. Maude to prove that these lying demons are not devils, but the spirits of dead men. His argument upon this subject we regard as conclusive against the view of Mr. Grant. Neither need we bring forward further proof (although Mr. Grant's book abounds in such) of the

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falsehood and hypocrisy which characterize the communications which are made by the spirits through the mediums in the practice of spiritualism. That supplied by Mr. Maude on both these points is sufficient to convince all but the wilfully incredulous. Our present object is rather to direct attention to the evidence so incontestibly afforded of the completion in modern spiritualism of the picture drawn by the inspired apostle, of the latter-day apostasy eighteen hundred years ago. We mean its completion in the two further, and most distinctive features then foreshown, and now developed, namely, "forbidding to marry, and commanding to abstain from meats." A slight reference to the former of these was all that Mr. Maude was enabled to make from the evidence to which he had then access. Of the latter it would appear that no evidence existed at the time at which he wrote. Probably it was not then at all developed. It would seem to be but imperfectly so as yet.

Here also it may be necessary to remind our readers, that the "forbidding to marry" is likewise in the genitive case, and therefore originates, as does also the "commanding to abstain from meats," with the "demons," or spirits of dead men, of whom the passage speaks. Let us now hear Mr. Grant upon this clause of the indictment. He writes thus:—

"Mr. T. L. Harris, a very intelligent Swedenborgian minister, who became a Spiritualist, and lectured in Europe, said, as reported in the London *Advertiser* '*The marriage vow imposes no obligation in the views of Spiritualists.* Husbands who had for years been so devotedly attached to their wives that they have said nothing in the world but death itself could part them, have abandoned their wives, and formed criminal connection with other females, because the spirits have told them that there was a greater Spiritualist affinity between these husbands and certain other women, than between them and their lawful wives.' (Pp. 36, 37.) Again, 'at the Rutland Reform Convention, Mrs. Julia Branch, of New York, as reported in the 'Banner of Light,' July 10th, 1858, said; 'I am aware that I have chosen almost a forbidden subject; forbidden from the fact that anyone who *can or dare look the marriage question in the face, candidly and openly denouncing the institution as the sole cause of woman's degradation and misery*, are objects of suspicion, of scorn, and opprobrious epithets.' (Pp. 40, 41.) Again, 'In a speech at the Spiritual Convention at Ravenna, Ohio, July 4 and 5, 1857, Mrs. Lewis said: 'To confine her love to one man was an abridgment of her rights. Although she had one husband in Cleveland, she considered herself married to the whole human race.' (Pp. 42, 43.) Again, 'It is reserved for this our day, under the inspiration of the spirit world, for a quiet, equable, retiring woman to rise up in the dignity of her womanhood, and declare in the face of her oppressors and a scowling world, *I will be free.*' (P. 43.) Still further, 'Hundreds of families have been broken up, and many affectionate wives deserted, by '*affinity-seeking*' husbands. Many once devoted wives have been seduced, and have left their husbands and tender helpless children to follow some 'higher attraction.' Many well-disposed but simple-minded girls have been deluded by 'affinity' notions, and led off by 'affinity-hunters,' to be deserted in a few months.' (P. 45.)"

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There are many much stronger expressions in the passages from which we have quoted, which from feelings of delicacy we forbear to transcribe. For further evidence upon this subject we must refer our readers to the book itself, as also for yet fuller proof than that supplied by Mr. Maude, that Spiritualism is indeed an utter and total apostasy from the Christian faith. Man is by the spirits affirmed to be his own judge. (P. 52.) He is also affirmed to be his own saviour. (P. 54.) The existence of a personal God (p. 57)—of the personal coming of Christ (p. 54)—and of the resurrection of the dead (p. 53), are all denied! We are further informed that it is the object of Spiritualism "to establish a new system of government;" viz., "a combination of the two elements of MONARCHY and REPUBLICANISM." (P. 70.) Let our readers note this in connection with the predicted rise out of the latter day apostasy of the last Antichrist, or "man of sin," and his subsequent position. (Dan. xi. 40—43; vii. 19—24; Rev. xvii. &c.) Thus far have we adduced the important testimony of Mr. Grant.

The New York correspondent of the *Morning Herald*, in September last, writes as follows:—"A most extraordinary convention is the National Convention of Spiritualists in session during the present week, at Providence, Rhode Island. The performances of the impostors and idiots now assembled at Providence would be provocative of mirth, if they did not by their wickedness excite absolute horror. The Spiritualists have never before so openly defied the laws of God and the usages of society. Such a gathering of atheists, infidels, and lechers was never before witnessed in the United States. Among the resolutions adopted are the following: 'Whereas, a large and intelligent portion of the people of this country have mentally and spiritually outgrown the forms, ceremonies, creeds, dogmas, fables, and superstitions of the Christian churches. Resolved, That we, as a religious organisation of Spiritualists and Reformers put forth the following declaration of objects and principles:—1. We discover no practical utility in any of the various ceremonies, rites, and formulas of any of the various churches; and, therefore, abandon all, and establish none, but leave each individual to follow the dictates of his or her conscience, believing that God cannot be informed, influenced, glorified, or praised by human or finite beings. 2. As reason and experience teach that our early education has a lasting effect on our lives and opinions, and is hard to eradicate by reason even when totally false; therefore, to be religious we should discountenance all sectarian teaching and Sunday-school discipline of children, which fills their young minds with religious error, and false ideas of God and nature, and lend our untiring efforts to build up such systems of liberal education as are taught and practised in the children's progressive Lyceum of the Spiritualists.' The convention has also 'resolved' that ANIMAL FOOD SHOULD NOT BE USED, that there shall be no punishment of murder by civil or military law, that no distinctions shall exist between men and women before the law, that 'sexual tyranny' shall cease, &c."

To this last paragraph we invite special attention as supplying the last needed link in the chain of evidence, and as indicating the full completion of the distinctive features of the apostasy as predicted by St. Paul in the "commanding to abstain from meats."

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We have seen it elsewhere stated that the assigned reason for this injunction is the refinement of the body, affirmed to be needful in order to become a spiritualistic medium.

Many thoughtful students and expositors of the prophetic word have expressed themselves long years as dissatisfied with the interpretation which indicated the Church of Rome as a complete fulfilment of this prophecy. They have admitted, one and all, that she has in several most essential particulars "departed from the faith." They have most of them regarded the forced, and most anti-scriptural celibacy of her clergy, and the utterly unscriptural character of the abstinence from particular sorts of food which she enjoins upon her members, as fully connecting her with this prediction, causing her to afford a primary but imperfect fulfilment of it, and to foreshadow a more perfect one to come. But so long as she retains in her creeds the fundamental doctrines of the Christian faith—so long as she exalts marriage into a sacrament, although prohibiting it to a certain class among her members—so long as she puts restriction upon the use of animal food only upon certain occasions, and for limited periods, they could not regard her as presenting a complete, exhaustive fulfilment of the prophecy. They, therefore, have expected that as the dispensation drew very near to its close, and the last personal Antichrist, or "man of sin" was immediately about to be revealed, some system directly demoniac and supernatural in its origin, and utterly anti-Christian in its character, and fulfilling each particular in the inspired prediction more literally and completely than the Church of Rome can be regarded as doing, should arise. With the evidence of what spiritualism actually is, as to origin, character, doctrines, and practices, as we have it fully before us, it is for us to determine whether such expectation is, or is not now being amply realised.

The testimony which we have brought before our readers, comes, be it remembered, from the head quarters of the movement. It has been published there, and has not been met by any counter-statement accusing it of falsehood, inaccuracy, or exaggeration. If then it be true, have we not in spiritualism as therein depicted one of the most awfully significant of the many tokens which are daily multiplying around us, that the "last days" of the "latter times" are indeed upon us? Have we not Satan himself thereby constrained against his will, to warn us that now, without a moment's delay, ere yet the "fountains of the great deep" of God's judgments upon the world of the ungodly "be broken up," is the time for those who are out of Christ, the ark of safety, to flee to Him for refuge from the coming wrath? that now is the time for God's people to be "ready"—to "lift up their heads"—to "stand with their loins girt about, and their lamps burning"—to "forsake not the assembling of themselves together, but to exhort one another, and so much the more as they see the day approaching"—to "take heed that they be not overcharged with surfeiting and drunkenness, and the cares of this life, and so that day should come upon them unawares"—to "watch and pray always that they may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man?"

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ANSWER TO MR. GRANT'S SECOND VOLUME.*

THE hour of battle is the testing time of fort, ship, and regiment. Mr. Grant has sent against us Millenarians, three men-of-war; and some think, we hear, that he has with his Armstrongs so pierced us through and through that we *ought* to sink, even if we *do* not. Perhaps *we* imagine that not one of our iron-clads has a single armour-plate broken. At all events we are very cheerful; and only wish a fair conflict, confident somehow that the truth is on our side, and will be soon more or less apparent. As our worthy editor cannot allow me sufficient space to meet the second volume in detail, I propose to consider the turning points of the contest.

First of all, I shall consider the SENSE in which our Lord is spoken of as COMING: then the DESIGN of his advent: and then shall try whether we are driven out of our fortresses in Matt. xxiv., xxv., and 1 and 2 Thess. If we can beat off the attacks on these, the day is ours. And finally, I meet his OBJECTIONS to my previous papers in the RAINBOW on this point.

I. *In what sense, then, is our Lord said to come?* Hereon I lay down an axiom. *In every attempt to discover the meaning of a passage, the most usual, easiest, directest sense of the word in question is to be tried. Until that is found to make an absurd or impossible sense, no other is to be employed.*

Let us take the examples given by Mr. Grant:—

(1.) "Behold he *cometh* with clouds, and every eye shall see him." (Rev. i. 7.)

Here we say the coming is *personal*. That is the ordinary sense of the word 'come.' Jesus is to be an object of *sight*. That is proof positive. 'Ah, but,' says our friend, 'it is not the second coming of Christ according to your notions.' (P. 367.) Of that by-and-by.

(2.) "Hereafter ye shall *see* the Son of Man sitting on the right hand of power, and *coming* in the clouds of heaven." (Matt. xxvi. 64.)

Here again it is an object of sight presented even to men of unbelief. The ordinary signification of 'come' gives an excellent sense. It is then Jesus's *personal* coming.

(3.) "Lord remember me when thou *comest into* thy kingdom." (Luke xxiii. 42.)

Here we demur to the established version. It is not '*into*,' but '*in*.' This is "a sad mistake," as Dean Alford says; probably derived from the Latin Vulgate. In the other occurrence of the same phrase it is rightly rendered, 'coming *in* thy (or his) kingdom.' (Matt. xvi. 28.) "Coming *in* clouds," not "*into*." (Matt. xxvi. 64; Mark xiii. 26; xvi. 62; Luke xxi. 27. If then this be certain—and I feel sure no Greek scholar will deny the point—the old traditionary view on which

* "The End of All Things; or, the Coming and Kingdom of Christ." Second series. London: Darton and Co.

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our friend rests is exploded. (P. 401.) It is Christ's *second personal return to reign.*

4. "He that *cometh* after me is mightier than I." (Matt. iii. 11.) Now our friend denies that the personal sense is the genuine one here (p. 407). Why? Will it not give us an excellent meaning? 'Ah, but Jesus had come in the flesh thirty years ago!' What then! May he not come to minister to a part of earth never visited before, though he had come *to earth* thirty years ago? Did not Jesus appear in person to fulfil his ministry? Could not Paul say—"This is the third time *I am coming* to you"—(2 Cor. xiii. 1), because he had been born forty years (perhaps) before? The *personal* sense holds here also.

5. A word now on the Saviour's sayings to the churches of Asia. (1) "Else I will *come* to thee quickly, and will remove thy candlestick out of its place." (Rev. ii. 5). As Jesus did not visibly and in person descend to earth and to Ephesus, here another sense must be supplied. But is it not close at hand? Jesus would move to the candlestick in heaven which represented Ephesus, and remove it. (2.) To the angel of Pergamos Jesus says, "Else I will come *unto thee* quickly, and will fight against them with the sword of my mouth." The same sense will apply here also, in the first clause. The fighting is yet future (Rev. xix. 11). (3.) "I *come* quickly: hold fast that which thou hast, that no man take thy crown" (Rev. iii. 11). Will Jesus's second personal coming make sense here? Assuredly. Then is the time of reward. That is the signification then of the passage. The word "come" is not used in the messages to Smyrna or Laodicea.

6. "Some of them which stand here shall not taste of death till they see the Son of Man *coming* in his kingdom" (Matt. xvi. 28). Will not the personal sense stand here? Did not three of the apostles see Jesus in his glory on the Mount of Transfiguration; such as he shall be when coming in his glory? That is the sense then: *personal* still, and an object of sight. The future and personal sense holds also in Matt. x. 23.

7. 'But what say you to "Thy kingdom *come!*"' That a "kingdom" is not a person; and, therefore, we are not to expect a personal sense. But even here we have a better standing than our antimillenarian brethren. They always pray for the "*extension*" of the kingdom, as for a something come already. We alone pray that it may "come!" It is a something yet future: of which by-and-by.

II. I pass to the second question—WITH WHAT PURPOSE DOES JESUS COME? Our friend answers—'Not, as you millenarians suppose, to reign with his saints on the earth, but in order to the final judgment of all mankind' (p. 167, 281). Now I find no antagonism in those two statements. Cannot Jesus come the second time for both? Is there any incompatibility in the two purposes? I believe he will do *both.* 'What! why, according to the millenarian view, there will be no judicial judging of sinners, or of saints either, when Christ comes the second time' (p. 254, 324). I fancy you are mistaken there. Most millenarians, I think, hold the judgment of the Sheep and Goats to take place as soon as Jesus appears the second time. I am sure, that I and others believe that the saints also will appear before Jesus' judgment-seat, and there be judged; not for eternal life or death, but in order that

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our places during the kingdom may be adjusted (Rom. xiv. 10—12; 2 Cor. v. 10; Heb. x. 30). We all believe, too, that the judgment of the great white throne at the close of the millennium occurs during the Saviour's Second Advent. On which quarrel we may meet again. Now this statement repels many of Mr. Grant's assaults. Far from our armour-plates being broken, he has not even hit them, and we wish him better gunnery next time. The main reason of his faulty position here is the mistaken notion which, by reason of his traditionary views, he attaches to the word "judge." With him it means, *to pass the final and eternal sentence on the living and the dead.* But Scripture employs it in a far wider signification. There it often means, to settle disputes or criminal cases of the living, as a magistrate. In short, it is one of the chief of a king's duties. "Nay, but we will have a king over us; that we also may be like all the nations; and that our *king* may *judge* us, and go out before us, and fight our battles." (1 Sam. viii. 20; Prov. xxxii. 9; Jer. xx. 11, 12.) "When they have a matter," says Moses, "they come unto me; and I *judge* between one and another." (Ex. xviii. 16—26; Luke xii. 14.) It means also the strokes of temporal displeasure with which the Most High visits a guilty living nation. "That nation, whom they shall serve, will I *judge*." (Gen. xv. 14.) In these senses Jesus and his saints come, before the millennium, to judge. "I saw heaven opened, and behold a white horse; and he that sat on him was called Faithful and True, and in righteousness doth he *judge*, and make war." (Rev. xix. 11.) "I saw *thrones*, and they sat on them, and *judgment was given to them*: . . . . they lived and *reigned* with Christ a thousand years." (xx. 4.) "Ye also shall sit on twelve *thrones*, *judging* the twelve tribes of Israel," when "the Son of man"—Jesus' title as King of earth—"sits on the throne of his glory," in earth's day of "regeneration" or restoration. (Matt. xix. 28.) There needs, therefore, a more careful statement of the differences between us, in order that the bayonets may really cross one another, and it may be seen which line really hurls back the other. May it not then stand thus? The ordinary view supposes, that there is but one act of resurrection—that which takes place at the last trump, when Jesus gathers visibly before him in one mass all mankind, living or dead, the saved and the lost, Jew or Gentile, pronounces on them their eternal sentence, and burns up the earth. All takes place in a day, in its ordinary sense. Now this doctrine needs proof: and it should have been given.

We say, that we have abandoned it, because we could nowhere find it in Scripture. We affirm, that God's scheme is far more profound and diversified, and that this idea springs from ignorance of the three grand divisions which God makes among the population of earth. What are they? "The *Jews*, the *Gentiles*, and the *Church* of God." (1 Cor. x. 32.)* We read of there being more than one rank in the awakening of the dead. We learn, that at the time of Jesus' Secret

* We find in this a solution to the seemingly insuperable difficulty sometimes put (p. 285). 'The righteous are all caught up to Christ, the wicked all destroyed: where then can there be any to people the world during your millennial reign?' Answer: When all the vigilant saints of the *Church* are removed, there will be *Jews* and *Gentiles*; and out of these a remnant will be spared to live still in the flesh.

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Presence, which precedes the millennium, those who are his are raised. (1 Cor. xv. 22—28.) At the end, when the kingdom is to be given up by our Lord to his Father, the rest of the dead are judged. (Rev. xx. 11—13.) There is "a resurrection of the righteous," and one of the wicked: a resurrection, of which those who partake are all sons of God: there is "the resurrection of life," and "the resurrection of judgment." (Luke xiv. 14; xx. 35, 36; John v. 29.) The Parable of the Pounds teaches us very clearly, that the judgment of the "servants" of the King occurs before that of the "citizens:" (Luke xix. 12—27), on different principles, and with very different results. We see the Steward, and the Virgins, and the Servants with the talents dealt with before Jesus takes the title of King, and appears on his throne to judge "the nations" or "Gentiles." (Matt. xxiv. xxv.)

We find the watchful saints caught up to Christ, and judged before his judgment-seat, ere the iniquity of Jews and Gentiles arrives at its height, and Jesus with "manifestation of his presence" paralyzes the usurper. (2 Thess. ii. 1—12.) The adjudication of the *judgment-seat* is for friends and subjects; that of the *throne* is principally for foes. (Rom. xiv. 10; 2 Cor. v. 10; Matt. xxv. 31; Rev. xx. 11.) There is also a separate judgment of Christ inflicted on those of the living, who are found assembled with arms in their hands to fight against him when he comes. (Rev. xix. 11—21.) God means to judge by his Son "the habitable earth," or the abode of living men, before he passes sentence on the dead. (Acts xvii. 31.) (οικουμενη.) All this is strange to our brethren: for they see only the judgment of the dead at the close of the thousand years. (Rev. xx. 11.) And it is no less strange to us, that they overlook, or refuse when pointed out, the coming of the armies of the risen from heaven with Christ on white horses, before the millennium begins. (Rev. xix. 11—21.)

There are then, first, the judgment of the *Church* of Christ in the Saviour's presence in secret, during which, the world utterly disbelieves that Jesus is come; then the judgment of the *living* armies, of Antichrist and the kings of earth. Then the peaceful judicial sentence passed on the *Gentiles* who remain; then the judgment of the *Jews*. (Is. iii. 13—15.) By these acts the millennium is fully inaugurated. *During* the millennium Jesus, his Apostles, and saints, who are "accounted worthy," reign visibly on and over earth, whether Jews or Gentiles, and judge the men still in bodies of flesh. (Rev. xx. 4—6. *After* the millennium occurs the last great outbreak of Satan and of Gentiles against the Jews; then God burns up the impious and the earth with them, while he calls out the dead to listen to their eternal sentence uttered by Jesus. (Rev. xx. 11.) That the world is not burnt up, as soon as the Lord comes to judge, is easily proved. In Psa. xcvi. all earth is called upon by the Psalmist to sing to Jehovah. Gentiles are to adore God in his earthly sanctuary. God *judges* the nations rightly. (1—10.) Is earth then to be burned up? Nay, but to be '*established*, so as not be moved.' The earth, the sea, the fields, the trees, are to rejoice before the Lord. Why? Because he comes to burn them up? Nay, but because he comes to judge the living nations with equity. (11—13.) But may not all this take place on the new earth? Nay, for the sea is found in this Psalm; but

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not in the new earth. (Rev. xxi. 1.) The same testimony to the earth's continuance during the judgment of God and the rejoicing of the nations before him, is given in the 98th Psalm also. Shall we turn to Isa. xi.? There the Son of Jesse, the root of David, *judges* (ver. 4). But is earth burned up? Nay; animals of earth now so ferocious, become under his sceptre tame. The earth is full of the knowledge of the Lord. The Jews are restored to their land, with miracles like those of the Exodus. (Ver. 15, 16.) 'Tis the time of "the rest" and of "the glory," which remain for the people of God. (Ver. 10.) Those who desire further evidence will find it in Isa. ii.; Micah iv.; Joel iii.; &c.

III. I come next to inquire, WHETHER OUR CASTLES IN THESSALONIANS, AND IN MATT. XXIV. XXV., ARE RUINED?*

Mr. Grant has satisfied himself that the whole of our Lord's prophecy on Olivet is accomplished up to the 29th verse. But in "*The Revelation Literal and Future*," which he is so good as to mention, I give (p. 23) seven proofs that it is not so. Would it not have been well to have answered them? I will briefly state them. 1. No miracle was wrought by any false Christ. (Ver. 24.) 2. There were no elect to deceive, the Christians having fled. (Ver. 24.) 3. The abomination of desolation is a single object, not many, like the Roman standards. (Ver. 15.) Nor did they stand in the holy place till long after flight from Jerusalem was impossible. 4. Nor was the headlong flight which our Lord describes, necessary, in order to escape before the siege under Titus. (Verses 17—20.) 5. Nor, if the siege had continued a dozen years, would all flesh have been destroyed by it. (Ver. 22.) 6. Nor were there the threatened signs in the heavenly bodies directly consequent on it. (Verses 29, 30.) 7. Nor was there any visible appearance of Jesus, or any assembly of his people by sound of trump. (Ver. 31.) To this I recur again by and by. Nor, we may add, were there earthquakes, pestilences, nor that betrayal of brother by brother, of son by the father, of parents by their children, with the putting them to death, which Jesus foretells. (Mark xiii. 12; Luke xxi. 16.)

'But, in so saying, you are landed in direct opposition to the Saviour's words:—"This generation shall not pass till *all these things be fulfilled*."' (Ver. 34.) But, friend Grant, these words press as sorely on *you*. For you maintain that verses 29—31 have not been fulfilled. Now they are a part of the "all things" which precede. And, as you argue rightly, if "generation" mean a period of from thirty to forty years, how should Jesus say, that none knew the day or hour when these things should be fulfilled, if he had already given so close a limit of time wherein they must be accomplished? This, your observation, then, would go to prove that the word "generation" is not to be taken in a physical sense.

'How, then, do *you* get *your* neck out of the noose?'

Thus. The Saviour shall expound his own meaning. He takes the

* The distinction of the Jews, the Gentiles, and the Church of God is also found in these epistles. (1) The *Jews* and their *temple*. (1 Thess. ii. 14—16; Thess. ii. 4. (2) The *Gentiles*. (1 Thess. ii. 16, iv. 5.) (3) The Church. (1 Thess. ii. 14, i. 1; 2 Thess. i. 1—4.)

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word "generation" *morally always.* "An *evil* and *adulterous generation.*" "Even so shall it be to this *wicked generation.*" (Matt. xii. 39, 45.) This last prophecy is yet unfulfilled; the worst state of the world, both Jew and Gentile, having yet to come. (See also Dan. viii. 23.) Like our Lord's was Peter's description of the generation—"Save yourselves from this *untoward generation.*" (Acts ii. 40.) Such was Paul's—"Be blameless and harmless, the sons of God without rebuke in the midst of a *crooked and perverse generation.*" (Phil. ii. 15.) (*Greek.*) So said Moses long ago—"They are *a perverse and crooked generation*"—"A *very froward generation,* CHILDREN IN WHOM IS NO FAITH." (Deut. xxxii. 5, 20.) This last quotation then expounds the matter for us perfectly. The "generation" is the men of unbelief, whether Jew or Gentile; whether of the days of Moses, Jesus, Peter, or Paul. They will not cease out of the earth in spite of all God's words accomplished, in spite even of Jesus' visible millennial presence on earth. They do not disappear, till at length judgment utterly destroys them, and the world they lived on. (Rev. xx. 11—15.) Mr. Grant, then, in saying that "all is fulfilled up to verse 29," is driven up into a corner, with his back to a river which he cannot bridge over, or swim across. For verse 29 tells us, that *immediately after* "the great tribulation the heavenly bodies shall be shaken, and Jesus be seen in the sky." He pleads, indeed, that that "*immediately after*" does not in the least affect the matter. 'Does not Jesus often say he is coming "quickly."' Ay, but there are peculiar evidences in this case. Mark tells us, that Jesus described the disturbances among the heavenly bodies as occurring so close to the period of trouble, that it might be said to be, "*In those days,* after that tribulation." (Mark xiii. 24.) Does "*in those days*" mean after a gap of 1800 years? Jesus, after verse 14 of Matt. xxiv., is describing to us "the end of the age," and he tells us it is "the days of *vengeance.*"* Is our day the day of vengeance, or "the day of salvation?" (2 Cor. vi. 2.) Is God now not imputing to the world its sins? Or is he bringing on the evil generation,—"the generation of his wrath,"† whom he has forsaken and cast away,—the judgments due to all the righteous blood shed on earth, from Abel's downwards? He cannot be doing *both* at once. From the stopping of the daily sacrifice, till the time when Daniel is to rise and enjoy the glory of his lot, are but to be 1330 days. (Dan. xii.) Make the "days" years if you will, and you are still in the net. How far then is the Saviour's last prophecy, as *given in Matthew,* accomplished? Only up to the end of verse 6. Wars and rumours of wars, and false Christs (no miracles spoken of *here*) did arise, before the temple was destroyed by the Romans. But at this point Jesus interposes a barrier. "BUT THE END IS NOT YET." Here then is a gap at which 1800 years can easily enter. The Saviour at this point made a pause, as Luke shows us; for he interrupts the flow of the discourse by the words (ver. 10) "Then said he unto them." "What shall be the sign of thy Presence, and of the end of the age?" said the Apostles. Jesus answers in effect:—'Not then! Don't mistake the Roman destruction for the season of my return, and of the end of "the evil

* Luke xxi. 22. † Jer. vii. 29.

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day."' No! for there is yet to be a future siege and destruction of Jerusalem, not by the Romans above, but by "all nations"* And before that the Jews must return to their own land, rebuild their temple, and restore its sacrifices; for the Antichrist, who is yet to come, will cause the daily sacrifice to cease.† (Dan. ix. 27; xii. 11.) But there will be a remnant raised up among the Jews, who will believe in Jesus as a prophet; and to these, and not to us, do the series of signs belong. What have Christians to do with the temple, Jerusalem, Judea, the sabbath, or a Christ pointed out in secret chambers on earth? We are not to flee, but to be caught up. Jesus refers to Daniel's words, and Daniel's words refer to his own people, the Jews. And from the time of the flight to that of Jesus' appearing, is to be but three and a half years. (Rev. xii.) In short, the Saviour's prophecy deals with the three great classes we have pointed out. (1) He is speaking to the *Jew* from verse 1 to 31. (2) He begins speaking to his *Church chiefly*, in the series of parables which follows. (3) He adjudges the case of the *Gentiles* in the parable of the Sheep and Goats. He speaks of the Gentiles too once and again in the course of the signs given to Israel, verses 9, 14. (Luke xxi. 24.) The time of the Roman invasion was not (as Mr. G. admits) like the days of Noah. Neither, therefore, are the days described in the former part of the prophecy, from verse 15—31. For both predict a destruction of the men of earth so tremendous, as to leave but very few upon it. 'But you millenarians do not believe in a destruction of men so fearful.' (P. 178.) You are mistaken, my brother! (Isa. xiii. 12; xxiv. 6; vi. 2.) 'But how on your view shall every eye see Christ?' We say, *that* is spoken of the living. 'Ah, there we have the advantage; for our theory supposes the entire universality of men to behold the Lord.' Well, so does ours. All will see Jesus, either as living, or when raised from the dead. 'But we say, it will be all together at one instant.' But, brother, the text does *not* so say! 'But, take the parable of the STEWARD; how can that be fulfilled according to you? For that advent of Christ is the time of reward to servants.' Very true; and so I affirm. And for that our Lord comes in person. "The Lord of that servant will *arrive* ‡ . . . . . and cut him asunder, and appoint him 'his portion with the hypocrites.'" (50, 51.) And if the Saviour's coming be personal, *personal* also will be the *reign* that follows it. (xxv. 34.) For "if we suffer (personally) we shall also (personally) reign with him." (2 Tim. ii. 12.) 'But how can there be endurance of the lake of fire? That is not till the last day.' No; but the last day is "the *great* day" of a thousand years; and the lake of fire is lit before the millennium begins, and continues burning all through it and beyond it. (Rev. xix. 20; xx. 10.) The Steward, you assume, is an unconverted person. Would Jesus set such an one over His household? 'But the parable of the TALENTS supposes *judgment*.' True. 'The "joy of your Lord" is heaven.' Nay; the kingdom of the Son of

* Is. xxix. 7, 8; Joel iii.; Zech. xii. 3—9; xiv.
† A proof that this is not the Pope.
‡ A much stronger than the usual word. (Greek.)

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Man, the Son of *David*, is on earth. 'The outer darkness supposes eternal perdition in the lake of fire.' I think not. There are angels now "in chains of darkness" who are not in fire; nay, 'if I read aright, they are to be ultimately saved.' (Jude vi.; 1 Pet. iii. 18, 20; iv. 6.)—See my tract '*The Spirits in Prison.*' Nor can I think that Jesus would call any unconverted persons "*his own servants.*" (Matt. xxv. 14.) 'But the parable of the VIRGINS: is it not evident that here both the righteous and the wicked are judged together?' I think not. Are any of the wicked chaste virgins going out of the world to meet Christ with lighted torches? (2 Cor. xi. 2; 1 Thess. i. 9, 10.) 'But you must suppose, then, that some believers are excluded from everlasting life!' No; not even do I suppose that they are excluded from millennial glory, but only from the marriage-supper which precedes it. The Supper precedes even the Saviour's visible manifestation to earth. (Rev. xix. 9—11.)

'Take the SHEEP AND GOATS then! Is not this the judgment of all mankind in one mass? Are not the righteous and the wicked, the living and the dead, here set together before the bar of Christ?' I think not. 'Tis the peaceable judgment of the remnant of "all the Gentiles," who have not been cut off as armed foes ranged in battle array against Christ. (Rev. xix.) "All the nations" never means the dead. "I will gather *all nations* against Jerusalem to battle." (Zech. xiv. 3). Does that suppose the resurrection of the dead? Neither does this. The saved and the lost alike are ignorant who this Son of Man seated on his throne can be. 'When did they ever see him, or have anything to do with him?' Could the Church of Christ say so? Will any infidel who does a kind act to a member of Christ now be saved? (Ver. 34—37.)

"The kingdom which the saved enter is that in heaven, where the patriarchs now are." (P. 201). This should have been proved. I read rather, that the patriarchs and all the worthies of the Old Testament have not yet received the things promised them, because the Most High designs that we and they shall be glorified together (Heb. xi. 39—40). I read of Abraham as in Hades; of David, as not yet gone up into heaven. (Luke xvi. 22; Acts ii. 34). I read again, that the time of rest for the people of God is yet awaiting them (Heb. iii. 9). But, brother, why do you omit to notice, that Jesus, while he *judges*, calls himself "the Son of *Man?*" When he comes as such, must he not be personally present? (Ver. 31.) Does not the kingdom begin for the righteous only after his sentence uttered at his personal appearing? Here then is the advent *before* the kingdom! You think he cannot, if he appear as the Judge, appear also as the King. Does he not, in this parable, take the title of "the King" thrice over? (34—40.) Is not his title of "Son of Man" specially connected with his *kingdom* both in Psa. viii. and in Dan. vii.? Is not his kingdom in Psa. viii. over the *earth?* Over *all* the works of God's hands indeed; but specially over "All sheep and oxen, yea and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas?" And is the reign of the Son of Man and his saints to be *in heaven?* Nay, brother—"The kingdom and dominion and the greatness of the kingdom UNDER *the whole heaven* shall be given to

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the people of the saints of the Most High" (or "heavenlies.") (Dan. vii. 27.)

Chap. III. Is not this judgment of the Gentiles the very scene which Joel was inspired to predict? All the nations are gathered against Jerusalem, multitudes innumerable. The Lord judges them in the valley of Jehoshaphat—the very valley into which he was looking when he uttered his parable. In that day the heavens and earth were to be troubled and shake (Ver. 15, 16). Then the Lord's lowest and least brethren of Israel are owned by him. "Blessed is he that blesseth them; cursed be he that curses them" (Gen. xii. 3; Num. xxiv. 9). And when the sentence is passed, is the earth burned up? Nay, the Lord dwells in Jerusalem, the rivers of Judah flow with waters; a river flows from the temple to the Dead Sea. God forgives all their crimes: they shall never more be cast out of their land (verses 17—21). I should not be surprised, if some one, ignorant of the writings of millenarians should say in his heart, and perhaps with his lips, as he reads the view given by you of your opponents—'These millenarians are born fools; past being reasoned with! And this nonsense is spreading, you say! *spreading* in these enlightened, educated days! Is there among the religious English an epidemic "softening of the brain" then? Is millenarism one of its symptoms?' Our friend would not say so. How comes it then? The fact is, it is very rare indeed that an opponent represents the full strength of the argument of his adversary. Sometimes consciously, sometimes unconsciously (as here) the matter is mis-stated, understated, over-stated. Let me instance the case of 1 and 2 THESSALONIANS. Do millenarians cite them as proofs of the reign on earth of the Saviour and his saints? By no means. They adduce them as proving that the saints from the earliest days were directed to look for Jesus' coming out of heaven to them, not their going up as "glorified spirits" to him in heaven (1 Thess. i. 10.) They quote them to prove, that the Saviour's personal return is their hope and their comfort; and that till then there was no prospect of rest, or of a Millennium on earth. (2 Thess. i. 4—10; 1 Thess. iv. 18.) They prove by them that evil had already begun in Paul's day, and would go on till—all the barriers which God has in his long-suffering set being removed—men would renounce Christianity; and the Great False Christ, supported by all Satan's miraculous power, energy, and deceit, shall by God's just decree deceive men to their ruin everlastingly. (2 Thess. ii 3—12.) In these epistles they think they find, that watchful saints will be taken up to Jesus's personal presence in air, before those awful days of sin and judgment begin. (1 Thess. iv. v.; 2 Thess. ii. 1, 2). They find, they think, that the Day of Tribulation, of which Jesus on Olivet speaks, is yet to come. They discover, as they suppose, that that dread day of earth is closed by Jesus' presence flashing forth in brightness from the sky, and paralyzing his great antagonist, the false God of the earth (2 Thess. ii. 6), who seats himself in the temple at Jerusalem, after staying its sacrifices (ver. 4). That then, with flaming fire, the Lord destroys his foes, and the earth admires his saints who come with him. (2 Thess. i. 5—10.) Then they enter into his rest; then they are "counted worthy of the *kingdom* of God (verses 5—7).

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Now, the views I have here given from Scripture cannot be reconciled with Mr. Grant's. They are as unlike the ideas of Scott, Mw. Henry, and other holy men, as well can be. 'But you have not won the battle yet, or near it. Tell me, if Christ's return in person be the Church's hope, how came the Thessalonians to be *terrified* at the belief of his coming?' (2 Thess. ii. 2.) They were not, brother! You have made the very common confusion between "the great and *terrible day of the Lord*," and the *joyful "presence" of Christ*. They were alarmed, because it was testified to them that the great and terrible days of God's vengeance on an evil world had "set in."* And, if that had been true, well might they be frightened. "*Howl ye!* for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and *every man's heart shall melt, and they shall be afraid;* pangs and sorrows shall take hold of them; they shall be in pain, as a woman that travaileth. . . . . Behold, the day of the Lord cometh, *cruel both with wrath and fierce anger to lay the land* [*earth*] *desolate: and he shall destroy the sinners thereof out of it.* For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth; and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. . . . . Therefore will I shake the heavens, and the earth shall remove out of her place, *in the wrath of the Lord of Hosts, and in the day of his fierce anger.*" (Isa. xiii. 6—13; xxviv. 1—10; xxiv.; Zeph. i., &c.) Now, were they not justified in being afraid of a day in which God himself delares the world shall be terrified, in which He calls men to howl and to hide! Clearly! Only the testimony which asserted that that dread day had come, was false. It cannot come till the iniquity of man is at its height,' and so draws down the Divine judgment. It cannot come while the gospel-day of grace lasts; and while the Hinderers which God has set on earth still retain their place. But the coming (presence) of Jesus is set forth as the saints' *comfort.* "For the Lord himself shall descend from heaven." "Wherefore *comfort* one another with these words." (1 Thess. iv. 16, 18.) Nay, and at the very time when Paul is allaying their fears, he makes use of the *coming* (*presence*) *of Christ as their consolation against their fears of that fearful day.* "I beseech you by the *presence of our Lord Jesus Christ,* and by our gathering together unto him," do not be troubled as if the TERRIBLE DAY were come. We are to be assembled to the presence of Jesus on high, in order to be taken out of those dread scenes. The DAY is a time of *terror* to the *world of sinners;* the PRESENCE is the star of *hope to Christ's watchful saints.*

We now have but to take one more tack, and are then safe in harbour. The kingdom cannot come before Christ descend from heaven, to root out evil from the earth, and to give his people rest. (1 Thess. iv.; 2 Thess. i.) It must come *after it,* then! And if Jesus

* Ενεστηκε. This always means the present, in opposition to the future. As witness Rom. viii. 38; 1 Cor. iii. 22, vii. 26; Gal. i. 4; Heb. ix. 9. That the reading is "of the Lord," instead of "of Christ," see the critical editions of the New Testament.

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descend personally to gather both the living and dead of his saints, then the kingdom which follows is a *personal* one! The next event to Jesus' appearing in the sky, in order to destroy the Antichrist, is, as we have seen, the millennial kingdom! (Rev. xix. 11—21; xx.) So says Isaiah. "With the breath of his lips he shall slay the wicked one." (Singular.) (Verse 4.) And what comes next? His reigning in justice; his taming the wild animals; his restoring Israel to their land! The great persecutor is cut off by the coming of Jesus, who gives his saints authority to judge (or reign), and *that* is "*the time*" *when* "*the saints possess the kingdom.*" (Dan. vii. 21, 22, 27.)

I now make answer to some OBJECTIONS Mr. Grant adduces against my papers in the RAINBOW. We are agreed (p. 58), that in every case, with the exception supposed, the literal sense is to be tried. Only on supposition that absurdity results, may we say, 'Tis figurative.' 'But what to one man seems absurd, will seem good sense to another, so that your principles cannot issue in any result.' I beg pardon. I press the question forward to a decisive issue. *He who says a thing is absurd,* MUST PROVE IT. It is not to be left a matter of mere feeling. 'Tis a first principle in argument, "*He who affirms must prove.*" That is why I named the kinds of absurdity. Trace it to one of those kinds. 'But you are mistaken. Take the case of transubstantiation.' Very well. 'Jesus says, "This is my body." Is that to be taken literally?' No; because it is a physical absurdity. Mr. Grant and I agree it is so. Very well; here, then, is a case in point to prove my principle. 'Aye, but a hundred and fifty millions believe still in the absurdity!' What on earth has that to do with it? I am laying down for Protestant students of Scripture, rules of interpretation. What if those who may not study the Scripture, do not agree to our principles, or their conclusions? What has that to do with the question? Do I expect to extirpate religious absurdity from the world by any set of rules, even though they were given by inspiration itself? 'It is absurd,' I said in my paper in the RAINBOW, 'to suppose that a man can naturally by his bones and muscles lift a mountain!' 'Aye, but,' says Mr. Grant, 'it is possible by a *word* to raise it *supernaturally.*' Very true; but what is it to the point? "Ye must be born again," says Jesus. 'It is physically impossible,' says Nicodemus. So say we. Therefore it must be taken spiritually. Here again we agree. 'But Nicodemus supposed our Lord to affirm it in the literal sense.' What then? Do I affirm, that when right rules are set before men, or before they are suggested, they can never make a mistake in their use? Not I! "It is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of God.' 'Here,' says Mr. J. Grant, 'you could not understand the Saviour literally, while his disciples did so.' Why cannot I understand him literally? Where is the absurdity of so doing? This is another instance of our friend's misunderstanding the question. The question being, "How *ought we* to interpret the Scripture?" He flies off to another matter. 'But, *in fact*, men have not, and will not so interpret?' Very true; but what is it to the point? 'Don't you regard the taking the 1,260 days to mean years as a thing supremely absurd?' By no means. I think it wrong, deficient in proof, and running

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counter to proof; but in no way absurd. I thought I was very gentle with our friend about his mistake, "There shall be no more *sun*." He thinks I was rough. Others, I fancy, would have pounced on him with heavier swoop. But he says, 'At any rate I was right, that the sun shall exist no more.' I deny it: how are there to be twelve months in the year in the eternal city, if there be neither *sun* nor *moon*? (Rev. xxii. 2.) "But the Scripture itself says that in heaven they need neither sun nor moon; and as God does nothing that is needless, there will be neither." (P. 73.) Look again, brother! It says of the heavenly *city* that *it* had no need of sun or moon. (Rev. xxi. 23; xxii. 5.) It tells us, that "there shall be no night *there*," (xxi. 5.) But the *city* is not the *world*. The *citizens* are one body, "the *nations*" outside it are quite another. The nations will need the sun and moon; though the dwellers in the New Jerusalem will *not*. I for one do not agree to make our English version the final authority. (P. 75.) Nor even the received text in the Greek. How much each needs amendment, a reference to the critical editions, specially of the Apocalypse, will prove.

We come to Zech. xiv. 3. *Here is the crisis of the fight*, and, if I mistake not, victory declares itself very plainly for us. If Zechariah xiv. be literal, millenarianism is proved. But Mr. Grant refuses to admit its literality, until all of it be proved to be literal. This is a false principle. *There may be figure in a composition the main body of which is literal.* But now to the verse specially before us. 'You must prove,' says our friend, 'that God in person fought for Israel in former days.' Very well, I reply; and give, as my first instance, the Lord's actings at the Red Sea. "*The Lord shall fight for you.*" (Exod. xiv. 14.) "*The angel of God which went before the camp* of Israel removed, and went behind them." (Verse 19.) The Lord *speaks* unto Moses out of the cloud. (Verse 15.) "In the morning watch *the Lord looked* unto the host of the Egyptians *through the pillar of fire and of the cloud*, and troubled the host of the Egyptians." (Verse 24.) Well, what says Mr. Grant? "What but the inexorable exigencies of a cherished theory could make this to mean a *personal appearance* of God to his people? Who but one so hard driven as millenarians are in this case, would ever make a pillar of a cloud synonymous with a personal manifestation of the Lord?" (P. 79.) If there be not a wrecked argument here, there never was one. 'God did not then *show* his person to the eyes of Israel and of the Egyptians; therefore he was *not present in person*.' Therefore, if a man be in a room, but hid behind a curtain, he is not present personally! Who makes the pillar of cloud to be the Lord's own person? Certainly not I. The Scripture says, "*The Lord* went before them by day in a pillar of cloud." (xiii. 21.) But neither it nor I say that the cloud was God. If I quote the Scripture, "So Jehu rode *in* a chariot," do I affirm that Jehu *was* the chariot? "If God had on this occasion" (says Mr. Grant) "fought *personally* for Israel, he must have been *visibly* among them, just in the same sense in which they were *visible* to one another!" '*No one is present in person where his person is not seen!*' If ever there was absurdity visible on the face of an assertion, it is here.

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"I've lost my purse, Mary," says a mistress to her maid. "Find it for me." After a few minutes, Mary returns.

"Here it is, ma'am."

"Where did you find it?"

"In the parlour, ma'am, hid up under the tracts and the calico."

"Nonsense, Mary; how *could* it be *in* the parlour, if it was *hid* there?"

"Here," says Mr. Grant, "there were neither killed nor wounded!" (P. 81.) "Israel saw the Egyptians *dead* on the sea shore." (Ver. 30.) "Thy right hand, O Lord, hath *dashed in pieces* the enemy." (xv. 6.) "And therefore, though there were *appearances in the air* betokening not only the existence, but the sovereignty of God, and his providential solicitude on behalf of his people, there never could have been that *personal* presence of Jehovah, which millenarians so energetically affirm will characterize the descent of Christ on Mount Olivet," &c. This is a form of unbelief which will be new to most. 'Tis in this point of the same quality as the old Gnostic heresy, which affirmed that Jesus' body was not real, but only an apparition which deceived men. "But, in fact, there could be no *personal* presence of God on any occasion, inasmuch as he has no *visible form*, wherein to manifest himself." "God is a spirit." (P. 83.) God is a spirit; and yet a spirit can take a visible form. The Father has never been seen. But the Son of God has; aye, seen as an angel, and as God, before he took flesh. He was sometimes personally present, he spoke, he acted, while not seen; sometimes He was actually beheld. "And THEY SAW THE GOD OF ISRAEL, and under his feet was a paved work of a sapphire stone." (Exod. xxiv. 10.)

"Behold there stood a man over against him with a sword drawn in his hand." "As captain of the Lord's host am I now come." "And Joshua fell on his face to the earth and did worship." (Josh. v. 13, 14.) Here then, I believe, most will agree, the victory is won. If God fought personally for Israel of old, Zech. xiv. is literal. If Zech. xiv. be literal, millenarianism is proved. But God *did* fight in person for Israel, therefore millenarianism is proved.

'In saying that the seventy times seven is a figure, you desert your principle!'

How? Do I not give a reason for its being figurative, a reason which you yourself admit? Do I deny, that there are figures in the Bible? 'But if this be a figurative use of number, why not "the thousand years" figurative too?' Because of our principle. You are first to take it literally: only if it be absurd to do so, may you make it a figure. There is no absurdity in its being literally a thousand years; therefore the years are literal. Besides, the one is a precept given to direct us, the other is a promise given by God to encourage us, and he will not fail in any of His promises, though we may in our performances to Him. What says Exod. xii. 40, 41: "Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even *the selfsame day* it came to pass, that all the hosts of the Lord went out from the land of Egypt."

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CHRIST'S COMING NOT FULFILLED AT THE DESTRUCTION OF JERUSALEM.

"WHEN the Ancient of days comes, the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High." (See Dan. vii. 17—27.) It is an *earthly* kingdom which is here spoken of as *the* kingdom; it must be possessed by four kings, which shall arise out of *the earth*, and one other who shall wear out the saints of the most High before *they* possess the kingdom. Does *the earth* here mean only the land of Judea, or Chaldea, or the old Roman earth? Who are the saints? If either Jews or Christians, have they possessed such a kingdom for *ever and ever?* If Jesus had come at the destruction of Jerusalem, "the greatness of the kingdom under the whole heaven" could not have belonged to *Pagan* Rome for 300 years.

The messages sent to the Seven Churches by St. John were given in a vision of things that must *shortly* come to pass; they contained many prophecies which were fulfilled *after* the destruction of Jerusalem. The vision which succeeds that describes things which must take place *hereafter* (after these things), therefore could not precede those things which were *shortly* to come to pass. Antipas was martyred at Pergamos in the reign of Domitian. An hour of temptation was to come upon *all* the world to try them that dwell upon *the earth*. (The earth here evidently embraces Asia minor also.) Although Christians in Rome were martyred in multitudes during the Neronic persecution, yet it was not an hour of *temptation*, as no *test* was applied. Many were martyred (as scape-goats) for Nero's sin (when Nero set fire to Rome). But an hour of great temptation did come on all the world, *wherever* Christians existed after the reign of Domitian. (This decides the meaning of *shortly*.) They were required either to sacrifice to heathen gods or submit to martyrdom. This hour of temptation seems different from the persecution in the reign of "the Beast," which is mentioned in the vision of things to take place *after these*, in that "*all* that dwell upon *the earth shall* worship the beast." If by the earth were meant only the land of Judea, those Jews who dwelt there before the destruction of Jerusalem worshipped Jehovah, only some were deceived by false Christs, but not by one particular persecuting King. The *Jews* would rather submit to death than allow an image within their temple. (See Josephus, "Antiquities.") Nero did not *require* worship; moreover, *refusing* to worship would not fulfil the prophecy. All who dwell on the earth *shall* worship the Beast, therefore either *the earth* did not mean *Judea only*, or *the* Antichrist has not yet appeared there.

Temptations and tribulations to Christians *increased* during 300 years after the destruction of Jerusalem. When Jesus comes, all such tribulation must *cease;* no more sin or sorrow can afflict *them*.

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Satan shall deceive the nations *no more;* for 1,800 years his serpent's work has been *deception!* but when the "Word of God" comes to claim (reclaim) this earth, that deceiver shall *deceive* no more, until the hour of his final judgment draws near.

St. Peter would not have drawn the comparison he did (in his second epistle), if the land of Judea were the only world to be destroyed by fire; and if the world before the flood meant only a portion of land in the East, there would have been no occasion to take animals into the ark, "to keep *seed* alive upon the *face of all the earth,*" and no need to build an ark (which took 120 years in building), if Noah and his family could have escaped by moving to some adjacent country; but the words of the Creator are plain, "*all* flesh wherein is the breath of life . . . . Every living substance that I have made will I destroy from off the *face of the earth.*"

Geologists have found marks of the flood on the highest rocks in *all* parts of "the world that now is." If there is safety outside the land of Judea in the day of fire, St. Peter would not have drawn such a comparison. "Remove not the old landmarks," lest heresy creep in and tell us next, that there is safety outside the living ark (Jesus).

The miraculous signs were seen at Jerusalem in A.D. 65, one year before the Jewish war began; they would have been no *signs* to the *Christians* if seen at a later period, as they were then far from the temple. According to their Saviour's command they retired out of Judæa, beyond Jordan, in A.D. 66.

Polycarp was born in Nero's reign, he was converted to Christianity in A.D. 79, he then became St. John's disciple and was (by St. John) appointed Bishop of Smyrna; he was martyred in A.D. 167. Proofs of St. John having lived until after the reign of Domitian are too numerous to be refuted. We know that Christ's humanity is received in heaven until the restitution (resurrection), but in spirit "He is with us alway, even unto the end of the world." We cannot agree with the writer who thinks that "the end of the world meant the end of the Jewish earth" (past). St. John did tarry until he saw "the Son of man." "He heard a great voice as of a trumpet . . . . as the sound of many waters . . . . and He (the Son of man) laid his hand on John, saying unto him, fear not, I am the first and the last . . . . I am alive for evermore, and have the keys of hell and of death," but he (St. John) was in the *spirit.*

To *us* also is that "FEAR NOT" uttered—since JESUS has the keys of hell and of death! APPENDIX.

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SCRIPTURE EMENDATIONS AND ELUCIDATIONS.

Heb. xi. 3. "Through faith we understand that the ages were adjusted by the word of God in the creation of things seen out of things that do not appear." (Griesbach proposes ἐκ μὴ.)

THE opponents of prophetical studies in general, and of the millennial dispensation especially, point to this passage and Heb. i. 2 triumphantly, as refuting the assertion of millenarians that αἰών means *age*, as translated above. These two passages might be yielded, and the assertion would not be invalidated; the word would still be only in the same predicament that numerous others are. Words are exponents of ideas; and as these latter are more or less complicated, so will their symbols be. But it is rather a generous liberality which would give up than a necessity which constrains, for both the passages admit of the normal meaning without violation of propriety; yea, they are more consistently translated *ages*. One remark only on Heb. i. 2; ποιέω, is not the word we should expect to denote creation; its meanings are—do, make, constitute, appoint, &c.* Create, creation, &c., in the New Testament are invariably rendered from κτίσις and its cognates.

In the passage under consideration, and some others, a supposed necessity has forced the meaning "world" on the translators' hands. The radical meaning of the word is *ever-existent;* not an eternal existence, but rather a continuance (Philem. 15), and secondarily, especially with repetition, *eternity;* as εἰς τὸν αἰῶνα, or εἰς τοὺς αἰῶνας, for ever; and εἰς τοὺς αἰῶνας τῶν αἰώνων, for ever and ever. See also a very singular use of this word in Ephes. vi. 12, Heb. ix. 26, and 2 Pet. iii. 18, of which passages the translation seems unsatisfactory.† If by "framed" the translators meant *created*, it was an unwarrantable handling of the word καταρτίσθαι; the primary meaning of this word is "to adjust." (Liddell and Scott.) The almost uniform translation in the New Testament is "to perfect;" the other occurrences of the word are so understood by the translators as to combine this idea, as "*mending* their nets" (Matt. iv. 21), "*fitted* for destruction." (Rom. ix. 22.) All these are manifest adaptations of the primary signification.

The latter clause of the verse, beginning with "so that," is the result of a limited licenso which every translator has with this peculiar and sometimes crabbed idiom of the Greek language. Of this language it has been said, "no other language will ever express the meaning of God's Spirit. In this the English tongue totally fails."

* Fairness requires, however, to state that this is the favourite word in the Septuagint.

† Homer uses the word to signify "a lifetime," and so a limited duration. Plato uses it for "eternity."

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This is rash, though the dictum of a great master. A German professor has said, "No tongue, ancient or modern, is to be compared to the English in copiousness." This seems rash too in the face of the fact that the Arabic far outnumbers it in vocables. The truth is, that the Spirit took the Greek language and used it as no human author ever did; framing expressions and combinations of words wholly unprecedented. Another tongue might have been similarly pressed into the divine service.

The idiom, of which we have here an instance, is the well-known one of "the neuter of the article with the infinitive, which, in translation, admits of all the constructions of nouns." The antecedent clause, and especially the preposition, must guide the translator. Our judgment is, that there is a failure here, notwithstanding that two distinguished linguists and commentators have given their sanction. The preposition going before is εἰς, this is translated "so that;" such a rendering is good in such constructions as Matt. xx. 19, and xxvi. 2, because in these passages there is a governing verb; and of the two events, the former determines the latter. Not so in the passage before us. The translators have made the two clauses of the verse identical propositions; the rendering above asserts it to be but one, viz., that in the creation of things seen out of things unseen God adjusted or ordered the ages or dispensations, and this is for faith to receive; whereas the substantial creation of God is an object of sight, so plain, that even "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." (Rom. i. 20.)

There is an argument of some force in favour of the meaning pleaded for, viz., that the adjective αἰωνίος, derived from αἰών, has never any use but as an *adjective of time;* if αἰών means the world, then its adjective might reasonably be *sometimes* worldly; but not once is it so rendered.

One word to those who reject the doctrine of the eternity of punishment. The very same word which asserts the duration of punishment declares the duration of God Himself, viz., αἰωνίος, "the everlasting God," (Rom. xvi. 26); also of the Spirit, "the eternal Spirit," (Heb. ix. 14). We need no discussion of the subject in the presence of these scriptures; if any will not hear these, neither would he hear though one rose from the dead.

The meaning given to εἰς (*in*) is its primary and most usual signification; or *into* would be equally, if not more, consonant with the conditions of the event, and of equal weight in translation.

The word translated *creation* in this emendation is not so rendered anywhere else; in John i. 3 it is given "made," but there can be no question that it is the original making, or creation, that is meant; other passages also have this force; the word primarily means, *to come into existence.*

Exod. xxxiii. 7. "And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation."

The usual exposition of this passage appears to be, that Moses took his own tent from among the tents of the tribes, and dealt with it as

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stated in the text. This is unsatisfactory, for, first, it is emphatically called "the tabernacle;" secondly, the term is never used for a dwelling-place except in one remarkable instance, to be noticed as we proceed; and, thirdly, it would be an outrage on our notions of the godly amongst the "dwellers in tents," that they had no tabernacle or προσευχὴ among them. In answer to the second reason, it might be said, "the tent became the tabernacle;" not so—Moses took *the* tabernacle; it was such at the time. Unhealthy as we know the general condition of the Israelites to have been then, we are assured there were many God-fearing men among them, of whom Malachi's record would be true, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." We could not but think that the Lord's people had a public place of meeting, and this verse declares it.

The word "tabernacle" is applied to the tents of Korah, Dathan, and Abiram; these are together called "the *tabernacle* of Korah, Dathan, and Abiram;" comp. Num. xvi. 24, 26, 27; also "houses," verse 32. Perhaps the word invariably means a place for public worship, except Num. xxiv. 5, in the plural—until we come to the book of Job. In the epistles the bodies of believers are so called, being "the temple of the living God." The conclusion, then, may fairly be come to that "the tents of these wicked men" were used for the worship of some idol; "the tabernacle of your Moloch and Chiun your images," says Amos; "did ye offer to *me*," says Stephen, by the Spirit, "slain beasts and sacrifices forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them." (Acts vii. 42, 43.) It is not likely that, with Moses in their midst, they would dare to have a public tabernacle for idolatry; but the Spirit seems here, in his concise and unique manner, to declare the secret sin.

That *tabernacle* is not used interchangeably with *tent*, except for an especial purpose, as in the rebellion of Korah, appears from Exod. xl. 19, "and he spread abroad the tent *over* the tabernacle."

The "church in the wilderness were our examples, to the intent we should not lust after evil things, as they also lusted." Out of the very midst of this church or congregation "every one which sought the Lord went out into the tabernacle of the congregation, which was without the camp:" have not we, too, a call in our day to "go forth unto him without the camp, bearing his reproach?" Man's responsibility is not to his fellow, but to his God; therefore, our concern is not—what do others, but "what doth thy God require of thee?" Personal holiness is not acquired by imitation, nor routine observance; neither will conscience instruct us, any further than it is itself instructed by the word of God. Prayer, watching in the same, meditation on the word, and faithful use of the light to guide us in our walk, are necessary, and alone sufficient, for the believer in his individual and corporate existence. If in this there must be contention for the truth, let us "put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." Let the world judge of us by our walk, for they cannot by our doctrines.

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Acts xiii. 32—34. "And we declare unto you glad tidings concerning the promise made unto the fathers, that God hath fulfilled the same to us their children, having raised up Jesus; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And that he raised him from the dead, no more to return to corruption, even as he said, I will give you the sure mercies of David."

In the above translation, let an account be first rendered of the alterations. The "how that" is displaced for "concerning" (*πρὸς*); "*ὅτι*" is translated "that," but omitted in the received translation; "in that he hath raised up again," was the supposed equivalent of the single word *ἀναστήσας* we give "having raised up;" lastly, "and that he raised him from the dead" is made to take the place of "and as concerning," &c. (*ὅτι δὲ ανηστήσεν*).

These alterations are not unimportant: the received translation countenances, and perhaps has originated, the thought that the promise made to the fathers was that God would raise Jesus from the dead. This is but a completion of the promise, the whole of which is brought out distinctly by a careful examination of the Greek text. The 33rd verse is identical in meaning with Acts iii. 26, "unto you first, God, having raised up (*ἀναστήσας*) his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." The second part of the promise is in verse 34, whereas it is made to appear to have nothing to do with the promise; yet without this the promise itself would be of no effect, for "if Christ be not raised your faith is vain, ye are yet in your sins." (1 Cor. xv. 17.) The introductory word *ὅτι* to each clause attaches them both to the words "we declare."

If this emendation is correct, it removes one prop from those who assert that *begetting*, as to the Saviour, always applies to his resurrection; a strange assertion indeed: if it can be granted at all it is only to Rev. i. 5. In Matt. i. 20, the margin gives "begotten" for "conceived" in the text.*

2 Peter i. 10. "Wherefore the rather, brethren, give diligence to make your calling and election firm: for if ye do these things, ye shall never fall."

We are not persuaded that "firm" is a better word than "sure," but the latter word may be misunderstood *now*, the former not. When the Scriptures were translated, the word *sure*, as an adjective, had this meaning only—*firm, steadfast, permanent;* in such expressions as "I am sure," it would refer to the mind of the speaker, but in others, as above, it predicates something of the correlative noun. The liability to this misunderstanding is seen by the assertion of one, "make sure in your own mind;" of another, "make it sure in the minds of others when they see your good works." Both of these thoughts are good, but they are not good expositions of the word. A boat may be moored to the shore, and the inquiry perhaps is made, "Have you made it sure?" the boat gets adrift, but it is a boat still. So the "calling and election" may not be *sure*, viz., *firm, stable*, but it is still the same calling and election; for let us remember that whilst our election is from God, the manifestation of it is from man—from the one who is elected. Man cannot imperil the decree, but he can

* Since the above was penned, the writer has seen the passage in Young's admirable translation, and it is there almost word for word the same as given here.

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dishonour it, and shroud it, so that neither he himself (verse 9) can discern, nor any around him, that he has been called of God. He himself is in the dust of the world and his election with him, never again to be raised, did not our God, who is faithful, take him by the hand.

"Knowing, brethren beloved, your election of God," says Paul to the Thessalonians. And how did he know it? Not by acquaintance with the inscrutable decree of God, except in its being manifested in them. "Ye were ensamples to all that believe in Macedonia and Achaia" is a noble proof of their "election of God." Not that they were distinguished polemics, or that they could write ponderous tomes of divinity; they were "living epistles," "for from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that *we* need not to speak any thing." Thus making their "calling and election firm," Paul could say that he knew it.

Doctrines are important, but they are not all-important—always excepting the great and fundamental doctrines of our salvation. But to keep the commandments of our Lord and Saviour must ever be imperative on us; "he that hath my commandments, and keepeth them, *he it is that loveth me;* and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." (John xiv. 21.) We are not called upon to yield our judgment when we differ, but our very difference should lead us to watch more, for we are exhorted "to be perfectly joined together in the same mind, and the same judgment." (1 Cor. i. 10.) And yet we have been rejoicing in our differences; "such rejoicing is evil." W. H.
Clifton.

LINES SUGGESTED BY READING "EARTH'S CURSE AND RESTITUTION."

We hail thee, blessed truth,
So old, and yet so new,
That God will yet in love
This sinful world renew,
Will crush the power of Satan, death, and sin,
And in a ransomed world his heavenly reign begin.

That Eden once enjoyed,
But lost to us so long,
Shall yet again be ours,
With added joy and song;
For in earth's paradise restored we'll prove
The greatness of our Lord's redeeming love.

Long 'neath the righteous curse
Has groaned our ruined world;
Long with malignant hate
Have Satan's darts been hurled;
But now, oh! joy, the curse shall be no more,
And Satan baffled, vanquished, bound, by God's almighty power.

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Come then, O blessed Lord,
We long, and wait, and pray,
And watch for thine appearing—
Oh, hasten now the day
That shall bring in thy gentle, blessed reign
And set thy whole creation free from bondage, woe, and pain.

We cannot grasp the mysteries
That prophets have foretold;
We cannot count the "times" and "years"
That others may unfold.
We only plead thy precious word that earth shall yet be thine,
That every land shall own thy sway, and in thy glory shine.

Then come, and tarry not—
Bring the long-promised hour
That makes us thine at last,
To grieve thee never more.
From earth and sin and grief, oh! set us free,
And let us live, and love, and reign eternally with thee.

E. M. J.

Correspondence.

BRETHRENISM.

As a matter of simple justice, we call special attention to the following letters, and we thank Mr. Cox for the promptitude and earnestness with which he vindicates an able and excellent man, who, it appears, needs no vindication. If there has been misrepresentation, it rests not with us. The writer of the article on Brethrenism is morally incapable of doing injustice to any of his fellow-men. He derived his information respecting Mr. Newton's views upon this subject altogether from the recently published pamphlets concerning the alleged similarity of opinion between Mr. Newton and Mr. Darby. If those pamphlets have misled him, their writers must bear the blame. Of course it never once occurred either to him or to the editor of this journal as *possible* that they were either *capable of or could have any object in misrepresenting* Mr. Newton. Seeing, however, that the matter has shaped itself thus, we are glad that the article appeared, for nothing gives us greater pleasure than the establishment of truth. It will be observed that No. 1 of the following letters is addressed to the editor of this journal, and No. 2 to the author of the pamphlet entitled "The Close of Twenty-eight Years Association with J. N. D."

No. I.

DEAR SIR,—In the article upon "Brethrenism" in THE RAINBOW for this month, it is stated, in reference to the views of Mr. Newton and Mr. Darby concerning the sufferings of Christ, that "they, at all events, admittedly and unquestionably, *both* regard a class of sufferings as having befallen Him altogether distinct from those which, vicariously as our substitute, and as an atonement for our sin, Scripture so expressly states Him to have endured."

So far as it relates to the views of Mr. Newton there is not a word of truth in this assertion. The writer of the article has evidently taken for granted the false statements contained in the pamphlets to which he refers. He cannot have read Mr. Newton's works, or he would not have thus misrepresented his views. He cannot produce one passage from Mr. Newton's voluminous writings in which he has taught the doctrine attributed to him in the extract above quoted. Mr.

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Newton has *always* definitely maintained that all the sufferings of Christ in life and in death were sacrificial and exclusively on behalf of others, and that not one sorrow or suffering came upon Him except as the Redeemer. He has always held that Christ suffered *vicariously in the sense in which that word is ordinarily understood among Christians;* but twenty years ago he thought it better to apply the word "vicarious" in the strict and specific sense of "instead of" only to the sufferings of Christ on the cross. For many years he has ceased to make even this distinction, and in his tract entitled "Christ our suffering Surety," 1848, he has stated his reasons for not continuing to do so.

I feel sure that your sense of honour and justice will lead you to do all in your power to remove the false impressions concerning Mr. Newton's views which will doubtless be produced in the minds of many of your readers by the article in question.

Mr. Newton has not been for the past eighteen years connected with the "Brethren," and he never held the *novel* views and doctrines which they distinctly teach.

The accompanying letter, which I have addressed to the author of the first pamphlet referred to in the article, will show how unfairly Mr. Newton has been treated; and should you require any further information or evidence as to the untruthfulness of charges, I shall be glad to supply you with anything that would in any way tend to the vindication of my beloved and much esteemed friend and pastor.

Yours, very truly,
JOHN COX, jun.

17, Palace Gardens Villas, Kensington,
1 December, 1866.

No. II.

To the Author of "The Close of Twenty-eight Years' Association with J. N. D.," &c.

DEAR SIR,—I have just read the pamphlet you have recently published relating to your separation from Mr. Darby, and have been so deeply pained by the reference you have therein made to Mr. Newton, that I cannot forbear to point out the great injustice you have done to that gentleman.

I should not thus trespass upon your time were it not for the impression your pamphlet has given me that you are desirous of maintaining truth, with a sincere and honest heart, and of opposing error at any cost.

In commenting upon your treatment of Mr. Newton, I would say at the outset that I do not consider that you have *intentionally* acted unfairly towards him, but I believe that you have implicitly relied upon the false statements of others, as many more have done, without having fully and fairly investigated the charges for yourself.

Your pamphlet is evidently written upon the assumption that Mr. Newton is a convicted heretic. You say that "his system was a repetition of what was exhibited in Irvingism;" and you speak of the poison of his doctrines having been arrested by "the strenuous opposition of Mr. Harris first, and of Mr. D., and other brethren afterwards." It also appears from your pamphlet that in association with Mr. Darby you have been for the past eighteen years specially engaged in persistent testimony against Mr. Newton and his writings, and that great pains have been taken to enforce a discipline which excluded from your fellowship and communion "Christians in other respects upright and blameless, not because they hold Mr. Newton's doctrine, or have the least leaning towards it, but because they cannot abjure all association with those who at some time or other have received into fellowship persons, who in some way or other, have been connected with Mr. Newton's doctrine."

With reference to this long and cruel service, you say, "My heart has been withered by the necessity of schooling Christians—young and old, ignorant and well-informed—in the mysteries of an act of discipline of eighteen years' standing." And now, at last, you have discovered that your leader, whose withering decrees you have been zealously engaged for so many years in carrying out, has taught in writings which you have approved, doctrines which closely approximate, if they be not substantially the same, as those against which you so loudly protest. Thus with one hand you have con-

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demned that which with the other you have recommended."

You explain this inconsistency by saying that, until recently, you had been reading Mr. Darby's "papers on the Sufferings of Christ under a perfect illusion of mind," and that there "reigned in your mind a kind of absolute confidence that it was next to impossible that he should really *hold* anything that was wrong." This kind of confidence, together with the "fascinations of Mr. D.'s intellect and character and service in the Gospel," has, I believe, led you and many more to accept the conclusions he had arrived at respecting Mr. Newton's doctrines, concerning which you observe, "Mr. D. has long ago settled for himself, and for others, I imagine, what character he thinks attaches to *them*."

I am glad to know that some have been delivered from that potent spell, and hope that many more will be freed from a system which you have so forcibly described as "as an immense ecclesiastical ramification, which is everywhere subject, and in all things, as to its order, doctrine, and discipline to Mr. D.'s decrees, enforced by a ubiquitous unseen spiritual supervision, from which, as there is no escape, so is there no appeal. . . . narrow and sectarian, and as hard also as the domination of man can desire it." I must truly congratulate you upon your deliverance from such a system, and if up to the present time you have taken for granted Mr Darby's statements of Mr. Newton's views, I trust that you will now be led to reconsider the whole question, and have no doubt that, if you give Mr. Newton's writings an impartial and unprejudiced consideration, you will be led to the conclusion that you have been regarding them, also, under a perfect illusion of mind, and that they do not contain any of the heretical doctrines which have been so unjustly attributed to them.

I have carefully considered the charges which have been made by Mr. Darby, and others against Mr. Newton, and have read all his writings most attentively, and the conclusion I have come to is that a similar case of unjust accusation and cruel misrepresentation and perversion of an author's statements, is not to be found in the annals of controversy.

Mr. Newton has been accused for the past nineteen years of holding blasphemous and heretical doctrines, respecting the person and work of the Lord Jesus.

The evidence usually adduced in support of these grievous charges is an article written by him in 1835, defending Christ's spotless humanity against Irvingism, and two tracts which he published in 1847. From these tracts speciously selected extracts, isolated from their connection, have been made, and are generally presented by his accusers in such a way as to give a semblance of truth to the charges grounded upon them. But the heretical doctrines attributed to these tracts were never held by Mr. Newton—they are full of statements directly opposed thereto.

I would willingly enter fully into what I believe to be most convincing proof of the correctness of this view, but for one circumstance,—namely, that the article and the two tracts have been for nineteen years removed from the field of controversy, having been definitely and publicly withdrawn by Mr. Newton in 1847; so that, even if they contained every conceivable error, they would not now be admissible as evidence against him, having been withdrawn from circulation and never re-issued. The only evidence that can be fairly used to prove what his views and doctrines are is contained in his writings now in circulation; but his accusers do not refer to these works; they most unjustly ground their accusations upon writings which have been withdrawn and are out of print, and consequently are not obtainable by those who would desire to test the truth of the charges.

Surely, if for the past eighteen years hundreds of persons have been perseveringly engaged "in revolting Christian minds generally from him," and "getting the brand mark of heresy attached to his doctrine, and obloquy to his name," they ought to be able to show from his writings and teaching during that period some ground for

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their cruel accusations and withering work.

The main object of your pamphlet appears to be to show that Mr. Darby's views are "substantially the same," although not quite so heterodox, as those attributed to Mr. Newton. In comparing their views you state, on page 39, that the doctrine of Mr. Newton is, that Christ "came under wrath, and that not vicariously, by virtue of his connection with Israel," and in the previous page you have referred, in support of this view, to the tract entitled "Observations, &c., 1847," which is the only reference you have made in your pamphlet to his writings.

You do not, however, state that the tract was withdrawn in 1847, nor do you refer to his tracts subsequently published, entitled "Ancient Truths respecting the Deity and True Humanity of the Lord Jesus," 1857, and "Christ our suffering Surety," 1858, which take the place of the withdrawn tracts. Neither do you refer to the strict and specific sense in which he used the word "vicarious," as carefully explained in the tract from which you have quoted. (See p. 45.) And, further, you have taken no notice of the fact that in "Christ our suffering Surety," Mr. Newton has again considered the application of the term "vicarious" to the sufferings of Christ, and given his reasons for no longer using it in the restricted sense. (See pp. 31, 32.)

Mr. Newton never held that Christ came under wrath, and that not *vicariously*, &c., in the ordinary sense in which that word is understood among Christians; on the contrary, he clearly maintained in the withdrawn tracts that *all* the sufferings of Christ were sacrificial, and exclusively for and on behalf of others. And in his more recent tracts to which I have referred, and in all his subsequent writings, he has maintained most strongly that *all* the sufferings of Christ were vicarious, and that not one stroke, not one sorrow or suffering, came upon Him except as the Redeemer, the Lamb, the Surety, and the sin-bearer for others.

There are other points in which it appears to me that Mr. Newton's views have been misrepresented in your pamphlet, but these I will not refer to, as my desire is simply to obtain for his writings your careful consideration, being satisfied that if you will test by them the charges made against him, you will be convinced that his views on foundation truths are altogether opposed to those which have been attributed to him in your pamphlet. Instead of being substantially the same as those held by Mr. Darby, they are as strongly contrasted as light and darkness.

I have thus written in defence of one for whom I feel the deepest sympathy in his prolonged and bitter persecution. I am thankful to know that he has not seen your pamphlet, and has been spared the additional pain which he would experience were he to learn how his views are misrepresented in it, and also know of the disclosures it contains of the extensive organization by which so much prejudice is created and perpetuated in the minds of Christians against him and his writings.

I remain, dear sir,
Yours faithfully,
JOHN COX, jun.

24 October, 1866.

LETTERS ON THEMES OF DEEPEST MOMENT.

Sextus Calpurnius to his beloved Mother, Cornelia, greeting.

II.

MY last letter was closed somewhat abruptly, for the governor's courier was despatched sooner than we anticipated, and I was compelled with the utmost haste to fasten the thread and affix the seal.

I have not received any further tidings from you, but I have such gladsome news to communicate that I shall write at once that I may be ready for any sudden caprice of the governor in future despatches.

A few days since I was returning to my quarters, when I was accosted by a venerable Jew, who appeared to have reached the age of three score years. His dialect was different from that of these Samaritans, and the accent somewhat broader. I have since become familiar with it as the dialect of

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Galilee. In fact, there is as much difference in the speech of the inhabitants of the various divisions of this land as there is between the dialects of Etruria and Latium in our Italian Peninsula. His next sentence was uttered in the purest Greek of the time of Thucydides, and asked whether the newly-arrived captain of Augustus's Band was in need of an interpreter. His next utterance was in the most elegant Latin of our Imperial city, and it told me that the speaker had been interpreter to a former captain, one Quintus Calpurnius. Yes; it was none other than our old friend Jehoiada! He had received your letter informing him of my mission to Palestine, and when the arrival of fresh troops was announced he forthwith sped hither to greet the son of his *quondam* friend. He recognised me at once; for he assures me that I reflect the image of my dead father, especially in my captain's costume. In him, however, fifteen years have made a considerable change. I have often thought that I should at once know him from the deep impression which his noble features left upon my youthful mind. Perhaps I might have known him at Cana, where I expected to find him; but here, in the street of Cæsarea, I was taken by surprise. It had not occurred to me that his graceful beard, flowing down to his waist, would have become silvery white. But there is still the same beaming eye, the same sweet smile, the same heart-love overflowing towards me, the same grand old Hebrew. And as we walk together on the shores of the great sea, it seems as though the last fifteen years were annihilated, and that we are at Baiæ or Puteoli yet once again, and that I am listening to the same lessons of wisdom in the same words of love. I have taken him at his word, and he is installed in my quarters as interpreter, guardian, counsellor, friend. But a few days has he been with me, but I realise already all that my loving father proved him to be. I am chiefly struck with the ravishing sentiments of his sublime philosophy. Had your father's old friend, Marcus Tullius Cicero, only known Jehoiada, how charmed he must have been with such high tone of morals, such sublime conceptions as to the chief good of man! Verily, my friend has been taught in more perfect schools than those of Zeno or Epicurus; and his sayings have more of certainty about them than those of Pythagoras or Plato. What a treatise could he write De Amicitiâ, or on "the true sublime." But he is even superior still in the majesty of holiness; his piety is simple, unaffected, but so real, so heartfelt, so beautiful.

We have already had most interesting converse about the Anointed One. Jehoiada has known Him well for about three years; he speaks of Him with a reverential reserve; and always designates Him, "the Holy One and the Just." The mother is now a widow, like yourself; of her he speaks as a most intimate friend. She did live at Nazareth, one of the most despised towns of Galilee, and her wondrous Son was in contempt called a Nazarene; but for the last two years she has removed to Capernaum, the metropolis of the lake district until the rise of Tiberias. Thither also Jehoiada removed from Cana; for he was bound by no particular ties to any locality, and he hoped by residing there to have more frequent opportunity of gazing upon and listening to the Holy One and the Just. As I have so trusty a lieutenant (*legatus*) in your nephew Cornelius, I too shall spend as much time as possible in the neighbourhood.

Our friend was present at the very first miracle ever wrought by the Anointed One. It was at his little town of Cana, at a marriage festival. Would that I were able to depict the scene as graphically as did my friend to me! It occured at the marriage of one of his most intimate friends, and through his intercession an invitation was sent to Nazareth for the mother of Jesus, for the Shiloh Himself, and as many as they liked to bring with them. Well, the marriage ceremony was gone through; the bride had been escorted to her future home, the large upper room of the house was filled with guests, and Jehoiada was governor of the feast. As the festivities proceeded,

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some one made a remark to the mother of Jesus that the supply of wine had failed. After a few words of conversation between the mother and the Shiloh, the servants went to six great water-flagons, filled with water,—each would contain about three Jewish baths, or about thirteen gallons,—and at once the water was turned into the most mellow wine of the finest flavour. They bore some of it Jehoiada, as the master of the feast, and he declared that in all his travels he had never tasted such wine, neither in the east nor in the west; that it is was far superior to our Falernian, or the Chian of the Greeks; and that he was asked to present the sumptuous gift to the new made bride as the token of the Shiloh's love, as well as of his omnific power. I am to visit this home at Cana, when I may hope to purchase for my mother some of this choicest wine.

Jehoiada told me of another most remarkable miracle, wrought by the Shiloh whilst he was living at Cana. A king's officer (*βασιλικος*) belonging to the court of Herod the tetrarch, and resident at Capernaum, came a day's journey to meet the Shiloh at Cana. His son was sick—even unto dying; and when he saw the Shiloh, he cried, "Sir, come down ere my child die!" and Jesus was so moved with the confidence of the father in his being the very Shiloh, that He healed his son at once, without going down with him to Capernaum. The servants of this good man were so amazed at the instantaneous recovery of the child, that they set forth to overtake their master, and met him returning home rejoicing in the assurance that his son was indeed restored. Yes! I have this from the lips of Jehoiada himself. This Wondrous One needed not to go down to the home at Capernaum, to the bed of the dying, or to touch the sick child. Distance is as nothing to him; as Jehoiada most beautifully observed, is it not the act of Jehovah who from the heavens above so far away, healeth our diseases? Does not this self same Jehovah from his heavenly throne turn our water into wine? He causes the dew of heaven to distil; the tender shoots of the vine drink up the dews; soon come forth the clustering grapes purple with luscious wine. In very deed, my dear mother, the confidence of Jehoiada in the Godhead of the Shiloh is as strong as that of this officer of Herod's court. He tells me that another personage in the service of this tyrant king, is a firm believer in Jesus as the Shiloh; even no less a personage than Herod's steward, whose noble wife ministers to the wants of Jesus on his journeys of benevolence. Verily, my dear mother, I shall not marvel if there be believers in Jesus, even in Cæsar's household!

But there is one narrative of Jehoiada's that has particularly affected me. Did you ever hear my dear father mention Leonatus, an intimate friend of our late kinsman, Statilius of Damascus? This man is now centurion at Capernaum. He had a confidential servant, a freedman of his friend Statilius; and through this servant he heard much of what my dear father and Jehoiada had told his former master. This servant was seized with a fatal sickness—a palsy seized every limb, and the disease baffled the skill of man. So Leonatus sent for the rulers of a synagogue which he himself had built, and in which he himself worships every Sabbath day. He begged these Jews to go to Jesus, to entreat his compassionate help on behalf of his servant. The words they were instructed to use are particularly striking; as though stricken with a sense of his utter unworthiness that the Shiloh should enter his home, he sent to intercept Him as He was in the act of approaching on his mission of loving mercy, with these words, "Lord, trouble not Thyself; for I am not worthy that Thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto Thee. But say only the word of command, and my servant shall be healed. For I also am a person of some authority, having soldiers under me: and I say to one man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Jehoiada testifies that the Shiloh expressed his loving satisfaction at this confidence in Himself. O happy servant to have such a master! and thrice and four times happy am I to have such a

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centurion. By my next letter I trust that you will hear that Sextus Calpurnius has enrolled the faithful Leonatus amongst his most attached friends.

Jehoiada and I are to pass across Samaria by the little village of Nain, where Jehoiada has some attached friends, to our garrison at Mount Tabor, thence to Tiberias, thence we shall go along the shore of the lake to Capernaum, where I am to be introduced to not a few of the personal friends of the Shiloh, and possibly Himself. So you may expect my next letter to be full of interest. Oh, would that my dear father and yourself could have shared these my joys!

The Anointed One is just now at Jerusalem; for the Encœnia of the Jews is close at hand. This is a very celebrated festival, kept up for eight successive days at the winter solstice, in honour of the dedication of their great Temple at Jerusalem, after it had been so outrageously profaned by the execrated Antiochus of Syria. He wished to be called Epiphanes, the Illustrious; but let Epimanes, the madman, rather be his name. This festival is held in the higher honour, because it was instituted by the noble chieftain, Judas Maccabeus. And it would seem as though the Shiloh would thus do honour to the memory of this illustrious patriot—this noble avenger of his country's wrongs—this zealous champion for the Lord of Hosts.

I have just asked my friend whether any of the dignitaries amongst his countrymen had professed to admit the claims of the Nazarene Jesus to be the Shiloh. He replied that there were two members of the great Sanhedrim who were disciples of this great Teacher—one Nicodemus, and one Joseph, of Arimathea, near Jerusalem. These men were convinced that no human power could work the miracles of Jesus. He told me that about twenty years ago, in the boyhood of Jesus, that the parents had taken him up to one of the great feasts—that on their homeward journey he was supposed to be lost—that the mother was distracted with grief—that after some time spent in vain search, she tracked Him to the Temple—that there she found Him in the midst of the venerable Sanhedrim, perplexing them with his Divine wisdom. Some of them exclaimed, "Behold, a greater than Solomon is here!" They were, however, so scandalized at his being a Nazarene, but especially at the searching character of his inquiries and at the condemnation of their self-righteousness in his replies, that they endeavoured to hush up the startling incident. Now all the members of that Sanhedrim have been laid to their rest, and two only of this generation have been found to give Him the glory due to his name. But there are several wealthy women who delight to join with the wife of Herod's steward in ministering to the needs of the carpenter's widow, and through her to the necessities of her illustrious Son. Jehoiada also speaks of some wealthy women at Bethany, where my dear father used to visit Eliezer the scribe, from whom he received the first rudiments of Hebrew letters. At this home Jehoiada is ever welcome; and it is here that he has met the Shiloh more than once, or twice, or thrice. But he says that he will introduce me also to this happy family, and he begs me to arrange my plans so as to be there about the Feast of the Passover. This feast is at the full moon of our third month; but with that month the Jews begin their sacred year. Their civil year they commence with the new moon of our September. I calculate that the next Passover will be about *Non-Apriles* (April 5), so that I have nearly four months wherein to make my inspection tour throughout these tetrarchies, and can easily accommodate myself to the wishes of Jehoiada.

A noted robber has just been taken by some of our troops amid the wild mountain fastnesses between the metropolis and Jericho. He was outlawed for his many acts of sedition, but has returned from the wilds of Idumæa, and, with a band of Edomites, has been setting law at defiance and has been perpetrating the foulest atrocities that have been committed since Herod Epimanes purged the land of these lawless ones, when my dear father was captain of Augustus's band. The popular rage is so roused against this man on account of his unparalleled acts of daring, that it is extremely questionable whether they will tolerate

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his execution being postponed until the time of the next Passover. This time is chosen for these executions on account of the multitudes that then throng the metropolis, and thus the execution is the more public, and is supposed to produce a more salutary impression on the public mind. The name by which this man is known is Barabbas; but I suppose that it is only an *alias*; for it means either "father's son," or "son of confusion."

But I must relinquish this most pleasurable duty of thus writing my heart-love and my innermost thoughts to my fond mother, and must return to the stern duties of the Roman soldier. Jehoiada delights to talk of you and of the times of old. He sends his salutation.

Mayest thou live ever mindful of
SEXTUS CALPURNIUS.

XII. Kal. Dec., A. U. C. 785.

THE MYSTICAL BEAST.

SIR,—I thank you for your short yet qualified notice of my tract, "The Mystical Beast of the Revelation, with his Name and Number," &c.—a subject in every respect deserving the deepest consideration. I confess I do not well understand the following sentence, with which you conclude your observations on the subject:—"Our readers will not, we hope, expect us to express our entire satisfaction with this solution." Perhaps it means that your editorial position did not allow you sufficient time to pay the required attention to the matter, or does it mean that that question involves principles of interpretation contrary to those which you and your readers entertain?

However it may be, permit me to say a few words in support of what I am satisfied is the truth, and points to "The Man" with his name or number according to the Scriptures, and the mind of the Spirit. Speaking of the Pope, you say "Holy Father is a name, without doubt, very frequently given to that potentate." I would rather you had said *universally given* to him by his own people, and very frequently by those who ought to know better. Our late Prime Minister applied it in the House of Commons without hesitation! And no communication would be acceptable or presentable to him unless accompanied with this blasphemous title or name! You say, very truly, that the Greek letters or numerals expressive of "Holy Father" fall short of the required number 666 by 17. And so it should be, for the name "Holy Father" belongs to the Deity, and is so applied by the Lord in John xvii. 11. It would not, therefore, be solely applicable to the Pope. But having ascertained the acknowledged name assumed by him throughout all ages of his mysterious existence, the Spirit suggests for us the means of supplying the deficiency of number you allude to, and actually places it before us in contrast with the name of God, as given by our Lord in the first clause of the prayer, "Our Father which art in heaven." And is there no special meaning in the Lord's warning—"Call no man your father upon the earth: for one is your father which is in heaven?" (Matt. xxiii. 9). He surely did not mean by these words to repeal the fifth commandment, nor to dishonour the name "father;" but to warn future generations of this our Gentile dispensation, that "A Man" would arise, who would assume that name in an antichristian form. And "A Man" has done so from his early origin to the present day!

As sure, therefore, as "The Holy Father in Heaven" is the name of the God we worship as "The Father of our Lord Jesus Christ," so truly do we look upon the name "The holy Father on earth" as expressed in four Greek words, "ο αγιος πατηρ γης," declaratory of the name and number of "The Man," and that man the Pope. The only man on earth who assumes the name and to whom it is so mysteriously given by unthinking mortals! It was a great error hitherto to look for the answer to this question of the Spirit *in one word;* and that without any special meaning or application to the subject prophetically announced in connection with the name. Scripture names are always descriptive, and frequently consist of many words: thus, in Isa. viii. 3, we have a name consisting of four Hebrew words, "Call his name Mahar-shalal-hash-baz." Likewise, in Rev. xix. 16, "And he had, on his vesture and on his

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thigh, a name written, King of kings, Lord of lords." The name also of the Babylonian woman, in Rev. xvii. 5, is expressed in a much more lengthened form. Following, therefore, the guidance of the Scriptures, especially the prophetic, in this mysterious subject, we arrive at what we believe to be the mind of the Spirit, and pronounce "ο αγιος πατηρ γης"—the Holy Father on earth—to be the name and number of the beast; and that name personified in "the Pope," as "the Man intended by the Spirit," and the only "Man" on earth who claims it.

As truth is, and should be our only object, I would humbly ask a place in your periodical, for this my testimony; and I pray the Lord to open your eyes more fully, and give you a hearing ear, and an understanding heart, and guide you in the important work you have in hand; so that it shall reflect all the pure colours of the Rainbow of Peace and Truth!—And believe me, faithfully, Yours in the Lord,

London. Biblaridius.

Note.—We willingly insert the above. We thank the writer for the commendable zeal, research, and ingenuity which in this important matter he has displayed; and regret our inability to express that satisfaction with his solution which, we doubt not, many of his readers entertain. This inability proceeds altogether from the fact that (for reasons very often assigned and reassigned) we do not look upon the Pope as the "last Antichrist" of Revelation, while freely admitting him to be one of the "many Antichrists" of 1 John ii. 18. We consequently cannot regard any one of his names or titles as solving the enigma. We look, moreover, in vain for any one of the Pope's names or titles, or for the fatal 666, branded upon the right hands or the foreheads of any of his adherents, as the sure word of prophecy expressly forewarns us that the name and the number of the name of the last Antichrist will be. We heartily join in the prayer with which our correspondent's letter concludes.

Literature.

Antitypical Parallels, or the Kingdoms of Israel and of Heaven. London: S. W. Partridge.

Some passages from this extremely important and most elaborate treatise have already appeared in our pages, but though very suggestive, they necessarily fail to give a full idea of the comprehensive character of the work as a whole. It must be carefully read from beginning to end by all who wish to have a just conception of the service rendered to the Church by the learned and able author. His knowledge of the Scriptures is extraordinary; the way in which he grapples with difficulties and disposes of them is enough to convince any one that he must be in the right track—things which have been over and over again brought against us as insuperable obstacles are pointed out as unquestionable arguments in our favour; and the Divine Word stands before us radiant in its own glorious light. Vexed questions about the Church, the virgins, Israel, the world, Antichrist, and the future, are all—we were about to write solved—faithfully examined, and placed in what is probably their true light. The time and characteristics of the Rapture, the length of the period that the Church will be in heaven before the manifestation to earth, and all cognate topics are devoutly examined; but we only introduce it thus briefly at present, intending to give an analysis of its rich contents in our next number.

The Midnight Cry: "Behold the Bridegroom Cometh!" London: "Gospel Guide" office, 4, Crane Court, Fleet Street: Paul, Chapter House Court.

The writer of this is unquestionably in deepest earnest. It is only a sixteen page pamphlet, but it contains the essence of a large volume, and, if we at all understand the subject, it is in harmony with the Word of God. Those who feel the responsibility of witness bearers to the greatest of truths may render important service by distributing it very largely.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

FEBRUARY 1, 1867.

THE SEVENFOLD CHURCH.

THE Temple of Judaism had its candlestick of pure gold, with its six branches. The writer of the Epistle to the Hebrews mentions this magnificent candelabrum as a part of "the figure for the time then present—a shadow of good things to come." When the Lord would strengthen the heart of Zerubbabel for his great work of restoring the ruined Temple, the prophet Zechariah sees in vision "a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon." Then the angel that talked with him said, "Knowest thou not what these be?" And he said, "No, my lord." He answered, "These seven, they are the eyes of Jehovah, which run to and fro through the whole earth." When the beloved disciple was to see "the things which are, and the things which are to be hereafter," behold this seven-branched candelabrum yet once again, and "in the midst of its seven branches, one like unto the Son of Man." This seven-branched lamp is said to be THE CHURCHES, illuminated and inhabited by the sevenfold "Spirit which is before the throne." In accordance with this interpretation of Scripture by Scripture, we read this threatening of our expostulating Saviour, "I will remove thy candlestick out of its place, except thou repent." Would not the beloved disciple remember his Saviour's words, "If the light that is in thee be darkness, how great is that darkness?" Let us, therefore, pray, Lift Thou up the light of Thy countenance! Cast us not away from Thy presence! Take not Thy Holy Spirit from us!

What more apposite emblem of the true Church of the Redeemer, illuminated by the Spirit of Light and Truth; set on high that it may not be hid, but to be a cheering and guiding light in a dark age!

The *Times*, under date of November 3, 1859, thus speaks, "There is

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a second class (of interpreters of prophecy), learned and intelligent, who incline to believe that the Apocalypse has not yet begun to be fulfilled, and that in a very short time all its prophecies will develop themselves in portentous proportions on the stage of European Christendom. This system assumes that the whole period of 1800 years, replete with moral and social and religious phenomena of no ordinary nature, is *wholly overlooked and ignored* in a prophecy, written in the first century, and proclaiming to be the history and record of '*things that are*,' and of '*things that are to be hereafter*.'" Now, we infer from these words, that if this system did *not overlook* this long interval of eighteen centuries, it would commend itself to the *Times*, and, perhaps, to the candid, unbiassed judgment of the majority of its readers. This scheme of interpretation we have been led to espouse from a calm investigation of the subject with no other aid than the Holy Scriptures. We hope to show that this momentous interval has by no means been overlooked or ignored, but occupies the very place which we should naturally expect it to occupy in the "record of things that are, and of things that are to be hereafter." We believe that the whole volume of the Apocalypse is such a record, *revelation*, or *prophetic history*. The foremost place is assigned to the record of the Sevenfold Church, the Church of this momentous interval of eighteen hundred years—even to the *mystery* of the seven stars, and of the seven golden candlesticks, which (candlesticks or branches of a golden candelabrum) are the Seven Churches.

Another considerable portion of the Apocalypse is taken up with the events and woes of the last "hebdomad," or seventieth week of years, determined upon Daniel's people. These woes are to crowd the latter half of this last week of years, even the twelve hundred and sixty days (literal days), of "trouble such as never was since there was a nation, even to that same time." Then shall transgression be finished; everlasting righteousness shall be brought in, the vision and the prophecy shall be sealed up; and the Most Holy shall be annointed in His holy hill of Zion; and the kingdom of Jesus Emmanuel shall be inaugurated in our world.

Nine several passages might be adduced from utterly independent prophecies, showing that the interval between the cutting off of Messiah, the Prince, and this last seventieth hebdomad, is not regarded. Thus, the coming of the Son of Man in the flesh, and his glorious coming in the clouds, to the eye of the ravished bards, seeing the end from the beginning, would *seem* to be one continuous event. Surely there is some reason for this uniform *passing over* of this protracted, this momentous, interval. It is to be found in the fact of the "cutting off of Israel,

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during eighteen centuries of terrible "liberty" or "release," during which their nationality has been held in miraculous suspension. These prophecies were announced to *Israel*: hence, by a uniform consistency, this term of their suspended nationality is not regarded. This period is "the gathering in of the Gentiles." The Gospel of the kingdom has been preached through the whole world, for a witness unto them; "the times of the Gentiles are (well nigh) fulfilled;" and Israel's redemption draweth nigh; yet one more week of years awaits the restored nation ere the final consummation.

But let it be remembered that though a terrible realization of prophecies yet remains, there has been in the annals of the past a *shadowy pre-fulfilment*, if we may use the expression, as far as regards the great periods of Daniel, the 1,260 days, the 1,290 days, the 1,335 days, and 2,300 days. With the utmost deference to Biblical scholarship, we believe that these pre-fulfilments have been so extremely *dim* and *shadowy* in comparison with their terrible realities of woe yet to be disclosed, as hardly to be worthy of being noted. The antitype of the last 1,260 days of momentous woes shall be so fearfully fulfilled in their literalness of anguish, as to cause the type (or 1,260 years) to be all but forgotten. We cannot, however, ignore the following statement, coming, as it does, from such a paper as the *Times*:—"It would be impossible in so short a space to show the remarkable coincidence between the year-day interpretation and the historic facts recorded by Gibbon. The one seems almost the literal translation of the other. The infidel, but brilliant historian, is made the unconscious amanuensis of Providence, writing out the historic facts that respond to the prophecy, as echo to sound." But we submit that these echoes have been too faint, and the resemblance far too shadowy, to warrant the idea of their having been *actually* fulfilled in the past. We are abundantly justified in looking for as literal fulfilments of the visions of Daniel and St. John, as of the burdens of Babylon, Tyre, Egypt, and Idumæa. If the minutiæ of the incidents predicted of the *first* coming of the Redeemer had so accurate an accomplishment, how much more shall the fearful woes of the *second* coming be fulfilled with a terrible exactitude.

Let us then turn to the consideration of the Apocalyptic disclosures as to the story of this interval. They are to be found in the second and third chapters of this *revelation* of "things that are," and "that shall be hereafter;" even the *mystery* of *the Seven Churches*. Let us draw attention to the designation—"THE Seven Churches;" as though there were but seven churches of the age of St. John; or, at any rate, as though they were the seven chief churches. But so far from this

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being the case, only one of the churches to which St. Paul wrote is here mentioned—the Church of the Ephesians. Where is the Church of Rome, or of Corinth, or of Philippi, or of Colossæ, or of Thessalonica? Where is the Church of Antioch, of Jerusalem, of Crete, of Cyprus, of Cæsarea? We can hardly conceive that so large a portion of so small a volume, purporting to be a *prophecy*, would be pre-occupied with letters to existing churches, only one of which would appear to have been of any considerable note in the apostolic age. The Amen, the Faithful and True Witness commissions His beloved disciple thus: Write the things which thou hast seen (the life-story of the Son of Man), the things which are (the history of the Church on earth, the Church of this dispensational age), and the things which shall be hereafter—the tribulation, the reign of Antichrist, the testimony of the two witnesses, the fall of the harlot queen, the battles of the last times, and the coming of Jesus in the clouds. The grand seven-branched candelabrum in the right hand of Him who was dead, and is alive evermore, is the universal Church of the redeemed, the sevenfold Church of the Saviour, in seven successive stages of this interlude between the first and second advents of the Son of Man. These *second* and *third* chapters of this *mystery* are kindliest messages from the Sovereign Head of His universal Church throughout the entire range of its existence on earth. As there are *seven* stars, *seven* candlesticks, *seven* seals, *seven* trumpets, *seven* vials, *seven* plagues, so are there *seven* churches, and the Spirit One and Seven before the throne. As the *seven* seals are attached to *one roll*, developing its dread contents in succession, so these divine messages are delivered to the one Church through the seven unequal stages of its chequered existence. As the seven branches formed but one resplendent lamp, chandelier, or candlestick, so here is the Church shedding its sevenfold light in this present evil age.

Moreover, symbolic language pervades these epistles. We read of "the synagogue of Satan," of "Satan's seat," of "the doctrine of Balaam," of "that woman Jezebel," of "the key of David," of "the white stone," &c. Hence we might infer that these chapters are prophetic. Ecclesiastical history, in the most remarkable coincidences, bears out this view—to use the graphic language of the *Times*, "even as the echo answereth to sound." Let us take a cursory view of each of these letters, and we shall realize a striking correspondence between it and a certain period of Church history, synchronizing therewith.

First, then, in the Church of the Ephesians, the most vigorous Church of apostolic times, we have the counterpart of the primitive Church. Who does not rise from a perusal of the Epistle of St. Paul

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to the Ephesians, with the impression of a higher tone of piety, of a deeper work of grace, in this Church of St. John and St. Paul? Most fitted was this holy Church to be the type of the apostolic age, of primitive simplicity, and holiness, and first love. Yet its declining love was soon manifest in a few melancholy instances of foul apostasy. Remember the mournful narrative concerning Ananias and Sapphira, and the gross partiality in the administration of alms to Hebrew Christians in preference to those of Greek descent. Read on of Simon Magus, of Demas, of Hymenæus, and Philetus, and of many more traitors to their Saviour. At Rome, too, there were those who caused divisions and offences, and by fair speeches deceived the hearts of the simple. Read the first epistle to the Church at Corinth, and you find that there also were divisions, breach of discipline, brother going to law with brother; liberty abused; weak consciences entangled; the supper of the Lord profaned; nay, so grievously had some departed from the faith, that they said there was no resurrection. The second epistle to this Church, written but a year or two later, tells us that these Corinthian converts had still farther departed from their first love. See also the apostle's affecting words in 2 Cor. xii. 20, 21:—"I fear, lest, when I come, I shall not find you such as I would, and, lest I be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults; and lest, when I come again, my God will humble me among you, and that I shall bewail many that have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they had committed." These had, indeed, left their first love! The newly planted churches of Galatia, too, renouncing the righteousness which is of God by faith, essayed to become perfect by the performance of the deeds of the law of Moses. The apostle stands in doubt of them, lest he should have laboured in vain. How tender is his expostulation! "My little children, of whom I travail in birth until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law?" A little before he had written, "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods; but now, after that ye have known God, or rather are known of God, how turn ye back to the weak and beggarly elements, to which ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lestI have bestowed upon you labour in vain." At Philippi also were "enemies of the cross of Christ, whose end is destruction, whose god is their belly, whose glory is in their shame." At Colossæ, too, were they who

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were already sowing the germs of modern scepticism, who would spoil "through philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ." Paul the aged, on the verge of a martyr's grave, assures Timothy that all Asia had turned away from him. What a saddening catalogue have we in St. Peter's second epistle! "Spots are they and blemishes, sporting themselves with their own deceivings, while *they feast with you*, having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children, which have forsaken the right way and have gone astray. These are wells without water; clouds that are carried with a tempest, for whom the mist of darkness is reserved for ever." St. Jude also writes of such as these in very similar language. "There are certain men crept in unawares, turning the grace of God into lasciviousness, and denying the only Lord God, even our Lord Jesus Christ; they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and have perished in the gainsaying of Core: these are spots in your feasts of charity; when they feast with you, feeding themselves without fear; clouds without water carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." Ere the death of the last of the apostolic band, we read of the mystery of iniquity even then working, as the leaven which a woman hid in her three measures of meal. Such was the state of the Church of the Saviour during the first century of its earthly existence, according to the testimony of the apostles themselves. Well might the loving Saviour say: "I have somewhat against thee: thou hast left thy first love: remember therefore whence thou art fallen: repent and do thy first works."

In the second and third centuries the Church endured furious persecutions. Ten successive persecutions raged; and one of these, ever memorable as the persecution of Diocletian, lasted for *ten* successive years. This sad epoch of sorrow is foreshadowed in this mystery of the Sevenfold Church in its Smyrniote period. (Does not Smyrna denote myrrh, the emblem of those bruised under suffering?) Behold the devil shall cast some of you into prison, and ye shall have tribulation *ten days*. Fiery as were the trials of these days of evil, yet there were many noble ones faithful unto death. Of the first three of the illustrious martyrology of these persecutions of Trajan, Adrian, Aurelius, were Ignatius of Antioch, Polycarp of Smyrna, and Justin the philosopher and apologist for the religion of Jesus. The first, after

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being subjected to fiercest tortures, was cast to the devouring beasts. The second, when brought to the stake, was asked to blaspheme Christ and live. He exclaimed—"Fourscore and six years have I served Him and never hath He wronged me at any time: how then can I deny my King and my Saviour?" and as his limbs, aged and withered, were crackling in the flames, he breathed out his soul in prayer and praise. But selection from such a long roll of noble martyrs were invidious indeed. Year after year adds to its catalogue of worthies. Ten Roman emperors successively vie with each other in torturing the Church. The sword of the headsman, the ravening beasts, the rack, the slow fires—all are employed in the ignoble work with unresisting Christians. "Faithful unto death" is the watchword of these holy ones in the agonies of dying—and theirs is the real triumph, theirs the victory—the conqueror's crown. Neither age nor sex is spared in this ruthless tyranny; the youthful maidens, the young wife with babe at the breast, the aged widow, are whipped with scourges, and massacred in the remorseless cruelty of persecuting zeal. Veteran heroes of fourscore years, and youths of half a score, are equally leal to their Lord and Saviour. The arch foes to the Church of this dismal age are those false professors who say they are Christ's, but are not—those traitors in the camp—foes in the household—Iscariots among the holy—recusants in the hour of trial—rejected alike of men and God. The names of these have perished for ever; but the names of their faithful compeers are enrolled in the Book of Life, the Domesday book of heavenly inheritance. These shall be had in everlasting remembrance.

O noble Church, like thy Lord made perfect through suffering, the myrrh of thy bruising is fragrant indeed, and it is unto the Lord as a sweet-smelling savour!

The fourth century dawns, and a new era approaches with it. Constantine, the emperor of Rome, becomes a convert to the faith of the Gospel. This remarkable event considerably changed the aspect of affairs. For now the espousal of Christianity, or at any rate the profession of it, by those in power, allured many to the ranks of those lately despised Nazarenes. Men became Christians for reward, for place, for power. Of these, what more fitting type is to be found than Balaam, the man of Mesopotamia, who served God for a reward? The respectability, the worldly advancement of the Church of Jesus became more fatal to its real prosperity than the fiery persecutions had proved. The pure faith in the Son of God, not being in conformity with the findings of the reasoning of the carnal professors, degenerated into the sophistries of the doctrines of Arius, which have their

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destructive counterpart in the negative theology, the broad freethinking of our times. This is the error of Balaam; this is the doctrine of the Nicolaitanes, which He that hath the sharp sword with the two edges, saith, *I hate*, and against which He threatens to fight with his flaming sword. This dire heresy had been manifesting itself in the Ephesian age, even in the time of the last of the Apostles. Hence we find it mentioned in the letter to the Churches of that age (Rev ii. 6). This is none other than the doctrine of Arius, the development of Gnosticism, engrafted upon the truth as it is in Jesus, and the germ of the Rationalistic theology of this our last time. This grievous apostasy became general, the reigning emperor, Valens, embracing its tenets, becomes an infuriate persecutor of the real Christians. But many are they that overcome, striving against sin. These have the white stone, with the new name written thereon, even the assurance of the witnessing Spirit, the Spirit of adoption, crying, "Abba, Father." This was the Pergamos state of the Sevenfold Church—the state of "*height*, of *excellence*," according to the purport of the name; but that *height* is, perhaps, far more apparent than real, *worldly* rather than *spiritual*. This age lasts for two centuries, until that fell irruption of Vandal, Goth, and Hun, introducing another phase of affairs into the Roman world and the Christian Church.

Next glooms upon the world that momentous period, represented by the Church of Thyatira. Who does not recognize in the harlot queen, Jezebel, the Papal apostasy? Sold to work iniquity, this ruthless, heartless persecutrix makes profane use of Jehovah's sacred name, proclaims a fast, pretending horror at blasphemies, yet, for gain or policy, perpetrating most direful murders. Such was Jezebel, and such the apostate Church of Rome. Even in the dark days of Ahab and his murderous queen were there seven thousand men that had proved loyal to Jehovah; even so in these apostatizing times, were not a few, whose "works, and charity, and service, and faith, and patience" were known unto Him, whose eyes are as the flame of fire. Ay, and many an Elijah lifted up the voice of protest and of warning. Of these holy ones shall be those who shall reign with their coming Lord; shall with Him rule the nations, partakers of his triumphs; and to them, He who is the Root and the Offspring of David will be as "the bright and the morning star." These have lived on earth mid days of densest gloom, as stars shining in a dark place, they shall shine as the stars for ever and ever. Thyatira! is there any pertinence in thy name? "Sweet sacrifice of bruising!" Does it not tell of the fragrant self-sacrifice of the noble armies of martyrs, rejoicing to suffer for the Saviour's cause?

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This age of *bruising* merges into a yet darker age, emphatically called "the dark ages." But *few* names are left that have not defiled their garments; these shall walk with Christ in light, clad with salvation, the high priesthood of Jehovah; their names are not blotted out of the Book of Life; their record is on high; they have left their impress on this dark age. It is called *Sardis*—"that which remains"—the holy remnant. Their names have perished from among mankind, but they shall be confessed before our Father and his angels. But the darker the night the nearer the morning. Soon succeeds the Church of Philadelphia, beauteous as its name—"*brotherly love.*" This is the era of the Reformation, when he that openeth and no man shutteth opened that great and effectual door which none shall ever close. This is the age of Luther and Melancthon, of Calvin and Zwingle—the age of a translated Bible—that unlocked treasury of truths most precious—which no man shutteth. He that hath the key of David hath unlocked it. These, nobly protesting against the Church of the Apostasy, have left their Protestantism, their Bibles, their patience to their children's children, and their successors and representatives in the last tribulation shall be delivered with a mighty hand and with Jehovah's stretched out arm. In memorial of their stedfastness these shall be like the pillars in the house of the Lord, even as Jachin and Boaz, wreathed with beauty, built up in strength: never to be removed, but to bear the name of Jehovah for ever, even as they had boldly confessed the name of their Saviour before an apostate world. Ye churches of Philadelphia, whose watchword is "brotherly love," continue ye in this your Saviour's love. Love as brethren, be ye united as the heart of one man, looking for and hasting unto the day of the coming of the Lord. Hark to the voice of Jesus from the skies: "Behold, I come quickly; hold fast that which thou hast, that no man take thy crown."

The seventh, the last period of this foreshadowed history of the Church of the Saviour, is extant now—'tis the age of the Laodicean Church. A "righteous and holy people" are modern Christians in theory, in name; but is not *lukewarmness* the predominant characteristic of the Christianity now in vogue? Judge, therefore, yourselves, brethren, that ye be not judged of the Lord. Let the Gospel mirror be presented to our gaze. Do we not see the wretched, the miserable, the poor, the blind, the naked? Listen to the voice of Him who is the Amen, the faithful and the true witness, the image of the invisible God, the firstborn of every creature, the beginning of the creation of God. "I counsel thee"—He speaks to us individually, with deep searchings of heart—"I counsel thee to buy of me, without money and without price, gold tried in the fire, that thou mayest be rich in

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very deed. I counsel thee to buy of me white raiment, the fine linen which is the righteousness of the saints, that thou mayest be clothed, and that the shame of thy nakedness do not appear. I counsel thee to anoint thine eyes with eye-salve, that thou mayest see and gaze upon thy true portraiture, and repent of thy lukewarmness, and become *zealous* toward God." He speaks also as the heavenly bridegroom, giving token of his *immediate* appearing; yea, He is "even at the door." Listen to his voice yet once again, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." He is very, very near thee. Tokens of his speedy coming thicken fast. Signs of the Son of Man are graciously vouchsafed, as heralds to prepare his way; or (to use the beauteous similitude of thy loving Redeemer) as his *knockings* at thy door.

Laodicea, or righteous people, is indeed the *name* of this age of respectable Christianity; but is there not the *form* of godliness rather than the *power*—the profession, the name, the reputation, rather than the godly life; "the righteousness of the people" rather than "the righteousness which is of God by faith?"

The love of many shall still wax cold. There is a struggle before us, a resistance unto blood, striving against sin. Let us be faithful, firm even unto dying. The Captain of Salvation cannot prove faithless to His own promise. He is not unrighteous, to forget works and labours of love. Listen to his assurance: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.

HAVE THE APOCALYPTIC SEALS AS YET BEEN OPENED?

By Rev. RICHARD CHESTER.

OUR respected brother, Mr. Philip Henry Gosse, in his very modest, temperate, and well written treatise, entitled* "The Revelation: How is it to be Interpreted?" rightly estimates the importance of this question in the controversy between Presentist (Historical) and Futurist interpreters.

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* "The Revelation; How is it to Interpreted." By PHILIP HENRY GOSSE, F.R.S. London: Morgan and Chase. See notice of same, Rainbow, vol. iii. p. 476.

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If the seals, seen to be opened (chap. vi.) in vision by St. John, were then and there opened in reality—opened so as never to be opened again—as Mr. Gosse affirms that they were, in the act of making known to the Apostle, and through him to the churches, the contents of that chapter—then the doctrine of the Church being in heaven before the opening of these seals, and consequently prior to the fulfilment of any of the subsequent chapters, is deprived of its main support. Then the futurist system is so far divested of one of the strongest arguments in its favour.

Mr. Gosse regards this view of the seals having been thus actually opened in the publication of their contents to John, as a matter altogether evident and unquestionable. To this I must beg leave most earnestly to demur. It is surely no more evident or unquestionable that the opening of the seals so took place actually when John saw it take place in vision, than it is that the seven woe trumpets were actually sounded, and were never to be sounded afterwards; the seven vials actually poured out, and never were to be poured out again; when he heard and saw these things take place in the visions which "in the Spirit" were vouchsafed to him. All the misapprehension upon this subject seems to arise from its being taken for granted, that the opening of the seals of a prophetic roll or book, must necessarily mean the divulging of its contents, and can mean nothing else. Let us endeavour, therefore, fairly to decide this point. It is one of no small importance.

If the opening of the seals of a book signify of necessity in Scripture language and figure the publication of its contents; or *vice versâ*, if the publication of the contents be the opening, or the necessary consequence of the opening of the seals, then a sealed book must needs be one the contents of which have not been divulged—the injunction to seal a book must needs be tantamount to an injunction to keep its subject-matter unrevealed and in secrecy. The book, the contents of which have been published abroad, cannot be regarded otherwise than as unsealed.

We turn, however, to the prophecy of Daniel. We find (Dan. viii. 26; xii. 4—9) that the predictions spoken of as "shut up and sealed to the time of the end," were given *unsealed* to the prophet, to be subsequently *sealed* by him. In making the contents of these prophecies known to Daniel, there was consequently no breaking or opening of seals. We find, moreover, that although spoken of as "*closed up and sealed to the time of the end*," (Chap. xii. 9,) these prophecies as given to the prophet, have been by him fully committed to writing; the contents of this "*sealed*" book have been widely promulgated and handed down

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for more than two thousand years, with not one whit less of largeness or distinctness than those of the sixth chapter, or of any other portion of the book of Revelation. There is no opening of seals in making known either to the prophet himself, or to the world at large, the predictions contained in Daniel. On the contrary, although the predictions have been thus long and widely divulged, the book itself has been, and has continued, sealed. It does not, therefore, follow by any means that because the contents of the seven-sealed roll (supposing such to be the events foreshown in Revelation vi.) have been thus revealed, that, therefore, the seals themselves were actually opened at the time at which these events were disclosed to John; or that these seals may not still be unopened in reality, although John saw them opened in vision, and has divulged to us the occurrences connected in the purpose of God with the actual opening of each successive seal. The sealing or unsealing of a prophecy from the use of the term in Daniel viii. and xii., compared with Revelation xxii. 10, would seem manifestly to refer not at all to the promulgation or otherwise of the contents, but altogether to the time of its fulfilment. The prediction which in God's estimate of time, was as to its fulfilment regarded as distant was therefore sealed—that the fulfilment of which according to the same estimate, was looked upon as near at hand, was unsealed. In each instance the substance of the sealed predictions in Daniel and of the unsealed in Revelation, are equally made known; the being sealed or unsealed has reference only to the distance or the nearness of fulfilment. Perhaps (but this is only conjecture) it may also refer to a clearer comprehension of their import to be vouchsafed as the period of fulfilment should draw nigh. (See Daniel xii. 4.)

To this view an objection may be urged from the command addressed to John. (Rev. x. 4) "Seal up those things which the seven thunders uttered, and write them not." But this cannot surely invalidate the unquestionable fact upon which our argument is founded, that the prophecies of Daniel, although commanded in like manner to be "shut up and sealed," have been written and promulgated. I therefore regard the injunction addressed to John as twofold:—1. "Seal up those things which the seven thunders uttered," even as Daniel was enjoined to seal the words of his prophecy. 2. "And *write them not.*" A separate command which was not given to Daniel, who therefore wrote what was sealed.

But there seems to be a further reason for not regarding the making known to John the predictions recorded in Rev. vi. as being an actual opening of its seals. This is that the seven-sealed roll which John beheld in the hand of Him who sat upon the throne (v. 1) is not,

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I fully believe, to be regarded as representing, or analogous to, the sixth chapter, or any other portion of the Book of Revelation. My reasons for this belief are as follows:

To make known the import and contents of a prophetic roll has ever been the office of an ordinary prophet. Isaiah, Jeremiah, Ezekiel, &c., all "prevailed" to do so. Nor were the burdens of their several prophecies, testifying as they do of the coming glories of Messiah's kingdom, and of the appalling judgments upon the unbelieving and apostate with which its establishment is to be ushered in—of inferior import, or admitting of less "*worthiness*," upon the part of those who were to unfold or open them, than were the predictions of Rev. vi., whether we refer these predictions to the overthrow of Paganism in the past, or to judgments upon the ungodly in the future. But the seven-sealed roll of Rev. v. is one which it is expressly stated, ver. 3, that "no one in heaven, nor in earth, nor under the earth, was able"—or, as we learn from the question of ver. 2, and the much weeping of John, ver. 4—was "*found worthy* to open," or even "*to look thereon!*" No mere roll of judgment, therefore, could this seven-sealed document have been. No mere unfolding or promulgating of prophetic denunciations of wars and famines, and pestilences and earthquakes, could have constituted this opening of its seals. We cannot for a moment, consistently with the language of chap. v. 2—4, regard the matter in this light. Still less can we do so when we learn, from verses 5, 9, that the Lord Jesus Christ, the "Lion of the tribe of Judah," is the one who alone "is *worthy*"—who "*has prevailed* to open the book, and to loose the seven seals thereof;" and that his worthiness so to do consists in his having "redeemed by his blood his people out of every kindred, and tongue, and people, and nation." All this, I submit with reverence, would be an unmeaning and unsuitable parade of language and metaphor did the opening of the seals signify nothing more than the disclosure to John, and through him to the churches, of the vision of chap. vi.—a vision which I hope to show presently had been in substance long before revealed to and made known by a former prophet. What then are we to understand by the seven-sealed roll and by the opening of its seals?

I believe that the true answer to this question is to be gathered from Jer. xxxii.

Here we find that when the Most High would assure the Jewish people of their ultimate restoration to and possession of their fathers' land, He commanded the prophet, in accordance with a custom prevalent amongst them, to redeem the field of Hananeel, his cousin, for the right of redemption was his (verse 8). This accordingly the pro-

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phet did, and "subscribed the evidence, and *sealed it*, and took witnesses. And he took the evidence (double evidence) of the purchase, both *that which was sealed*, according to the law and custom, and that which was open; and he gave the evidence to Baruch, in the presence of the witnesses that subscribed the book (or roll) of the purchase. And he charged Baruch before them, saying, Thus saith the Lord of Hosts, the God of Israel, take these evidences, *the evidence of the purchase, which is sealed*, and this evidence, which is open, and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of Hosts, the God of Israel, houses, and fields, and vineyards shall be possessed again in this land." Jer. xxxii. 6—16.

We know to whom this world of ours rightfully belongs. We know to whom His tenant—man, whom He placed in it to occupy under Him—has, in an evil hour, assigned it. We know the tyranny, the violence, the wrong, under which, in consequence of this assignment, it has been groaning for six thousand years. We know, too—blessed be our God for it!—whose is the inheritance, and whose is the right of redemption; and by whom and at what price it has been redeemed. We know, moreover, that, notwithstanding the payment, eighteen hundred years ago, of this redemption price, the evil tenant is still overholding possession, and that, refusing to yield to right, he is speedily about to be ejected by force. When the time arrives for his eviction, the Redeemer of the inheritance will first proceed to take his people—those who are to dwell and reign with Him in joint possession and dominion over that inheritance—to Himself, in fulfilment of his promise. (John xiv. 3.) And in Rev. iv. and v. they are accordingly represented as "with him." He will afterwards proceed to take forcible possession of his inheritance and theirs, of which they are "joint heirs" with Him. (Rom. viii. 17.) But before so doing, this vision of Revelation (v., vi.) is, I believe, designed to teach us (interpreted in the light shed upon it by the transaction recorded in Jer. xxxii.) that He will vindicate and manifest to his Church and to the angels his right to do—the perfect equity of his procedure in so doing. He is thus represented in vision as at that time to receive from His Father's hand the sealed roll or evidence of his "redemption of the purchased possession" (Eph. i. 14), which He, the Redeemer, is "*alone worthy* to open, and to read, and to look upon." He is represented as at that time to open the seals of that roll in the presence of his then glorified Church and his assembled angels; thus proving that "the right is his." (Dan. vii. 13, 14.) He is further represented as at that time to accompany the opening of these seals with successive acts of desolating judgment upon the confederates and agents of the over-

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holding tenant (war, Rev. vi. 4; famine, verses 5, 6; pestilence, verse 8; earthquake, verse 12. Compare Matt. xxiv. 7).

That such is the true interpretation of the opening of the seals we may, I think, further infer from the striking parallelism between the vision of Revelation vi. and that seen and revealed by the prophet Zechariah, without any question or difficulty being raised as to his ability or worthiness to make it known. In chapter vi. of Zechariah's prophecy, he records a vision of four chariots in exact correspondence with four of these seals, or rather of the judgments connected with their opening. In the first of these chariots were red horses; in the second, black; in the third, white horses; in the fourth, grisled and bay horses. To the question, "What are these?" he receives the reply, that they are the "four spirits (or angels) of the heavens, which go forth from standing before the Lord of all the earth" (verses 4, 5). They are further described (verses 6, 7) as "going forth to walk to and fro through the earth;" and (verse 8) as having "quieted the Lord's spirit;" that is, having satisfied his anger by the judgments which they have inflicted. These chariots and horses are thus manifestly angels who execute God's righteous judgments of war, famine, pestilence, &c. upon the earth; and this parallel vision of Zechariah proves that the judgments of the apocalyptic seals are literal, not symbolic judgments. Further, Old Testament light upon the subject of these judgments seems to be shed from Zechariah i. 18—21. The prophet sees in vision four horns; he asks, "What be these?" The answer is, "These are the horns (or kingdoms, compare Daniel vii.) which have scattered Judah, Israel, and Jerusalem." The Lord then showed him "four carpenters," according with the four chariots and horses of chapter vi.; and with four of the judgment seals of Rev. vi. The prophet asks, "What come these to do?" "And he spake, saying, These are the horns which have scattered Judah so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horns over the land of Judah to scatter it." The four horns in this vision denote, unquestionably, the four great empires, Babylonian, Medo-Persian, Grecian, and Roman, which have been successively God's instruments for the punishment and dispersion of his ancient people. The four carpenters denote no less unquestionably the judgments by which these four Gentile empires in their existing representatives at the time shall be destroyed. The close correspondence between these two visions of Zechariah and the vision of Revelation (chap. vi.) seems to point to the yet future close of the "times of the Gentiles," as the period of their common fulfilment. If so, the Apocalyptic seals, opened long ago in prophetic vision,

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have not as yet been actually opened in accomplishment of the same. Nor shall they be, until "the things that are" (Rev. i. 19), having terminated in the rejection of the merely professing, and the rapture of the believing, expectant Church, the things that shall be "after these" (Rev. i. 19; iv. 1) shall have commenced in the making bare of Jehovah's arm for judgment in order "to destroy them that destroy the earth."

I trust that our readers will not fail to realize the importance of this question concerning the opening of the seals, as virtually decisive of the controversy between Presentist and Futurist interpreters. It is no desire (God is witness) to engage in controversy, or to obtain a victory, which has induced me thus to enter upon this question. I have done so only through an earnest wish to give a helping hand to the establishment of what I believe to be the truth. If it be not the truth, I pray that it may be speedily and utterly overthrown.

NOTE.—Our esteemed brother, Mr. Gosse, suggests the idea without actually adopting it, that it may have been *pictorially* that John beheld the events connected with the opening of the seals—that is, of course, that a picture of each event was seen by him upon each successive portion of the roll as it was unsealed. The idea is a pleasing one, and has an appearance of *vraisemblance* about it that may commend it to the superficial reader. It cannot, however, be correct, for this reason, that John not only saw, but *heard*. He *heard* the souls whom he *saw* under the altar, crying, "How long, O Lord," &c. (verse 10). It surely accords with the harmony and integrity of the Apocalyptic visions, to regard the apostle as having seen and heard, when symbolised before him, the events connected with the symbolic opening of the seals, in the same manner as that in which he saw and heard the events symbolised in connection with the symbolic sounding of the trumpets, and pouring out of the vials. Each and all of these symbols, opening of seals, sounding of trumpets, pouring out of vials, and the events connected with each, being to him and to us the foreshadows of coming and unquestionable facts.

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GLIMPSES OF THE COMING GLORY.

By JOHN MASON, M.R.C.S.E., Newcastle-on-Tyne.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels: and are the children of God, being the children of the resurrection."—Luke xx. 35, 36.

THESE words contain the reply which our Lord Jesus Christ made to the objections of the Sadducees to the doctrine of the resurrection. The Sadducees were the disciples of Sadoc, and composed one of the four chief sects of the Jews. Their leading notion was that "there is *no* resurrection;" they also denied the existence of angels, the immortality of the soul, and a future state. They thought to perplex the doctrine of the resurrection, by proposing the case of a woman who had been married to seven different men. "In the resurrection," said they, "whose wife of them is she?" Our Lord mildly answered this question by showing that there is a vast difference between the state of men during the *present* dispensation, and that of the children of God in *another* dispensation, spoken of in Scripture as the "world to come." "The dispensation of the fulness of times," when He who "worketh all things after the counsel of his own will" shall "gather together in *one* all things in Christ, both which are in heaven and which are on earth," when the Son of Man, who is gone "into a far country to receive for himself a kingdom," will return, having received from the Ancient of Days "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." The whole passage is full of instruction. Let us examine it. But first we would remark that the word translated world is not κόσμος, which means the physical world, having reference to place, but αἰῶν, which signifies age or dispensation, having reference to time; so that the passage should read thus: "The children of this (present) dispensation marry and are given in marriage; but they which shall be accounted worthy to obtain that dispensation—'the world to come'—the dispensation of the fulness of times, and the resurrection from the dead, neither marry nor are given in marriage."

1st. *There is another world:* And our Lord calls it *that* world. It is evidently opposed to this world or dispensation, during which wickedness is predominant. As the Apostle John says, "The whole world lieth in wickedness, or under the wicked one." In this sense the word world is used to denote the wickedness and vanity which abound during the present dispensation. We know a little of this world in that sense; and if we knew it aright we should confess it to be a *vain* world: "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Solomon, who made a full trial of the world, with advantages for making it above all other men, solemnly pronounced the whole to be "vanity of vanities, and vexation of spirit." How emphatically is this expressed, as if his heart were full of the idea, and he longed to impress it upon

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others. And remember who it was that said this: not a hermit who never saw the world; not a pauper who has nothing in it; not a spendthrift, who has lost all he had, but the king of Jerusalem, who abounded in wealth and honour, and who had tried the whole round of worldly pleasures. If he pronounces all to be vanity, we need not make the fruitless experiment; for "What can the man do that cometh after the king?"

This world is as wicked as it is vain. "This present evil world," St. Paul calls it. It was good, when God first made it; but sin has made it evil, filled it with snares and sorrows, insomuch that it is a part of Christ's redemption "to deliver us from this present evil world," and from Satan, the prince of this world, who makes use of its gilded snares as baits to ruin men; and yet such is the evil heart of man, that he doats upon it, and seeks his good things in it.

But there is another dispensation coming soon. The sentiment has been so universally held, as to pass into a proverb, "There is a good time coming." The proverb is not local, or even national; it expresses a conviction all but universal—whether the impression comes from the very constitution of human nature, or from a general conviction of the Creator's beneficence, certain it is, that it is common to men. But we are not left to the light of nature on this subject—we have the clear and explicit testimony of Scripture that a period of glory and blessedness is to be expected in the latter day. (For proof of this read Isaiah xi. 1—9; lxv. 17—25; Jer. xxiii. 5—8; Ezek. xliii. 27; Micah iv. 3, 7; Rev. xi. 15; xx. 1—4.)

These passages, with many others, certainly predict a period of blessedness in the latter day, commonly called the millennium; when the Jews being restored to their own land, and converted to Christ, shall enjoy all the earthly and spiritual blessings promised to them under the peaceful government of the Prince of Peace, whose throne shall be in Mount Zion, and his kingdom extend to the utmost bounds of the earth, when wars and commotions shall cease, and the whole world be blessed in Israel's restoration. (See in evidence, Isa. xxvii. 6; lxvi. 19; Zech. viii. 23; xiv. 8; Hosea ii. 18.)

If we compare this promised dispensation with the present, how very striking is the contrast! I simply ask, is the whole earth in the present day filled with the glory of the Lord? Have the kingdoms of this world become the kingdoms of our Lord and of his Christ? Is Satan, the deceiver, shut up and sealed in the bottomless pit? No; but the whole world lieth in the wicked one; the course of this world is ruled by the prince of the power of the air, the spirit that worketh in the children of disobedience. Satan is the prince or ruler (ἄρχων) of this world (John xiv. 30), the god of this world (2 Cor. iv. 4), the way is broad that leadeth to destruction, the way narrow that leadeth to life; the enemies of the cross many and mighty; the cause of Jesus trampled under foot, and his worthy name blasphemed. The faithful followers of the Lamb despised and persecuted, even as foretold by the apostle—"all that will live godly in Christ Jesus shall suffer persecution." This is surely a time when every one who loves the Saviour, and has his glory at heart, should go mourning; but, alas! how many do we see taking upon them the name of Christ, yet glorying in that which should be their shame, standing identified with a world the friendship of

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which is enmity with God, walking more as children of this world than as those who are "dead and risen with Christ," and "made to sit with him in heavenly places," and thus bringing reproach upon that worthy name by which they are called. Such being the state of things in the present dispensation, it surely becomes every believer to pray earnestly that it would please God shortly to accomplish the number of his elect, and to hasten his kingdom.

The character of the present dispensation may be seen from the following Scriptures. Acts xv. 14: "Simeon hath declared how God at the first did visit the Gentiles, to take *out of* them a people for his name. Matt. xxiv. 14: This gospel of the kingdom shall be preached in all the world *for a witness* unto all nations; and then shall the end come." From the first of these passages we see that while the tabernacle of David is in ruins, that is, while Jerusalem is trodden down of the Gentiles, God is *taking out from the Gentiles* a people for his name. Here, then, is the character of this dispensation: it is elective—a time of *taking out*, not of universality; and those thus chosen are only "a kind of *first*-fruits of God's creatures." "But, *after this*," the Lord says, "I will RETURN and will build again the tabernacle of David;" then will the "*residue*" of men seek after the Lord." It is the "residue," observe, the first-fruits having been already gathered.

The second passage shows that the conversion of the world is not to be effected by the preaching of the Gospel, that it is preached for *a witness*, or for a testimony unto all nations; and then shall the end of the age come. Since, then, it is evident that the conversion of the world is not to be effected during this dispensation, it may be asked, how is the promised blessedness to be brought about? We answer, *by the return of the* LORD JESUS. The coming of Christ to be the Saviour of the world has ever been the hope of the Church. A Saviour to come was its hope for 4,000 years before He personally appeared on earth; and after He had lived and died, and put away sin by the sacrifice of Himself, a similar hope of his return was set before the Church as its great source of joy in the declaration of the angels: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This was the blessed hope of the primitive Church, and it is extremely gratifying to know that it is being revived in our day, especially when we remember the promise that "unto them that look for him shall he appear the second time without sin unto salvation."

Now that no period of general blessedness is to be expected previous to the return of the Lord must be evident to any person who reads the New Testament with an unprejudiced mind. We shall confine ourselves to a few passages. Turn to Matt. xxiv. and observe the character of the days preceding the second advent (verses 37 to 39). Here we are told that the days before the flood foreshadow the days preceding the coming of the Son of Man; and what was the character of those days? Was it a period of general blessedness? Quite the contrary. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." We are not, then, to expect the millennium before the coming of the Lord; but, on the contrary, man's wickedness will "be great on the earth," and

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instead of that happy period, when they shall beat their swords into ploughshares and their spears into pruning-hooks, no more to learn war, "there shall be upon the earth distress of nations with perplexity: the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

The Scriptures furnish abundant proof that *the coming of the Lord Jesus will be pre-millennial.* This doctrine may be deduced from the parable of the tares and the wheat. Universal blessing is not to be expected so long as the tares remain, unless, indeed, they be turned into wheat, which the parable shows is not to take place. They remain until the harvest or end of the age, the time of the coming of the Lord; therefore the promised millennium must be the result of this coming. The angels "gather *out of this kingdom* all things that offend and them which do iniquity." He comes not to destroy the earth, but to cleanse and purify it, and when it is thus cleansed by purifying judgments, "*then* shall the righteous shine forth as the sun in the kingdom of their Father."

From the passages which have been referred to in the prophetic Scriptures, it is clear that the Jews are to be restored and converted at the commencement of the new dispensation; and if we can show that the conversion of Israel is subsequent to the coming of the Lord, we have another positive proof that He comes before the millennium. If we turn to Zech. xiv., we find that after a portion of the Jews return to their own land all nations are gathered against Jerusalem to battle. "Then shall the Lord go forth, and fight against those nations . . . . "*And his feet shall stand in that day upon the mount of Olives.* And the Lord my God shall come, and *all the saints* with thee. . . . And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one . . . And there shall be no more utter destruction, but Jerusalem shall be safely inhabited." Surely "the coming" of the Lord with all the saints can be none other than his second coming; and one object of the advent is to destroy the nations which come up against Jerusalem; and when this is accomplished He "will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications. And they shall look upon him whom they have pierced." And what is the effect produced when they thus behold the Saviour whom they pierced? "All the tribes of the land mourn." It is the day of Israel's repentance and conversion.

Now, in Matt. xxiv. 30, we are told this mourning shall take place when the Saviour appears in his glory.

The last proof we give here of the Lord's personal coming to establish his kingdom is Luke xix. 11—15, where we are told that just before our Lord's triumphal entry into Jerusalem, as He drew nigh to the city, the disciples thought that the *kingdom of God* should *immediately* appear; and in order to correct this mistake as to the *time* our Lord spoke a parable, showing that the kingdom was not *immediately* to appear, that He should first go to his Father to receive the kingdom, and having received it would return to take possession of it.

II. *Some kind of worthiness is necessary to the obtaining of that world.* This worthiness includes meetness, or a title to glory. But where

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shall we look for this? Not in man. He is a sinner, and merits only death; for "the wages of sin is death." The best man can lay no claim to a share in Christ's kingdom. If he could there would be room for boasting; but "boasting is excluded." If any man glory, it must be in the Lord. It is the righteousness of Christ which is the believer's title. This, like the wedding garment in the parable, is the only dress in which a man can appear before God, or sit down at the marriage supper of the Lamb.

But there is a *meetness or fitness* for that world which is also necessary. St. Paul gives thanks to God who hath made us meet to be partakers of the inheritance of the saints in light. That world is for "saints"—that is, sanctified persons. Only those who are sanctified shall be glorified. How can we suppose that the slave of sin can be fit for the glorious liberty of the sons of God? A good man, when dying, said, "I shall change my place, but not my company." Oh, how vain are the hopes which many persons entertain of future happiness! In vain the proud Pharisee, who talks of his good heart and his good works, expects a place among the redeemed; for the song is not "worthy is self;" but "worthy is the Lamb that was slain, who has redeemed us to God by his blood." Equally vain are the hopes of the worldly man, whose affections cleave to things of the present time, who lives in the practice of known iniquity, whose soul abhors the spiritual life, who accounts the Sabbath a burden, and who lives without Christ in the world. "Except a man be born again, he cannot see the kingdom of God."

But thrice happy are those who are prepared for "*that* world"—who are "born of the Spirit," and made spiritual—whose hearts are weaned from earthly things—who possess the world as though they possessed it not; who have desires and affections suited to the work and delights of heaven. "He who hath wrought us for the selfsame thing is God." These are "the first-fruits of the Spirit," and those who have them "shall be accounted worthy to obtain that world."

III. It will be *a great matter to obtain that world*.. Our Saviour's words are, "they which shall be accounted worthy *to obtain* that world." Surely, men generally do not believe there is such a world, for faith of any sort will work. What is it that sets men in motion? What makes them so busy from morning till night? Is it not the *belief* that they shall obtain something worth their pains? Why, then, is no anxiety manifested to obtain that world? Infidelity lies at the bottom of their sloth, or people would seek that world as diligently as they seek this. "Know ye not that they which run in a race, run all, but one receiveth the prize, so run that ye may obtain." The Christian life is a race, and *that world* is the prize. Christ represents it as a great thing to obtain that prize.

IV. There is some *worthiness* necessary for *the resurrection* mentioned. There is a distinction involved in being called "the children of the resurrection." *All* shall rise. In *that* sense no worthiness will be required. There must then be a resurrection which shall be a distinguished privilege, and which, being obtained, shall confer upon its possessor the honourable title of "a child of the resurrection." It is, in fact, "the resurrection of the just."

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"Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The people of God have *a priority of resurrection.* You have perhaps imagined that all men will rise at the same moment; that the trump of the archangel will break open every grave at the same instant, and sound in the ear of every sleeper at the same identical moment. Such is not the testimony of the Word of God. It teaches indisputably that the saints shall rise first, and that a thousand years afterwards the unjust shall be raised.

V. The relations of the present dispensation, or world, *will not exist in the world to come.* "They neither marry, nor are given in marriage." This expression is not intended to disparage that kind of union, for marriage was ordained by God Himself, while yet our first parents retained their original innocence. This relation is the first that subsisted between human beings; it is the source of all other relations, and superior to them all. Our Lord graced a marriage feast with his presence, and wrought his first miracle there.

But among the saints in the "world to come," this relation will cease; because the purposes for which it was instituted will have been attained. There will be no death among the glorified risen saints in *that* world—consequently, no vacancies, such as death here makes to be filled up. In this world "one generation passeth away, and another cometh." It is like an inn, where travellers take a hasty refreshment, and are gone. But the saints, in the coming dispensation, dwell in a continuing city, "a house not made with hands, whose builder and maker is God," and they should go no more out.

Nor shall the glorified need the aid of that domestic friendship and comfort which result from the married state here. In that world there will be no occasion for the lesser streams of happiness, for its inhabitants have arrived at the fountain. "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." "The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." God in Christ will be the everlasting fountain of joy.

VI. In that world, amongst the glorified risen saints, *death will be unknown.* Eternal life is the believer's portion—even now he hath it, and it shall be perfected at the resurrection, when this mortal shall put on immortality, and the triumphal song be sung, "O death, where is thy sting? O grave, where is thy victory?"

VII. The blessed inhabitants of that world shall be like the angels: "they are equal with the angels." Angels are pure and holy beings, who have never rebelled against God as their fallen brethren the devils, and as we the children of men have. They do the will of God with joy, and are his messengers of mercy to men—"ministering spirits sent forth to minister for them who shall be heirs of salvation."

At present we are inferior to angels not only in our natural powers, but also in holiness. We inhabit a body of sin and death; and by our connection with a system of flesh and blood are greatly hindered in our spiritual pursuits. Thus, the Apostle says, "I delight in the law of God

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after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members;" and on this account he cries, "O wretched man that I am! who shall deliver me from the body of this death?" And believers have daily cause to make the same complaint; for the flesh lusteth always contrary to the spirit, so that they cannot do the things which they would. On this ground our suffering Saviour kindly sympathised with his sleeping disciples in the garden: "The spirit indeed is willing, but the flesh is weak."

But our Lord assures his people that they shall be equal to the angels; they shall drop the weight of their mortal bodies, and lose the incumbrance of flesh and blood; no sensual appetites shall divert their affections from spiritual objects; but with the same agility and spirituality as the angels, they shall serve their Saviour day and night in his temple, and be supremely happy in the full enjoyment of God and the Lamb.

Let us endeavour, then, to resemble angels *now* as much as possible. We are taught to pray, "Thy will be done on earth, as it is in heaven," and that we may do it, let us, like St. Paul, "bring our bodies into subjection and keep them under;" and "let us present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service."

VIII. *The resurrection of the body will perfect the bliss of God's people:* they are the children of God, being the children of the resurrection they shall be accounted worthy to obtain that world on the resurrection from the dead. The heavenly felicity of believers shall commence at the moment of death; no sooner are they absent from the body but they are present with the Lord; but their bliss will not be consummated till the morning of the first resurrection. In the prospect of this Job says, "All the days of my appointed time (*i.e.* in the grave) will I wait till my change come"—glorious change will it be! for the Lord will change our vile body that it may be fashioned like unto his glorious body. The human body is the exquisite workmanship of God's hands; and, redeemed by Jesus Christ as well as the soul, it shall be rescued from the power of the grave. Then the corporeal part of the Christian, which had long been made subject to vanity, "shall be delivered from the bondage of corruption into the glorious liberty of the children of God." This is the "manifestation of the sons of God," when they shall be like the glorious Redeemer at his appearing; for they shall "see him as he is." This is also the adoption of Rom. viii. 19, 21, 23. Believers are now the adopted sons of God, and then He will own and publish it before all, and the matter will be put beyond dispute for ever. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when *he shall appear*, we shall be like him; for we shall see him as he is. And every man that hath this hope in him (what hope? the hope of the appearing of Jesus) purifieth himself, even as he is pure."

Thus we have obtained a few glimpses of the world to come; let us daily walk as expectant of it; let us remember that it will be a glorious

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privilege to obtain it. Let us recollect what the requisite worthiness is, namely, the righteousness of Christ, and the sanctification of the Holy Spirit. Let us remember that human relations and connections, however useful and comfortable at present, will cease at death, and that death itself also shall be abolished. Let us enjoy the thought of being holy, happy, and spiritual, like the blessed angels, and try to resemble them now in our cheerful and active obedience. "Seeing that we look for such things, let us be diligent that we may be found of him in peace, without spot and blameless." And, finally, in the prospect of having a part in the first resurrection, amongst the blessed and holy, on whom the second death hath no power, who shall be priests of God and of Christ, and who shall reign with Christ a thousand years, "Let us be steadfast, immovable, always abounding in the work of the Lord; forasmuch as we know that our labour is not in vain in the Lord."

CHARACTER AND OBJECT OF THE PERSONAL MILLENNIAL REIGN OF THE LORD JESUS AS SON OF MAN.

Section III.

BY GERSHOM.

THE Divine object contemplated by means of the organized bodies of administration, which were the subjects of our last section, is the completion of the work of man's redemption, the last addition to the new creation before the new heaven and the new earth become the manifested sphere of the rest of God and his glorified family. It is the fulfilment of the covenant with Abraham signified in the following words: "In thy seed shall ALL nations of the earth be blessed." (Gen. xxii. 18.) All that the word "seed" meant, both in its application to the work of the glorified Messiah, the Divine seed of Abraham (Matt. i. 1; Gal. iii. 16), and in reference to the ministry of the natural children of Jacob (Gen. xxviii. 14), will be realised in the "power of God unto salvation," that will be brought to bear on the yet unsaved nations of the millennial world, through the organised government of the Prince of Peace.

To the amazement and admiration of the heathen inhabitants of the earth, there will be a visible as well as an audible testimony to the "far more exceeding and eternal weight of glory" in redemption, a substantial reality connected with the gospel of the grace of God, transcending all that ear will have heard, or eye seen, or that man's heart can have conceived of beatitude and blessing.

Very much of his wondrous economy connected with the kingdom of his Son, has our God graciously extended to our admiration and faith. But these unfoldings it is impossible to describe, so I will simply refer to their more prominent features.

The Lord of glory, in visible majesty and splendour on the throne of David in the palatial metropolitan city of Jerusalem.

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The earth abounding in unprecedented fertility, luxuriance, and beauty.

The New Jerusalem in the air, radiant in all the substantial realities of the jewellery of heaven, the intelligible expression of a city of righteousness, peace, and glory.

The Lamb's wife, in associated glory with "the King of kings and Lord of lords," as queen of his throne; which, as the seat of judicial authority, will be in the heavenly Jerusalem (Rev. xxii. 1, 3), whilst that of his special dominion over the united houses of Judah and Israel will be in the earthly city.

Lastly, "the kingdom of priests," or the entire nation of Israel, including the ancient patriarchs, priests, judges, kings, and all of the former generations who will have been justified and found "worthy to obtain that age, and the resurrection from the dead" (Luke xx. 35), in their condition as Jehovah's jewels, converted into a holy, happy body of heaven-born ministers for the diffusion of grace, mercy, and peace. A perceptible testimony to the blessed state of a family of whom God is the Father, and of a people whose One God is Jehovah Jesus.

All these will be so many *positive* proofs of the intention of redeeming love; one negative proof yet remains. Satan and his infernal agents of deception and darkness will be fast bound in the bottomless pit, and their power of obstructing the progress of the gospel, and blinding the minds of believers will be in abeyance. Under such auspicious circumstances will the way be opened for the gracious agency of the Holy Ghost in the salvation of the heathen, by producing conviction of their condition in sin, visibly contrasted with that of the redeemed in glory; and in the exhibition of the signs of the Cross in the hands of Him whom they will behold at once as the Lamb and the Lord of glory, the mighty God.

I proceed now to bring forward certain prophetic, as well as typical Scriptures not hitherto referred to, in order to substantiate the momentous object of the millennial government.

The nations to whom the blessings of redemption, and participation in the privileges of the commonwealth of Israel, will be offered, will be those who escape from the two confederacies of the Antichrist and Gog, many of whom are represented as being in a condition similar to that in which we see them now, immersed in idolatry and darkness. (Isa. xlv. 20; lxvi. 19.) From out of these, the vast population of the world, multitudes will be saved, to whom we are introduced, in Rev. vii. 9, as sealed immediately in *succession* to the symbolic national redemption of Israel; though, alas! notwithstanding the favourable circumstances just recorded, many will be found still incorrigibly evil, and persistently defiant. During the present dispensation, in the midst of a lavish exhibition of light and grace, the wrath, strife, and opposition of the nations, are permitted to go on to a culminating point of iniquity, in order to prove the lenient long-suffering of God, and the utter depravity of the world; but in the millennial kingdom it will not be so; each evil, rebellious body that arises will be immediately subdued by a power which is scripturally called, "breaking in pieces like a potter's vessel," for they will not be permitted to mar the millennial peace, nor obstruct the promulgation of the "glad tidings" of the goodwill of Jehovah Jesus to men. Judgment

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will sit, and the punishment of evildoers faithfully and justly awarded. (Dan. vii. 22; Isa. lx. 12; Zech. xiv. 16—19; Rev. ii. 26, 27.)

Doubtless these judgments will have their due effect at such a time on the remainder of the heathen, who, by this awful example of the punitive power of the Lord, accompanied by the ministry of Israel, and the light that the nation will display as vessels of glory, will be constrained to cast away their false gods, and accept the royal Melchizedek as their God and King. The prophet Isaiah gives a powerful record of the moral effect that the glory of Israel will have on the millennial nations, and how that which Jehovah will have done for his people, will be known in all the earth (Isa. xii. 5.); but the entire chapter should be read, in order to a just comprehension of the fulness of the oracular announcement. They will learn to bow down before the Lord Jesus as JEHOVAH, the name of the one God to which Israel was from the first intended to bear a testimony. They will learn that Jehovah is the only God of salvation; that "in *his presence* only is *fulness* of joy, and at his right hand pleasures for evermore." (Psa. xvi. 11.) The prophets Jeremiah, Ezekiel, and Zechariah bear the same witness to the result of the manifested glory and blessing of Israel, and to the annual celebration of that great commemorative millennial festival at Jerusalem, the "Feast of Tabernacles," in which *all* nations will participate.

I trust that a simple reference to the following Scriptures (Jer. xvi. 14—21; xxxiii. 9—18; Ezek. xxxvi. 22, 23; xxxviii. 23; Zech. xiv. 16), which are too long to extract, will lead to their perusal, for they will amply repay the child of God, being a divine testimony to the glory of Jehovah Jesus and the prominent object of his millennial reign.

The typical Scriptures, too, are in harmony with what has been already said, for I think that it was not without intentional instruction as to the glory of David's Lord, that we are informed how "King David took more wives at Jerusalem, and begat more sons and daughters" (1 Chron. xiv. 3; 2 Sam. v. 13—16), *after he became king over all Israel.* The countless multitude from out of "all nations, kindreds, people, and tongues," that will be born to the Divine David during his millennial rule, will be the anti-typical response to the above. (Rev. vii. 9.)

I will close this faint description of the millennium with a few extracts from the anticipative utterances of the Spirit of truth by the pen of the Psalmist.

In that Psalm, which is descriptive of the Cross and its results, he says:—

"*All the ends of the earth* shall remember and turn to Jehovah,
"And *all kindreds of the nations* shall worship *before thee.*
"For the kingdom is Jehovah's, and he is governor *among the nations.*"
". . . . A seed shall serve him; it shall be counted to Jehovah for a generation."
"They shall come and declare his righteousness,
"Unto a people that shall be born, that he hath done this." (Psa. xxii. 27—31.)

Again, writing of the millennial King, and the general influence of his reign, David says:—

"The mountains shall bring peace to the people,
"And the little hills, by righteousness.

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"He shall judge the poor of the people, he shall save the children of the needy,

"And shall break in pieces the oppressor.

"He shall come down like rain upon the mown grass,

"As showers that water the earth.

"In his days shall the righteous flourish,

"And abundance of peace so long as the moon endureth.

"He shall have dominion from sea to sea,

"And from the river (Euphrates) unto the ends of the earth." (Psa. lxxii. 3—8; see also Psa. xcvii. 1—5.)

Volumes of eloquence could not convey to the mind a more profound sense of earthly bliss than the above poetry of God.

From the above considerations, it will have been gathered that there is yet another object contemplated by God in the manner in which it will please Him to organize the personal governmennt of his Son as King of Righteousness; which will be a *transitional* economy between the unrighteous dominion of man on earth, and the eternal and unchangeable dominion of the Son of God on the "new earth," surrounded by "new heavens."

Man in his Adam-nature will be placed on his final trial during a period of 1,000 years, when God will bring all the excellent circumstances and conditions of past dispensations, from that of Eden to the close of the present age, wherein man has been an actor, and blend them together in one scene of unprecedented moral and material magnificence. A period during which the gospel of the grace and glory of God will be ministered by a holy nation of *true* priests, supported by a government of perfect righteousness and equity. (Psa. xcvi. 13; xcviii. 7—9.)

Under circumstances such as these, and amidst such a scene of all that is calculated to attract and invite to holiness and true happiness, will man, *even then*, bow in allegiance and obedience to the sceptre of the Lord Jesus, and believe on Him for salvation? Vast multitudes will be gathered out of the whole world as we have already shown—but as to the multitudes that will remain? Let the ungodly, proud, and lustful, rebellion of Gog at the beginning of the millennium, and of Gog and Magog at the close thereof, when the devil will once more be acknowledged as the god of preference (Ezek. xxxix.; Rev. xx. 7—9), furnish the solemn reply!

There will thus be a justifying proof before the universe of the righteousness of the act of God in punishing the wicked, and unquestionable evidence that man in his natural condition, as born of Adam, can neither "see," understand, nor "enter into the kingdom of heaven." The power of the Lord's words will thereby be verified, that "Ye must be born again." (John iii. 3—8.)

With these scriptural facts before us, I again affirm that there is a Divine necessity for the Personal reign and manifestation of the kingdom of the Lord Jesus.*

* All these subjects here abridged will be found to have fuller treatment in the parent work, noticed in Section I. of this series.

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THE FIRST RESURRECTION AND KINGDOM OF CHRIST.

ANSWER TO MR. GRANT'S THIRD VOLUME.

BY R. GOVETT.

WE have analyzed Mr. Grant's three volumes. And now, what after trituration, testing, and washing, remains as the *caput mortuum* at the bottom of the alembic? *Unbelief!*—unbelief, not total and entire, not touching the essentials of the faith; but unbelief *prophetical*. In regard to the way in which a sinner should approach the throne of God, we are, I believe, joyfully agreed. But in regard to the future, Mr. G. thinks he could arrange much better for Christ's glory, than God says he means to do. Mr. G.'s plan is, that Jesus should reign in heaven as soon as He ascended, and that He should receive the worship of 'glorified spirits' in heaven, not descending again to earth till He comes to sentence all mankind, and to burn up the globe. His heart, therefore, revolts at the many prophetic pictures of Christ's coming to dwell on earth—'How degrading! I never can consent to it!' (Pp. 349, 273, 308.) And when we present him with the passages in which our doctrines are found, he will not accept them in the sense which they carry on their front. His Bible is a prevaricating witness, whose word, if only once or twice given, is not to be trusted. After affirming the same thing from twenty to thirty times, 'tis probably true; but '*twice only!*' (P. 150.) Sometimes, also, the witness contradicts himself, in which case all a lawyer's acuteness in discriminating between truth and error is needed. (Pp. 40, 46.) 'Poor millenarians! you are always imagining that every sovereign that comes out of that Bible mint is pure gold, worth full twenty shillings. Pooh! *there* are a dozen of the coins in which there is from five to fifty per cent. of lead; prove them sterling, if you can!' Well, we must try. How blinded he is by his theory, is most strangely apparent by his errors in citing Scripture—errors which he makes the very hinges of his argument. Here are cases:

1. He is aiming to prove that saints have reigned, and now reign. "It is said in the seventeenth verse of the fifth chapter of the epistle to the Romans, that they who have received abundance of grace, and of the gift of righteousness, shall reign, "AND DO REIGN" in life by one Jesus Christ." (P. 48.) Whence he gets the words I have put in capitals, I should like to know. The argument collapses without them.

2. He argues that Jesus cannot intercede for his people if He move outside the heavens. He proves his point by citing Heb. vii. 25, thus: '"*Where* he *ever* liveth to make intercession for us," is, though a short text, entirely conclusive on the point.' (P. 315.) Is not that "WHERE," which he puts in italics, new to the reader? Without it, the bubble bursts! For other instances, see pages 33 and 77. I must complain, too, that our friend unconsciously does not do us justice. He flies from one millenarian writer to another, sipping like a humming-bird, but not of the nectar of the flower. He pounces on the points of weakness, inconsistency, and extravagance; but he does not bring forward many of our

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strong passages. He does not give most of our arguments as we state them. If he had dealt with such a book as the Rev. W. Wood's—"The Last Things"—pounding to pieces argument after argument consecutively, it would have been vastly more satisfactory. Will any of our anti-millenarian friends try such an operation? But let us meet his main attack. The third volume may be divided into three parts:

1. THE FIRST RESURRECTION; 2. THE MILLENNIAL REIGN; 3. DIFFICULTIES.

(1) In considering the *First Resurrection* he attacks the view which some millenarians give of Dan. xii. 2. "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." 'No words,' he says, 'can more clearly convey the simultaneous resurrection of all men, good and evil, *at the same moment*.' (Pp. 4, 5.) Against which I observe, "Many" is not "all." There is no word affirming that the two classes rise at the same instant. He himself afterward admits, that *they do not rise simultaneously*: the righteous rise first. "We do admit that the saints will rise first, and that until their resurrection is completed, the wicked will remain in their graves." (p. 30.) This his argument does not notice the context. There is no burning up of the earth as soon as this resurrection is accomplished. It is the time of the Jews' deliverance after the Great Tribulation—the time of the kingdom of the saints after that of Antichrist, and of the cleansing of the temple at Jerusalem. (Matt. xxiv.; Dan. vii. 21, 22; ii. 34, 35; viii. 14.)

(2) John v. 25—29. "All that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." 'All shall rise.' Yes! 'That is, on the resurrection morn.' Not in evidence! No time is specified. 'Could anything be more exactly stated to prove a simultaneous resurrection of good and evil?' says our friend. Yes: it could have been said, 'Both shall rise at the same instant.' The discriminating of the good and evil so carefully as our Lord has done, intimates a distinct resurrection. Suppose we found in the newspapers a sentence like this: "Her Majesty will attend at the parade of all the troops; at the review of the English army, and at the review of the prisoners of war." It would most naturally strike us that this referred to two distinct reviews, conducted on different principles. And if in another newspaper we learned, in detail, that her Majesty's own army was to be reviewed first, and the Russian prisoners six months after, we should marvel at the blindness of any who should attempt to make out that both English troops and Russian prisoners would be reviewed the same day, on the same ground. Such is our case.

(3.) We proceed to 1 Cor. xv. 22—24: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward, they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power." Our friend's argument hereupon, condensed, will stand as follows (p. 15): 'This passage is wholly against you. There is not a word about any interval between the resurrection of the saved and of

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the lost; much less any statement of its being a thousand years in duration. There are but two great classes, the righteous and the wicked. *These Jesus, at his second coming, raises together, and that is the end of all things*, and Christ gives up the kingdom. Now, you millenarians assert that Jesus' kingdom *begins*, only when this passage says it *ends*. For you declare that he comes to reign only at 'the end of the age.' Now, Paul tells us that Jesus' kingdom is *surrendered* then. 'Besides, you talk of all things being subdued to our Lord in the millennium; but other passages prove that there is a terrible rebellion and triumph of Satan after it.' Will the reader notice the passage in the above which I have put in italics? That little eminence is the key of the enemy's position. We will send a detachment which shall drive him from it, and establish itself there. Then the hostile line will be cut in two, and forced to retire from the field in confusion. But, first, a preliminary march or two. Mr. Grant admits that the Saviour's coming, in this case, is *real* and *personal*, because it squares with his views about the 'final judgment.' He ought to admit that wherever the same word occurs a real personal presence is meant.* He is right in assuming that by "the end" is meant "the end of all things." Those who would suppose it to mean 'the end of this age,' are driven into the bog. But the Greek expression for 'the end of the age' is very different from that used here. Now for the attack! It is assumed by Mr. G. that *the 'coming and the end refer to the same period:'* and that the "then" means 'at that time.' *Here is the fallacy!* Another Greek word had been used,† had such been the case. The expression employed is one which *signifies an interval, and marks the steps of a series.* "Adam was *first* formed, *then* (after an interval) Eve." (1 Tim. ii. 13.) So, in this very chapter of Corinthians, Christ died, was buried, rose; He was seen of Cephas, *then* (after an interval) by the twelve. *After that* he was seen of above five hundred brethren at once . . . *After that* he was seen of James, *then* (after an interval) of all the apostles. Last of all," &c. (4—8.) *There is then an interval between the Presence with its resurrection of those that are Christ's,—and "the end."* How long the interval was to be, probably Paul himself did not know. It was left to God's grace to discover it to his Son afterwards in the Apocalypse for his servants' use. But analogy comes in here in our favour. How long an interval has there been between the resurrection of "the first-fruits" and the second act? Nearly 1,900 years! If, therefore, there should be a thousand years between the resurrection of the saints of Christ's body and the end of all things, it would be quite in harmony with this. But Rev. xx. expressly asserts it; so that we have no need to seek for evidence here. 'There is no notice here of any interval between the two resurrections; therefore there is none.' That is Mr. Grant's argument! We will take this battery, and turn it on his troops. 'There is no notice in v. 23 of the raising of *any but the righteous: therefore there is no resurrection of the wicked then.*' But stronger still, "each in his own *order*," or 'battalion.' The figure is military. Generals keep their different kinds of troops distinct. The hussar on horseback must not intrude into a column of infantry. (This points at different raptures even of the saints.) Much less would a commander allow some

* It is really "presence," παρουσια. † Τοτε, not επειτα.

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of his enemy's troops, in different regimentals, to enter into his ranks and march with his forces. Moreover, the Greek word "his own," is exclusive. It occurs in the common phrase "apart." (Matt. xiv. 13, 23, &c.) So then none that are not Christ's will arise in that rank. The same conclusion results from the figure of "first-fruits," and harvest.* The harvest is of the same character as the first-fruits. The risen first-fruits were saints only. (Matt. xxvii. 51, 52.) So then will the harvest be! 'Aye, but Jesus tells us that the angels will, at the harvest, seize on the tares, as well as gather the wheat.' True, but the tares are living men; there is no word of their resurrection. 'But you wish to make out that all is subdued to Christ in the millennium.' No: Jesus does indeed all through it act in reducing every hostile power. By "the manifestation of his presence" (2 Thess. ii. 8) he paralyses the usurper, and then destroys the hostile armies of earth. He shuts up Satan; he delivers the Gentiles to be ruled over and subjected by his risen saints. But there is a little season after the millennium in which Satan is let loose, and multitudes innumerable make war on Christ. They are consumed by fire from heaven; and then comes "the resurrection of judgment," when the dead, small and great, stand before the throne, and death itself is destroyed. This answers to the time which Paul calls "the end." Then Jesus, the earth itself being destroyed, gives up the kingdom to his Father. This passage, therefore, is in no way hostile to us. Rightly understood, it is wholly in our favour. In the interval between the resurrection of "those that are Christ's" and "the end," occurs the kingdom of the thousand years. Paul does not notice that in the order of events, because he was treating of the different ranks of *resurrection*, and there is no resurrection between "the first resurrection" and the close of the thousand years. But he manifestly implies it in v. 24. Jesus' kingdom comes with his "presence" or return. Accordingly, the kingdom is spoken of after the return both here and elsewhere. (2 Tim. iv. 1, 18; 1 Cor. i. 7; vii. 9, 10; Luke xix. 11—27.)*

(4.) 1 Cor. xv. 51, 52 (p. 32.) "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." On which our friend reasons thus. 'Here is the proof of an universal and simultaneous resurrection of all mankind. Paul speaks here of the last trumpet. Now there can't be two last trumpets, and therefore, this must be the same trump "which shall sound for the purpose of ushering in the general and final judgment;"—"the last trumpet which will simultaneously summon the whole world, the righteous and the wicked, to come forth from their graves, to appear before the judgment-seat of Christ."' One sees that Mr. G. is here under the hallucination that there are *two* passages in which the last trumpet is spoken of. And he has been so accustomed, doubtless, from his earliest years, as we were also, to hear and read of 'the judgment of all mankind at the last trumpet's sound,' that he seems to have fancied that it was named in Revelation xx. 11—15. But neither there nor elsewhere

* Mr. Grant finds the word "first" in this passage of 1 Cor. xv., and by virtue of it, grants (p. 14) that the saints will rise first. There is no such word except in "first fruits," and they are already past.

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is it to be found! The seventh trump then is the last. And at *that*, not earth is burnt up, but its kingdoms become those of Christ. (Rev. xi. 15.) There is a destruction, but it is only of those who destroy the earth. (V. 18.) And *that* Jesus effects (as we see in Rev. xix.) by his overthrow of Babylon, and his smiting of the gathered armies of Antichrist. After which, his kingdom over earth as the Christ and the Son of Man, occurs. (Rev. xx.) The next argument of Mr. G. commits felony on itself; so I leave it slain with the deadly weapon in its hand. (P. 33, 34.) 'Death will not be swallowed up at the first resurrection, as you millenarians fancy, but only at the general resurrection at the last day. For many will die during the millennium.' The last observation is true; but only the first resurrection is the victorious one. "The resurrection of judgment" is not so. Besides, you have forgotten, friend Grant, the connection of this with Isa. xxiv. and xxv. There we read, not of the conflagration of earth, but of Jesus reigning at Jerusalem, of Israel's deliverance, of the judgment on Satan, his angels, and the kings of the earth, of the feast on Mount Sion, of the reproach of the Lord's people taken away, and of *Jesus as visibly present.* "*Lo, this is our God: we have waited for him.*"

(5.) We arrive next at the ever-memorable passage of Rev. xx. 4—6. And here Mr. Grant's admission is very honourable to himself, and deserving of notice from us. "*I admit that the obvious meaning of the verse, taken by itself, is, that at the end of a thousand years, there will be another resurrection.*" But he clogs the confession with the false principle which follows:—"Therefore, *if there were other portions which spoke unmistakeably in accordance with the verse in question, we would be constrained to come to the conclusion* that, after an interval of a thousand years from the first resurrection, there will be a second resurrection. But there is no other passage either in the Old or New Testament which speaks the same language, or which can be even said to be substantially similar." (39.) 'God has said so, 'tis true: but *only once!* You won't think of believing Him if he does not repeat it again and again?' Indeed we will! Only one passage speaks of Jesus giving up the kingdom to the Father; but that is enough for us. 'But are there not contradictions in Scripture?' None; or it is not the book of God. 'But consider the mischief of building on isolated passages, as, for instance the Romanists' use of Rev. v. 8, and 1 Cor. iii. 15.' The mischief lies in the false meaning imposed, not in the isolation of the passages. 'But this passage is contrary to your views; for you teach that all believers will attain the millennial kingdom; whereas John here affirms that only the beheaded and the refusers to worship the Beast have part in it.' You have omitted, brother, a third class; probably the largest by far; one mentioned before either of these two. "I saw thrones, and *they sat upon them*, and judgment was given to them; *and*" —— 'But consider the mischief literality has done.' Consider the greater mischief which figurativism has done, and *yet will do.* "Ye must be born again." 'Eastern imagery!' meaning, says Mr. G., 'an amendment of life!' 'But remember merely how often "reign" is taken in a figurative sense. The Corinthians are said by Paul to have reigned.' Yes; and Paul warns them not to rule, as being a thing premature. (1 Cor. iv. 8—14.) We are not to reign till apostles reign, *and Christ too.* "He that exalteth himself shall be abased."

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'But John tells us that Jesus has made his people "priests and kings." (Rev. i. 5, 6.) How can that be if they do not reign?' Have you never heard, brother, of a 'consul *elect*'—not yet installed in office? Have you never heard of a king 'by right,' but not 'in fact?' 'But what a wild supposition—that after the saints have reigned the thousand years, they are to take their places among the culprits before the great white throne!" That is a flight of which *our* wings are not guilty. But *you* are guilty of it, brother! You suppose that the dead saints are now in glory in heaven; and have been many of them there for more than a thousand years; yet they are to come down from heaven to earth to pick up their bodies, and then to be judged for life or death by Jesus, at his coming and last assize. 'But does not Rev. xx. 11 speak manifestly of the judgment of all mankind universally?' Nay, it speaks of that resurrection as being a *residual* one. It was the whole of the dead, with the exception of those who had before risen. (Ver. 5.) The two resurrections of Rev. xx. stand related to each other as one part and "the rest," together making up the whole. Now, of whatever character you make one of these, of the same you must make the other. I find, suppose, the following passage:—'The one smote off a limb, the other struck to the heart.' Conceive now that some took the 'limb' figuratively, and others literally. Then each must regard the 'heart' as of the same character. The figurative-limb interpreters must interpret it of a figurative heart. The literal-limb party must take up with a literal 'heart.' So here. If you make the resurrection of the rest of the dead literal, *you make the resurrection of a previous part of them literal too.* If you make the first resurrection figurative, so do you the second. Choose as you will, either Mary Literal or Jane Figurative; but after your wedding we refuse you a divorce! 'But you millenarians reckon badly. If the resurrection of Rev. xx. be a literal one, it is not "*the first.*" There was a previous one in Matt. xxvi. 51, 52.' Did *we* write the Apocalypse? Or did God? He that accuseth God, let him answer it! Suppose that, to please you, we say that the first resurrection here is figurative:—it means a great revival of holy principles. Have we got up out of the pit so? No: if it be a *figurative* resurrection or revival, this, too, is not the *first.* Have you ever seen a holy *principle* "*beheaded?*" Do any writers that you have read, report its death thereupon? Nor will it help us to take it as a *past* resurrection, unless it be the very same as that of Matt. xxvi. 51. So we must still stand by God in his *mistaken reckoning!* We fancy, after all, there is no error in it. All depends on the point from which you calculate. Let it be supposed that her Majesty Queen Victoria should appoint in June next two naval reviews off the Nore; they are to take place a week apart; one, which is to take the precedence, is for ironclads; the one which is to follow, is for the old style of vessels. Might she not call the review of ironclads "*the first review,*" and the other the second? Would it suffice to convict her of error to say—'But, your Majesty, this is not the first naval review; for there was one some years ago at Portsmouth.' Would not her answer be instant and sufficient, 'I am not reckoning with any reference to that, but in relation to the one which follows. It is *the first of the two,* is it not?' But if our literal interpretation is wrong, how is the passage to be understood? You suggest two modes of explaining it away. (1.) 'It may be a

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revival of the *characteristic principles of the Gospel.*' (P. 60.) Assuredly, it cannot be. The Gospel principles are meekness, gentleness, patient endurance of wrong. The principle of the millennium is stern justice, avenging evil, and at once destroying every transgressor. "He that overcometh and keepeth my works unto the end, *to him will I give power over the nations;* AND HE SHALL RULE THEM WITH ROD OF IRON; AS THE VESSELS OF A POTTER SHALL THEY BE BROKEN TO SHIVERS: "*even as I received of my Father.*" (Rev. ii. 26, 27.) Jesus is to do the same: "Out of his mouth goeth a sharp sword, that with it he should smite the nations: *and he shall rule them with rod of iron.*" (Rev. xix. 15.) I see no resurrection of holy principles, either in Ezekiel's vision of the dry bones, or in Paul's promise of life from the dead (Rom. xi.), when Israel is restored to God's favour. Holy principles may be said figuratively to reign, but were they ever said to be "priests?" The strange part of the business is, that our allegorist-friends are so obstinately bent on making the book of Revelation one great enigma, that even where the explanation of a symbol is given, *they turn the explanation itself into something symbolic and mys'erious!* The words "This is the first resurrection," and the next verse, are *explanation*, to be taken in quite a literal sense. "They shall be priests of God and of the Christ, and shall reign with him a thousand years." God says the book is a "revelation," the turning back of a veil drawn over the future; why will you make it a picture double-veiled, a riddle too deep to be guessed?

(2.) 'But some anti-millennian writers suppose the resurrection here to be *past.*' You do not seem to set much value on such an idea, still less do I. It has too, as you will remember, a very ugly sound to students of prophecy. "Their word will eat as doth a canker: of whom is Hymenæus and Philetus, who concerning the truth have erred, saying, THAT THE RESURRECTION IS PAST ALREADY; AND OVERTHROW THE FAITH OF SOME." (2 Tim. ii. 17, 18.)

But you think to drive us into the river at this point: "If their own favourite theory of a literal interpretation of Scripture be applied to *their hypothesis* respecting a first and second resurrection, with an interval of a thousand years between them, the foundations of the millenarian system are undermined." "*Their hypothesis!—Their hypothesis!*" I ask again, Did *we* write the Apocalypse?—did *we* pen the twentieth chapter? or are we herein only as disciples, learning the words of the Holy Ghost? Pray remember your confession said at page 39. That should silence your words here. But now for your argument: 'There is an account in Matt. xxvii. 52 of the resurrection of "*many*" saints. In Dan. xii. 2, also, there is a resurrection of "*many* of them that sleep in the dust." As you millenarians take "many" in this latter case to mean 'all,' so you must in the verse in Matthew. And then it will follow that the resurrection of saints, when Jesus rose, was a resurrection of all the saints who had died up to that time.' This line of circumvallation has plenty of gaps, at which I march out. (1.) I do not take the "many" of Dan. xii. 2 to mean "all." (2.) There was no resurrection of the wicked at the time mentioned in Matt. xxvii. (3.) Our Lord's death was not the time of unparalleled trouble; nor were the remnant of the Jews then delivered.* While we admit that Rev. xx. 4—6 is the

* There is a curious mistake in page 70, line 13.

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only passage where the interval between the two resurrections is fixed, we affirm that there are several other passages where the two resurrections are intimated. I will give three—one generally overlooked, because of our inadequate rendering:

1. The Psalmist, in the first Psalm, is treating of the opposite conduct and destiny of the righteous and the wicked. The righteous shall be like a tree; the godless like chaff. "Therefore the ungodly shall not *arise** in the judgment, nor sinners in the congregation of the righteous." (Verse 7.) So the Greek and Vulgate rightly render it. The godless are not to arise when the righteous do, or to stand in their assembly. Take also two paragraphs from the Gospel of Luke.

2. "Thou shalt be recompensed at *the resurrection of the just.*" (Luke xiv. 14.) This shows us that the righteous rise apart from the wicked. We only add an epithet to a noun where it is needful to distinguish, because there are more than one of the same kind. In a house with but one room of each kind, it is enough to say, "I laid it in the study." But if we are speaking of a palace, with several rooms of that kind, we must distinguish—"I laid it in the *prince's* study." From this, too, I gather that there will be more in the first resurrection than merely the martyrs. It is designed for "the righteous," whether martyred or not.

3. The last I shall name is Luke xx. 34—36. Here our celebrated distinction between 'the resurrection *of* the dead' and 'the resurrection *from among* the dead' comes into view. This, were it alone, would be sufficient to establish our point. Why did you not notice it? There is a resurrection, then, in which some will come forth from the tombs, while some remain confined there. That is our first resurrection—'tis a resurrection of honour. Those who partake of it enjoy a certain blessed "age." There is our thousand years. That they are "accounted worthy" to have part in *that*, is enough to prove them "children of God." "Blessed and holy is he that hath part in the first resurrection."

But I proceed further to track your course. You argue against us from John vi. 39. 'Jesus will raise the righteous at the last day. But he must raise the ungodly too on that day. For what day can there be after the last day?' This proves that you and God do not reckon together; and I would advise you to put your watch by his; and not make your timepiece the standard. The last day is "*the great day*," "the sabbath-rest,"† of a thousand years. But after it there is a "little season," which Paul calls "the end." While the righteous are raised at the commencement of the 1,000 years, the rest are raised in the "little season" after it. I add, that Martha's ideas are not our standard of truth. In p. 77, you tell us that Paul (in Acts xviii. 18) taught the Epicureans the doctrine "of the resurrection from the dead." There is no such expression in that verse. "He preached unto them Jesus and the resurrection." In verses 31, 32 our view is beautifully confirmed. Men must repent, because God will judge the habitable earth by Jesus, who is distinguished from all others by being raised "*from among the dead.*" But this testimony fell upon unbelieving ears. They fastened upon the general

* 'Arise' is the regular rendering of the word. Take the first four instances of its occurrence in the "Concordance:" Gen. xxxvii. 7, xli. 30; Ex. x. 23, xxxiii. 10.

† Heb. iv. 9.

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doctrine of any awakening of the dead as absurd. "And when they heard of the resurrection *of* the dead some mocked." But you point us onward to Acts xxiii. 6, and xxiv. 15. There Paul testifies, that he believes in the future "resurrection of both the just and of the unjust." And so do we. Is it necessary that whenever the apostle is speaking of resurrection, he must distinguish the two resurrections?

II. We come to consider the second division of the book—THE MILLENNIAL REIGN AND STATE OF EARTH. And here I think it a great pity that you did not enter on some more substantial question than the inquiry, whether the reign would be carried on in air or on earth? For myself, I believe in the descent of Christ and his saints to earth, after some period spent in the air. We millenarians are also, I suppose, generally agreed, that by "the Church" is not meant vaguely 'all the saved,' but that peculiar body which began to exist after Jesus had ascended, through the operation of the Holy Spirit, who descended at Pentecost. That body ends absolutely when Jesus comes down, and the Holy Ghost returns from earth, his work accomplished. The millennial saints will be of two classes, Jews and Gentiles—the Jews greatly exceeding the Gentiles in dignity and privilege. 'But you can quote no text for your belief that our Lord and his saints will visit the earth.' (P. 92.) Don't be too positive, friend! "His feet shall stand in that day upon the Mount of Olives." (Zech. xiv. 4.) "The glory of the Lord came into the house." "And he said unto me, Son of man, *the place of my throne, and the place of the soles of my feet, where I will dwell* in the midst of the children of Israel for ever." (Ezek. xliii. 4, 7.) The Mount of Transfiguration gave us a picture of the kingdom of God. And there the saints still in the flesh spoke to Jesus, and saw the faces, knew the names, and heard the conversation of Moses and Elijah. The saints who rose with Jesus "*went into the holy city, and appeared to many.*" (Matt. xxvii. 52, 53.) The risen are to be "kings and priests" to the men of earth. How can that be without their coming down to earth, and having close intercourse with them? Did not Jesus after his resurrection give occasional visits to his disciples, even eating and drinking with them, as well as conversing? That Jesus will move to and fro from part to part of heaven and earth, seems asserted in Rev. xiv. 4. The nations who come up to worship at Jerusalem are to see the glory of Christ. (Zech. xiv.; Isa. xxvi. 18, ii. 3, 4.) 'But David is to reign at Jerusalem, as Ezekiel tells us; how then can Christ reign on the same throne?' Does this need an answer? Cannot Jesus be supreme, and David subordinate? Will apostles drive Jesus from his sovereignty over Israel, because each of them is to rule one of the tribes? 'But Christ is to "reign over Jerusalem on the throne of David his father for ever and ever."' (P. 108.) Not true! "The Lord God shall give unto him the throne of his father David; and he shall *reign over the house of Jacob for ever.*" (Luke i. 32, 33.) The throne of David is for a thousand years; but Israel abides for ever on the new earth. He gives up the kingdom of the Son of Man to his Father at the end of the one thousand years. (1 Cor. xv.) 'But Jesus is *already reigning:* his reign is spiritual. Peter distinctly says so in Acts ii. 29—36. "Here we are told that God had sworn with an oath to raise up of the fruit of David's body to sit upon his throne; and then it is added, *that this raising up of Christ to sit on David's throne referred to the resurrection of Christ,* of the fulfilment of which promise

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to raise up Christ, Peter had been, with other apostles and disciples, witnesses." (P. 117.) I have marked in italics the point on which your argument turns, and where the fallacy lies. Peter does *not* say that the resurrection of Jesus was the fulfilment of the promise that He should sit on David's throne How could he, when his argument rests on this, that David's body had never left its tomb on earth, or his soul risen out of Hades? How could he, when he goes on to declare, that *David had never entered heaven*, while his Son had? (Ver. 3, 4.) It is self-evident that David's throne can never be in a place in which David never was. Our translation has in part misled you here; let me put it as the Greek gives it. "David being a prophet, and knowing that God swore with an oath to him, that of the fruit of his loins according to the flesh He would raise up the Christ to sit upon his throne,* He seeing this before spake *concerning* the resurrection of the Christ, that his soul was not left in Hades, nor did his flesh see corruption." Peter is not proving Jesus' reign on high, *but his resurrection from the dead.* He proves it from two sources. David foretold concerning the Christ's soul, that it should not remain in the usual place of the departed, nor his body remain in the tomb. And the apostles could testify, that the points so foretold were fulfilled in Jesus; therefore He was God's Holy One and Messiah. The ambiguity of the little word "of"† has deceived you; put "concerning" in its place, and the knot is untied. Peter does not testify that Jesus' resurrection is his sitting on David's throne; for David had never risen, and his reign ended with his death. 'But Peter says, that God had made Jesus "Lord;" that is the same as saying that he made him king.' Not granted! Neither, if Christ be elected king, is it proved that He is exercising his kingly power. But let me turn the tables; the passage quoted from Joel refers to *deliverance in Jerusalem*, and the judgment of the nation by Christ *at his return. Then Jerusalem is holy, and the* REMNANT *of Israel is accepted.* That points to the terrible destruction of them in the latter day, out of which but a third emerge. (Zech. xiii.)

'But we say that Jesus will reign during the thousand years, seated in the heaven.' But GOD says, that Jesus is only to sit with Him at *his* right hand till his foes are made his footstool. That takes place in Rev. xix. 11, and then Jesus leaves the heaven to reign. (Rev. xx.) Jesus, too, distinguishes. He is now on his *Father's throne:* He is about to take *his own*, and then the conquerors of the Church of Christ shall sit with Him there. (Rev. iii. 21.) 'But Christ is Creator: therefore He must reign.' We are speaking about his reign as "Son of *man*," as "Son of *David*," "Son of *Abraham*," "the second *Adam*," "the King of the *Jews*." This reign could not begin at creation. It was awarded to Jesus as the reward of his meritorious work. 'But Jesus, to Pilate, owned Himself to be a King.' Yes—and King of the *Jews;* but He was *rejected* by them, and slain. Therefore, while He is so *of right*, He is not so *in fact.* His kingdom is in abeyance, while He waits to see if Israel will repent, and own his titles.

Mr. Grant cites Zech. ix. 9—a dangerous passage for the anti-

* I do not enter into the subject of the true reading here, as it does not affect the argument.

† In Greek, περι.

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millenarian! It was literally fulfilled in part, was it not? Then read on: the rest will be literally fulfilled too. He is to cut off all Gentile oppressors of Israel, and all defilers of the temple. (Ver. 8.) He is to put an end to war, and to rule from sea to sea. (Ver. 10.) He is to set free the souls of the departed from Hades. (Ver. 11.) Israel will be fighting with Greeks, and the Lord will defend Israel, and glorify them. Israel *beholds* him: they feel his goodness, they *see* his beauty. Is earth burnt up, then? Nay, but the lands yield corn and wine in plenty. (Ver. 17.) 'But Scripture speaks of God's transferring the believer into the *kingdom* of the Son of his love.' (Col. ii. 12.) (P. 157.) Yes, the kingdom of God is in a certain sense begun; it is now "the *mystery* of the kingdom," but we are speaking about its *manifestation*. 'But another Scripture says we are "called to God's kingdom and glory."' Does my invitation to the Lord Mayor's feast prove that I am now seated at it? Is the "kingdom" of "*glory*" the same as the kingdom of *grace*?

You are bold enough, friend Grant, to attack one of our strongholds, *the Parable of the Pounds*. You think it even overthrows our scheme. Very well; let us try! 'It is evident,' you say, 'that the nobleman, as soon as he had received the kingdom, returned: for did he not go to receive a kingdom and return?" (P. 136.) It does say, that he was to return after receiving the kingdom; but that he was to return 'immediately after,' is your addition to the word of God. Your addition, too, is contrary to the very point of the parable. Israelites were expecting the *immediate* advent of the Kingdom of God, and this parable was spoken to let them know that it would not take place so soon as they expected. (Luke xix. ii.) 'Jesus,' you say, 'did *spiritually return*.' Indeed? He goes away to heaven *in the body*; he returns *in spirit!* That shows the value of the text which you think so powerless, when cited by us millenarians. I mean Acts i. 11. Jesus shall return *in the same manner as He left*. Jesus *has* returned, you think. And has the Lord judged his servants? And are they reigning with Him now, each according to his suited reward? And have his enemies been brought from their abodes, and slain before his face? I read of a Kingdom of God which is to "*appear*," and of Jesus "*appearing and Kingdom*." Is not Christ, while in heaven, invisible to mortal eye? His command is —'*Work till I come*.' Has He come? *And is our work over?* The Spirit's descent is not Christ's coming. The Holy Ghost says, that Jesus, abiding at the right hand of God in heaven, poured out on earth the Spirit. (Acts ii. 33.) The Spirit was to be the Comforter while Christ was away. Scripture tells me, that Jesus is not now slaying his foes, but expecting the time for their destruction to come. (Heb. x. 13.)

If I were disposed to pursue you after the failure of your attack, I should deplore in solemn tones the blindness which could talk of Jesus having returned, and the awful consequences of setting his people free from the obligation of labour for Him, and the certainty of the account yet to be rendered, which your theory makes void.

Several of the passages which you quote do not speak of Jesus being King at all: but merely of his exaltation. 'But, did not Nathanael confess Jesus as being *then* the King of Israel?' (John i.) Yes! And did not Jesus put off the time of his appearing as such, to the day when *heaven should open* (Rev. xix. 11), and He Himself should be the ladder of

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Jacob, the visible link of earth and heaven? "And ye shall *see* angels ascending and descending on the *Son of Man*." (John i. 49—51.) How can Jesus be reigning now, when Satan, his great foe and ours, is prince of this world, and its god, when he is fighting with us in the heavenlies, and not cast down even thence, as yet? (Eph. vi. 12.) Only when Satan is cast down from heaven, and when it is but a brief three and a half years ere Jesus appears, does the cry of joy ascend in heaven, "NOW is come salvation and strength, and the *Kingdom of our God, and the power of his Christ*." (Rev. xii. 10.)

You treat next of *the reign of the saints*. 'You millenarians can find only four texts to sustain your theory.' (P. 145.) '*Only four!*' Is not that enough, and more than enough? "In the mouth of *two* or *three* witnesses shall every word be established." But you are mistaken in your reckoning, brother! Here are some more—Psa. cxlix.; Dan. vii. 18—27; Matt. xix. 28; Luke xxii. 28—30; Rev. iii. 21; xii. 5. But you have objections against the texts we cite; 2 Tim. ii. 12. 'This does not speak of a reign *on earth*: why should it not be the reign of the saints with Christ *in heaven?*' I know of no text which tells of a kingdom in heaven. Will you be good enough to cite those which do? I do read of a kingdom on earth, or *under heaven*. (Dan. vii.) I think I see it very distinctly in Rev. xix. xx. 'But Paul speaks of the saints' "*eternal* glory."' True, do we deny it? 'You millenarians cite Rev. v. 10. This will not avail you; for the thirteenth verse cannot be taken literally.' If the thirteenth verse be figurative, it shall not prevent me from taking the tenth verse so, if I may without absurdity. 'Policeman, turn your bull's-eye lantern full on the face of this rogue of a principle, that we may know his features again! He says that '*If in any passage or context there be a figure, you must make the whole of it figurative!*' We cite Rev. xx. 6. Against this you set 1 Cor. iv. 8, "Ye have reigned as kings." And you say, "We know that they did not *reign*." (P. 152.) Then the Holy Ghost has erred. You seem to feel that this is dangerous ground; and you try to modify it by adding, "And that they were not *kings*, in the ordinary acceptation of the terms." How do we know that they did not reign as kings? Paul speaks of the matter as past. (Aorist in Greek.) And could not some of the Corinthians exercise on some occasions acts of sovereign power? No other sense than the ordinary one will suit. Paul would not rebuke them for becoming spiritually rich and filled. But he does reprove them for attempting to reign and enjoy the world, when Christ was calling to self-denial, and when God's ministers were in perpetual suffering and peril. The true rendering is "*Already* ye have been filled, *already* ye have become rich, ye reigned *without us*." And all this, as being exaltation and consolation before the proper time, exposed them to the 'Woes' uttered by the Saviour. (Luke vi. 20—26.)

'You can't take literally Rev. iii. 21, where Jesus speaks of his saints sitting with Him on his throne.' (15) Why not? 'Because you would make yourselves Christ's equals in power and glory.' By no means! We shall own Him superior in nature and power, as being the source of our power, while, indeed, we enjoy the same "glory" (brightness) as Himself. Does his body shine like the sun? So will ours, if we reign with Him.

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'The promises of great joy, fertility, and beauty to be found in the millennium I take as the imagery of the Eastern nations.' How, then, shall that word be fulfilled? "No jot or tittle shall pass away till all be fulfilled." Is it not our principle, that everything is to be interpreted literally, if the meaning be not absurd or impossible? 'But Scripture itself teaches you to take these things figuratively. For instance, in Luke iii. 3—6, the ministry of John the Baptist is figuratively spoken of as a filling of valleys and lowering of mountains. And those words—"The glory of the Lord shall be revealed, and all flesh shall see it together," as we are expressly told, refer to the coming of Christ to our world to suffer and die for us. It is at the same time no less explicitly stated, that the phraseology of Isaiah, "Every valley shall be exalted, and every mountain and hill shall be made low, was not intended to be literally understood, but was simply meant to apply to the great moral and spiritual changes which would follow the birth and public ministry of Christ." (P. 177.) It is a pity that these plain words of the Gospel which negative our false principle of interpretation, and which assert the true were not given, chapter and verse. Luke is the only one of the three which cites Isa. xi. 4, 5. And he neither denies our principle, nor interprets the words for us. 'But you can't interpret literally Isa. xi. 4. "With the breath of his mouth he shall slay the wicked." (P. 194.) Why not? 'Because Christ is not doing so now.' No: but may He not by-and-bye? We are speaking of the day of judgment, not the time of grace. 'But, how will there be wicked persons to be slain, if the millennium be so happy a period as you say?' This is not spoken of the millennium, but of Jesus smiting 'the Wicked One,' the Antichrist, before that day of joy begins. The word is singular in the Hebrew, and the reference is to 2 Thess. ii. 8.

In p. 199 Mr. Grant gives us his interpretation of Matt. xix. 28. I am not afraid that any candid person will prefer it to ours. "Regeneration," he says, "*manifestly means* the devotion of the apostles to their Master, and their self-sacrificing co-operation with Him!" With such a style of interpretation any error may come in. Even Unitarians are not more extravagant in the senses they give to Scripture.

His argument on Acts iii. turns on his wrong idea of what is meant by "the restoration." The answer to it is found in the parable of Moses, as given in the leprous house. (Lev. xiv. 33—45.) The house is restored and made fit to live in after the leprosy; but if it break out anew (as in our world it will), it is incurable and destroyed.

He next attacks our view of Rom. viii. 19—23, where it is promised that the creation shall be delivered,—'If the creation meant animated nature, the apostle would not have said, "And not only *they*," but "And not only *it*." If Mr. Grant will look, he will see that 'they' is added by our translators, and that he and we may therefore insert '*it*.' (P. 203.) But it is quite true that the millennium is not the creation's full deliverance from the slavery of corruption;* that belongs to the future state. Mr. Grant says, it is impossible it should ever possess the children's liberty of glory. Which shall I believe, God or him?

Into a good deal of what our friend says about the glory of the millen-

* Mark xvi. 15 is really, "Proclaim the Gospel in (or to) all the creation."

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nium not being so bright as we anticipate, because there will still be autumn and winter, toil, death, sickness, old age, and sin, I do not feel called upon to enter. It touches on that part of the millenniaal glory with which we, as the risen from the dead, enterers into the joy of our Lord, shall not have directly to do. Suppose we admit all his representations, it still leaves the substance of the millennium for the men of earth, and does not touch our portion in it.

(*To be concluded next month.*)

ANALYSIS OF "ANTI-TYPICAL PARALLELS" BY "GERSHOM.'

By Rev. Richard Chester.

EXTRACTS from this valuable work have already been given as specimens in the last two numbers of THE RAINBOW. It was also very briefly noticed in the January number. We now proceed to give our readers an analysis of its contents. Neither extracts, notice, nor analysis can, however, furnish anything approaching to a fair estimate of what the volume really is, as to the richness, variety, and importance of the information which it affords, and the deep spirituality of feeling and expression which pervades it. It is pre-eminently a book to be approached, Bible in hand, and to be slowly and reverently studied, with unceasing reference to the sacred volume. Very rich, we do not hesitate to affirm, will be the recompense afforded to such study in the light thereby shed from the Old Testament Scriptures upon the New—reflected back again from the New upon the Old—and poured in full flood of radiance from both upon the glorious future which awaits the children and the people of God in his now rapidly approaching kingdom. This light—not by any means of the author's own kindling, for it is light from heaven—he has been made the favoured instrument of concentrating and directing upon the subjects of which he treats, to an extent rarely equalled by commentators, whether ancient or modern.

The author (it seems a pity that he has not let his readers know to whom they are so deeply indebted) assumes only two postulates as the basis of his beautiful and elaborate edifice. These are such as no intelligent Christian reader will be disposed to question. They are, first, "that the governmental ways of God, though having dispensational characteristics, will be the same in the future as they were yesterday, are to-day." Second, "that the history of Israel is typical." For proof of this latter assumption he adduces 1 Cor. x. 1—6; Luke xxiv. 27—44. Building upon this sure foundation, he proceeds to show that God's original purpose concerning man—namely, that "he should be as to this earth the delegated sovereign over the works of his hands, as a vessel containing the image, and reflecting the glory of God"—having upon trial utterly failed (as was foreseen) in the person and nature of the first Adam—can only have its fulfilment in the person and nature of the second Adam, together with the "help-meet," the "bride," the spiritual Eve provided for him. He regards

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and exhibits it as the great end and object of Old Testament teaching, at least, of that portion of it, the history of the people of Israel, with which he specially deals, to unfold and foreshadow these facts. (1.) The utter failure of the first Adam, and all possessed of his nature, and the utter impossibility of that nature, thoroughly ruined and depraved as it is shown to be, to recover itself, or to render itself in any respect fit for the accomplishment of God's purpose in the creation of man. (2.) The entire and admirable fitness and sufficiency of the second Adam, the incarnate Son of God, and, with Him, of those whose sin He has atoned for, whose full debt of righteous obedience He has paid, and whom through blessed union with Himself He quickens and maintains in spiritual and eternal life, most fully and gloriously to accomplish this purpose.

The first of these facts, the utter failure, depravity, and helplessness of man, is traced out with a master's hand, as exemplified in the history of Israel as one of the great lessons which it was designed to teach. Israel, "placed in the enjoyment of the highest privileges, social, political, territorial, ever accorded to man, courted with the conciliatory influences of the most attractive ceremonial observances, and all this under the fostering government of Jehovah Himself, in a land the most luxuriant in the world," is shown in every instance to have failed. Israel, under grace, under law, in the wilderness, and in the land, drawn by lovingkindness, visited with judgments, hedged around with laws and ordinances, separated from the nations, with Jehovah dwelling in, manifested glory in her midst, is adduced as bearing one reiterated and unvarying testimony to the fact, that in man's flesh there dwelleth "no manner of thing that is good." Until in the crucifixion of her incarnate God, and the rejection of the Holy Ghost sent down to proclaim full and free forgiveness of all her sin through the atoning blood of Him whom she had crucified, her apostacy reached its climax, and her history its close. Parallel with this testimony to man's ruin and helplessness runs the wondrous testimony to the grace of God foreseeing, providing for, and dealing with it all! This testimony is traced out with a clearness and felicity, of which nothing but a perusal of the book itself can give any idea. It is shown, in the first instance, in the perfectly unconditional nature of the covenant made, in full foreknowledge of all Israel's sin and failure and apostacy, with Abraham, and renewed with Isaac and Jacob. It is further shown in the provision, by the slaying of the Paschal lamb and the sprinkling of its blood, whereby, consistently with the justice and the holiness of the most High, a stiffnecked people, uncircumcised in heart, could be delivered from Egypt, preserved amidst judgments by which the Egyptians, not radically more deserving of judgment than they were, were destroyed, and whereby God could lead them like a flock through the wilderness, caring for them, feeding them with bread from heaven, and water from the rock. It is shown again in the provision whereby, when blindly ignorant of their own condition (to teach them which was the great object of the giving of the law), they had willingly accepted, and put themselves under a legal covenant of righteous obedience (violated as soon as it was entered into by the making of the golden calf), God gave them Moses as a mediator, previously trained and disciplined for the purpose, to

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intercede for and identify himself with a people "in whose sin he had not participated, in order to identify them with himself in the grace which he, as an individual, had received."

It is shown moreover, beautifully shown, in the provision whereby, in the foreseen failure of Moses himself, who was but sinful flesh and blood like the rest, and the subsequent aggravated transgressions of the people, God could, nevertheless, not only bear with them, but draw nigh to, and dwell amongst them and lead them into the land which He had promised to their fathers. This provision of God's wondrous grace is set forth in the tabernacle, its priesthood, its ordinances, and its furniture, meeting, in representative righteousness and vicarious atonement, the requirements of the righteousness and holiness of the most High.

This elucidation of the grace of God, as the prominent feature in his dealings with fallen helpless man, is, perhaps, the most important and practical, as it certainly is the most beautiful, comforting, and encouraging, of all the manifold exhibitions of precious truth concerning the works and ways of Him with whom we have to do which are unfolded in this volume. It renders it a book invaluable to the Christian, altogether apart from its expository and prophetical character, as being steeped in, and saturated with, the very essence of the blessed Gospel of the grace of God.

The author, in Part I. chap. 2, sets forth the dispensations or "distinctive epochs" and "diverse chronological periods of Scripture," as follows. First: From Adam to the flood. Second: From Noah to the confusion at Babel. Third: From the call of Abraham, embracing four generations of Israel, to the Babylonish captivity. Fourth: The times of the Gentiles, commencing with the first of the four great Gentile monarchies, including the life, death, and resurrection of the Lord Jesus Christ, and terminating with the temporary repudiation of the Jewish nation as the acknowledged people of God. Then intervenes the parenthetical dispensation of the Holy Ghost, or history of the Church, terminating with her removal to meet the Lord at his coming to the air. Then comes the fifth dispensation and sixth generation of Israel, the period of the millennial kingdom. And last: The dispensation of the eternal ages.

Throughout each and all of these, he shows how the one same glorious purpose runs, and how the love and grace of God towards fallen man are unchangeably exhibited; "sin abounding, grace abounding much more!" By a "generation," he means "a minor dispensation, as applied principally to successive phases in the career of the nation of Israel."

On the subject of the covenants, the author is especially happy and instructive. With reference to such he says (Part I., chap. 3, page 31), "The performance of covenants that God enters into in condescension, rests on resources which have their origin in Himself, and are therefore sure, man being dealt with on the ground of hopelessness as to his condition, and helplessness as to the power of self-attainment of any blessing; he is a subject of pure grace. 'I will give' is the exponent of the manner of the dealings of God with him." The covenants he regards as five in number. The Abrahamic, the first Mosaic, the second Mosaic (Mediatorial), the third Mosaic (Deuteronomic), the new or

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Messianic covenant. He shows how each of these exemplifies another phase in the marvellous grace of God as foreseeing and providing for the failure and helplessness of man.

The specially typical portion of the work is that which fully brings out the unfolding and foreshadowing of that second great fact, to which we have before alluded, as a main object of Old Testament teaching, namely, the fitness and sufficiency of the "Second Man—the Lord from heaven"—and his associated people to supply the failure of the first Adam and all who derive from him. As a work upon Old Testament typology, this book is one *sui generis*—we have nothing like it. It therefore supplies what very many must, we feel assured, regard as an urgent need at present, when there are such numbers looking for further light upon the predictive portions of the sacred volume. Mc. Ewen's work, good for the most part as far as it goes, has long been felt to be altogether meagre and inadequate. The learned and elaborate work of Fairbairn, while it supplies a rich treat to the intellect, does not speak in the tones of the volume before us—to the heart. It is, moreover, the production of one who does not see or understand the glory of the Redeemer's millennial kingdom; who does not believe in the literal fulfilment of the prophecies concerning Israel and Jerusalem. It therefore unavoidably gives at best but clouded and imperfect, in some instances erroneous, views of truth. Our author has been given to see the truth in its fulness, and has consequently given us a work upon the types of the Old Testament clear, comprehensive, and convincing; a work, moreover, in which fancy and imagination, however strong the temptation to indulge them, have been kept under strict control, and very little, if anything, is advanced for which direct scriptural proof, or inference necessarily resulting from scripture statements, is not adduced.

Old Testament persons—Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Aaron, are each shown to have been "figures of Him who was to come"—each shown to prefigure one or more important features of his wondrous work "for us men, and for our salvation." The typical character and history of Moses in particular are brought out with an originality and instructiveness worthy of all attention. It is, however, when the reader comes to the third part, treating of the tabernacle and its furniture—the priesthood and its garments—the various Levitical offerings and feasts, that he will learn, if we mistake not, much more than he has ever previously known or conceived of the diversified extent to which these scriptures, in their most minute particulars, testify of Christ.

The leading feature of the volume—that which gives to it its chief claim to originality of design and execution, consists of the anti-typical parallels which are drawn between the various stages of the history of the people of Israel from the exodus to their settlement in the land of promise—the incidents which befell them, and the ordinances which were enjoined upon them during that period, and the histories both of the Jewish people as such, and the Church of Christ as such, during the period of our Lord's ministry upon earth, during the present Church or Gospel dispensation, especially the closing scenes of it as predicted in the Apocalypse, and during the millennial kingdom.

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We have here the unity of purpose existent in the mind, and consequently revealed in the word of God, presented to us in such manner as to render it a guarantee for the correctness of the mode of exposition by which it is so harmoniously displayed. We have, moreover, the literal interpretation of prophecy (including that of the Apocalypse) and the doctrines of the pre-millennial advent of the Lord Jesus Christ, and the restoration of Israel, established upon a basis which is perfectly immovable, shown to be necessary sequences from, or rather essential portions of what God had planned from the beginning, and what He had foreshown in type before He had predicted them in prophecy. There are many, we rejoice to know, who will hail with delight the grounding, and settling, and strengthening of their views and expectations upon these subjects which the work thus amply affords.

The first of these antitypical parallels presents Israel in the wilderness, at Marah, at Elim, receiving the manna from heaven, and the water from the rock; also in conflict with Amalek; and find its antitypes in Jesus meeting and supplying the need of his people with bread of life and living water, and in the conflict in the believer between the spirit and the flesh. The history of Israel, from the Red Sea to Mount Sinai, is also shown to be an epitome of the entire history of that nation under the aspect of grace.

The second antitypical parallel presents Israel at Sinai, receiving and, in ignorance, pledging themselves to a fulfilment of the law, and points to Christ as the divine representative of Israel, fulfilling in his life and in his death the purposes and requirements of God in connection with the Abrahamic, Sinaitic, and Deuteronomic covenants. The view which is given of our blessed Lord as a representative Israelite is most interesting and instructive.

The third antitypical parallel presents the history of Israel from their departure from Mount Sinai to their despisal of the land and defeat at Hormah. The antitype to which is found in the rejection and crucifixion of the Messiah, and the resistance to the Holy Ghost sent down from heaven, and their consequent repudiation by the most High.

The fourth parallel refers to Israel during their thirty-seven years' wandering and dispersion in the wilderness, with the rebellion of Korah and the Midianitish apostacy. These are regarded as typical of the present period of Israel's unbelief and dispersion among the nations—the period between the sixty-ninth and seventieth week of Daniel's prophecy—while their seduction by the Midianites, at the suggestion of Balaam, is treated as representing the latter day; Jewish apostacy under the last Antichrist, and his false prophet, the faith and stedfastness of Phinehas typifying that of the faithful Jewish remnant at that time.

The fifth and last parallel refers to the entrance into Canaan of the new generation under Joshua, with the passage of Jordan, the conquest of Jericho, the settlement in the land; and establishes close and most instructive parallelisms between these events, and the final restoration of Israel to Canaan, and their establishment therein under the glorious millennial government of Jehovah Jesus, the returned and acknowledged King of the Jews.

The parallels are, in each instance, traced with an accuracy and an adherence to the letter of the sacred volume (to which copious refer-

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ences are given upon every page) such as can scarcely fail to convince the candid and impartial reader that they are] founded, not upon the theories or fancies of the writer, but upon the sober solid truth of the purposes and the word of the living and eternal God.

Bright but transient glimpses are also suggested as existing in several interesting passages and incidents of the then unrevealed mystery of the Church of this present parenthetical dispensation.

Occasion is taken from the prophetical character of these latter parallels to enter very fully into the Apocalyptic visions which are presented in the light of the Old Testament, according to the futurist and literal mode of interpretation, the only mode which, we believe, can, in that light, be consistently maintained. Above all, Christ is in every page exalted as "the beginning and the end—the first and the last."

We have thus very briefly and imperfectly endeavoured to furnish our readers with what is only, we can assure them, a feeble outline of the varied, beautiful, and most deeply interesting and instructive contents of this remarkable book. We do so in the earnest hope that they will be very largely induced to make themselves thoroughly acquainted with it. They will, unquestionably, be the wiser, the happier, and we trust and believe the better and the holier, for so doing. Faith cannot but thereby be strengthened, hope enlivened, comfort and edification much increased.

It is almost needless to observe that such a work must from its nature more quietly, but more effectually, dispose of the rationalistic and ritualistic heresies of the present day, than most, if not all, of the treatises, however numerous or able, which have been directly levelled against them. It is for this reason also emphatically a book for the times.

To ministers of the Gospel, moreover, it cannot but prove an invaluable assistant, richly suggestive as it is of modes, whereby, in exact accordance with God's own chosen method of instruction, precious Gospel truth may be presented with unfailing variety and attractiveness.

In two instances only do we feel constrained to express dissent from the views of the learned and estimable author. One of these is with regard to his interpretation of the seals of the Apocalypse, as having reference to past events in the history of Israel. Their place in the prophecy, among "the things that shall be hereafter," is sufficient in our opinion to render this view untenable. The other is his positive assignment of the commencement of the last three years and a half before the millennium as the period of the rapture of the Church, and consequently of three years and a half as the precise period of her sojourn in the heavens previous to her return with the Lord. The rapture of the Church is presented, we believe, in Rev. xii., as the first event of a series. After it are to occur the casting down of Satan, the flight of the woman, the raising up of the last Antichrist by Satan, to the throne and dominion which he is to confer upon him, and lastly, the three and a half years' reign of terror by the Antichrist, terminating with his destruction, and by the revealing from heaven of the Lord. How long these subsequent events will take in their accomplishment is, I believe, designedly left unrevealed. The *last* of them, however, will occupy three years and a half, there-

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fore, the rapture of the Church must precede this period, we know not how long. Besides, to regard any events (which this view does) as *necessarily* intervening between us and the coming of the Lord to take his people to Himself must, we take it, unavoidably put the believer off the position of instant and continued watchfulness, which his coming Lord would have him ever to maintain.

These, however are but a few points in which we have to record a difference of opinion from one who has written so voluminously upon subjects concerning which so much diversity exists. They do not in the least diminish the heartiness of welcome which we give to this book, or of the sincere commendation with which we feel happy and thankful to be permitted to bring it under the notice of the readers of THE RAINBOW.

It is right to add that the volume is richly illustrated with several well excuted plates and maps, and has been brought out in a manner every way worthy of the subjects upon which it so ably treats.

THE DISTINCTION BETWEEN THE BIRTH OF THE MAN-CHILD AND THE RESTORATION OF THE JEWS.

IN THE RAINBOW for December, page 561, there is one passage which I cannot but regret, as it interferes with our ordinary interpretation of the symbol of the "man-child." This symbol, both in itself and its position, is one of the most interesting and important in Scripture. At page 561 it is said, that the woman in heaven (chapter 12) means the Jews; that the travailing in birth means the first efforts, or feelings, of the Jewish people in reference to their return; and, consequently, that the birth of the child must mean the restoration itself. All this seems to be incorrect, though I say it with deference to the writer of the article. In the first place, the Jews are not a HEAVENLY people, but strictly, and in the most complete sense, an EARTHLY one. God has chosen them expressly for the earth (as a NATION), and their appointed offices to govern the earth during the millennial reign, making Jerusalem the centre of that government. Any person who will turn to the 4th of Micah, verse 2, or the 110th Psalm, verse 2, will see this at once—"the law of the Lord," and "the rod of his power," are both to go forth from Zion or Jerusalem. These two passages are quite enough to decide the question. Israel is an earthly people, and, more than this, the *Governmental power* of Israel is to be *earthly* in the strictest sense. It is not said that Israel shall govern from *heaven*, but only from *Jerusalem*. There is nothing said about *heaven* as the centre of Israelitish empire; therefore, the woman reigning in heaven cannot be a symbol of the Jews, who are only a nation governing on earth. But the woman reigning in heaven is a most perfect symbol of the Church, since the 2nd of Revelation tells us expressly that the saints shall reign over the nations, and as they are resurrection saints, they must reign from heaven as the centre of their government. This quite agrees with the symbol of the woman crowned, not on earth, but in heaven.

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In the next place the NEW BIRTH of the Jewish nation has already been fixed by prophecy, in a way that leaves no room for disputation. Look at Isa. lxvi. 8, 9, and the case is closed. The birth of Israel is fixed in the clearest terms to a time long subsequent to any part of Rev. xii. The 12th chapter of Revelation only reaches down to the rise of Antichrist, whereas the birth of the nation is fixed by Isaiah to the very latest period of Antichrist's reign, and is described as being later than even the building of the temple. First: In verse 6 we hear of a voice from the *temple*, and in the next verse we hear of the nation being on the eve of being born. Whereas, the man child of Rev. xii. is born before the rise of Antichrist, and before the building of the temple, under the patronage of Antichrist. We cannot imagine that the very same symbol should be employed by Isaiah to denote the conversion of Israel, and by St. John to denote nothing more than the first movement of the two tribes towards Palestine. For not only are those two events quite different in character and nature, but, still more, they are quite different in spirit and in morals. For the conversion or child-birth spoken of by Isaiah is from God; whereas the first movements of the Jews towards Palestine will be altogether in a spirit of unbelief, not only without God, but in defiance of Him. It appears, therefore, a clear case that the birth of the man-child cannot mean the return of the Jews to Palestine previous to the manifestation of Antichrist.

But if we apply the symbols of Revelation xii. to the CHURCH how beautifully and symmetrically will every part be developed! First, we shall have the woman crowned in heaven, as a symbol of the Church which is to reign in heaven (Rev. ii. and iii.) along with Christ. The woman representing the Church GENERAL, taken in its full extent, past, present, and to come, alive or dead, in heaven, on earth, or in Hades. The woman is the Church ABSTRACT and UBIQUITOUS. Then comes the time of birth, when the number has been made up of those who are to be taken away alive, and when the time appointed for the rapture has come. Then follows the rapture itself, and then the effort of Satan to seize upon the Church as it is passing through the air to meet the Lord. For the Dragon and his angels are in the air, and the Church must consequently pass through the camp of the evil angels in order to meet the Lord in the air. (Compare Eph. vi. and 1 Thess. iv.) Next follows the war in heaven, the casting down of the Dragon, and the raising up of Antichrist in order to revenge the Dragon upon the remnant of the woman's seed. But who are "the remnant?" Those who are left behind at the rapture because unworthy, but who are still a part of the Church, and who will be reunited with the saints in heaven before the marriage of the Lamb. For the word "remnant" sarictly means a PART of the WHOLE, so that the "remnant" must be a part of the same body from which the man-child is taken—a part of the whole Church.

I ought to add one remark—namely, that the same symbol of "childbirth" may justly be applied to the conversion of Israel in Isaiah lxvi., and to the rapture of the Church in Rev. xii., because both events are equally from heaven, and equally divine. Whereas the first movement of the two tribes will be a miserable effort made in man's own strength, and in defiance of God.

R. A. PURDON.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MARCH 1, 1867.

THE GREAT PROMISE.

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself."—John xiv. 2, 3.

MAY He who uttered these sublime words make us grateful for them! He who is Truth itself has gone; the object of his departure, therefore, cannot fail to be realized; and He will come again as surely as He has promised. In parable this truth is taught: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." And at the time of his departure we read, that while the witnesses of his ascension "looked stedfastly towards heaven as he went up, behold two angels stood by them in white apparel, who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Of the fact that He will return, as He said, the inspired writers speak very frequently. The Spirit of Truth would have this truth deeply engraven on our hearts; for very much, both in relation to Christian doctrine and holy consecration of life, depends upon it. That the Lord does not mean by his great promise what is commonly called his coming at the death of individuals or in the actings of his providence is manifest, and nothing but a departure from apostolic teaching could have given birth to such an erroneous and bewildering conception. That the promised return of our gracious Redeemer is neither spiritual nor mystical, but personal, is clear from the nature of the words and the facts of the case. "*I* go," and "*I* will come again." The first was literal—"He went up." The second will be literal too—"He shall so come in like manner." The facts of the case necessitate the literal reading, for He cannot come spiritually, seeing that in this sense

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He has never left his people. "Lo, I am with you alway—unto the end of the age."

The following, among many other Scriptures, prove with divine completeness, that it is the Lord Jesus Himself, literally and personally, who is coming to our world. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven." (Dan. vii. 13.) "His feet shall stand in that day upon the Mount of Olives." (Zech. xiv. 4.) "They shall look upon me whom they have pierced." (Zech. xii. 10.) "Behold, he cometh with clouds, and every eye shall see him." (Rev. i. 7.) "They shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. xxiv. 30.) "The Lord himself shall descend from heaven." (1 Thess. iv. 16.) "The Lord Jesus shall be revealed from heaven with his mighty angels." (2 Thess. i. 7.) To multiply quotations is needless. There is no uncertain sound on this great theme. The Holy Ghost has so guarded the doctrine that it cannot be denied, except by a direct denial of revelation, and that, of course, is of no value whatever. Unbelief proves nothing. A blind man may tell us that there is no sun, but we walk on in the light and pity the poor child of darkness. To affirm that the Holy Scriptures do not *mean* what they *say* is really the most pernicious form of scepticism. Open and avowed infidelity—that mournful type of human apostacy which, in the face of a thousand proofs to the contrary, asserts that God has *not* spoken to men—is really a phenomenon in the moral universe with which we *cannot* become familiar. We meet it frequently, but it still seems "a strange thing." We are compelled to doubt either the sincerity or sanity of the man who ventures on this bold negation. We wonder, not at his impiety—for that is a matter of course; he must, from the moral necessity of the case, be "without God and without hope in the world"—but at his irrationality, his want of that "common sense" which instinctively traces the facts of the spiritual universe to a Divine source, even though there may be the crudest possible conception of those facts themselves.

But, after all, this type of mind—if "mind" we must call it—is less injurious to revelation than that which readily admits the inspiration of the Scriptures, but refuses to accept their plain and obvious teaching. He who denies, as we have said, proves nothing; he who admits and explains away by an arbitrary rule of, so-called, "interpretation," robs us of the benefit of revelation whilst professedly accepting it with reverence. To tell us that a passage means *this*, whilst it says *that*, is to eliminate the authority of the Book, and to ask us to place our faith in the interpretation—not in the original oracle. This mode of dealing

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with the Divine Word is highly dishonouring to the Holy Spirit, and most hurtful to men. God asks us to believe *Him* and to walk in the light of his truth, that we may enjoy its rich consolations and know the things that are freely given to us; but the interpreter interposes and says: "Yes, truly, GOD has spoken; but you must not suppose that his word is to be accepted literally; spiritual truth is found under the covering of allusions to actions, customs, and things with which men are acquainted. This is in condescension to our weakness. We inhabit material bodies at present; all information, therefore, must come to us through our senses. Abstract spiritual truth could not otherwise be presented to us, and so we must get hold of it by a canon of interpretation which shall infer it from the metaphor, or allusion, or poetical figure in which it may be clothed. This is the only sound science of Biblical criticism. And, hence, when Christ says, 'I will come again and receive you unto myself,' He is to be understood as teaching: Your earthly troubles will soon be at an end. I am going to heaven, and I will come for you at the time of your death and take you to heavenly glory with Myself, and you shall be for ever happy in my presence as glorified spirits."

It is this kind of learned "light" upon the blessed word of our GOD that has robbed it of its strength, and driven men into mysticism, perplexity, extravagance, darkness. On this subject our Lord rebuked the Pharisees, selecting the Divine law on filial obedience as an instance in which their human interpretations had set aside the word of God. "For God commanded, saying, Honour thy father and mother: and, he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." (Matt. xv. 4—6.) And an apostle gives this caution: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. ii. 8.) He was anxious that the Christian's "faith should not stand in the wisdom of men, but in the power of God." (1 Cor. ii. 5.) Very likely there are difficulties, as they appear to us, in the Divine outline of the future; but these arise entirely from the feebleness of our vision, and have no existence in the view of the omniscient One. And, most certainly, we cannot accept the solution of those difficulties which is offered to us by the spiritualiser, for his solvent turns the glorious facts of revelation into an ethereal mist, and extracts all positive value from the words of the Great Teacher.

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We therefore accept the Lord's promise—"I will come again, and receive you unto myself"—in its plain, obvious, grammatical meaning, as teaching that He will personally return from heaven to take his saints to himself.

Let it be observed that these words were spoken to comfort the disciples. The MASTER they loved so well—upon whose lips they hung with rapture as He poured forth those golden sentences, whose unrivalled sublimity has won the admiration of the wise ever since they were first published—and in whose presence they felt all their happiness—was about to leave them. It was a hard, a distressing revelation. They could not bear it. Sorrow filled their hearts. And oh, with what wondrous grace, gentleness, tenderness, did the Lord speak to them! Instead of seeking their sympathy as his own awful "hour" approached, He soothes them with words full of matchless meaning that come direct from the unfathomable love of his heart. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." . . . . "I will not leave you comfortless: I will come to you." . . . . "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid. *Ye have heard how I said unto you, I go away, and come again unto you.*" . . . . "These things have I spoken unto you that ye should not be offended." . . . . "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." But the entire valedictory address is so wonderful in expression, in promise, in revelation, and, above all, it is so full of the Saviour's astonishing love to his chosen ones, that if you will gaze upon it afresh you will see fresh reasons to exclaim, "Never man spake like this man!" But why did Jesus once and again say that He was coming back? We have remarked that He desired to comfort his disciples. He wished to give them a source of real, solid, precious consolation in the midst of their terrible bereavement, and it pleased Him to make this revelation, "I WILL COME AGAIN." Were not these words perfect music to their ears? This divine melody thrilled through their hearts as long as they lived; and that they looked for the return of their beloved Lord, according to his promise, their writings most fully testify. It was to them a blessed hope, and though they fell asleep in Jesus before the time appointed by the Father for "his coming and his kingdom," they are certain to experience the fulfilment of his promise, in their resurrection bodies, together with all those that sleep in Him,

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and then in very deed their "joy shall be full." The point of the consolation was not the time but the assured fact of their Saviour's return, even to the very world that had rejected Him and his mission of amazing grace, and was just about to put Him to a violent and shameful death; and of that great consolation, so full of assurance of ultimate victory to his glorious cause upon earth, no sorrow, no suffering, no contempt that they should receive from men could rob them for a single moment. His truth was their shield and buckler; his fidelity to his promise their perennial spring of hope; and to the Church they left this precious legacy, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present age, looking for that blessed hope even the glorious appearing of our great God and Saviour Jesus Christ. (Tit. ii. 11—13.)

But why did our Lord make his return the source of consolation to the apostles? This question is one of profound significance. Why did He not tell them that their ministry should be so wonderfully successful that Jew and Gentile would instantly receive their testimony, and that the entire world would, ere long, be brought under the influence of the Christian faith, and bring forth the fruits of holiness to the glory of God? Why did He not say that the ministry of reconciliation would be hailed by all tribes and peoples, the Christian doctrine retaining its purity, whilst He Himself was to remain in heaven at the Father's right hand, superintending by his omniscience the affairs of a ransomed and happy world, and receiving to Himself in the celestial glory the souls of the faithful when they put off their earthly tabernacle? Such information would have accorded well with modern sentiments upon the entire subject; but inasmuch as the Lord did not present such visions of the future to the minds of his disciples as sources of joy during his personal absence, but fixed their attention on the great promise, "I will come again," we are under the necessity of concluding that these modern sentiments are altogether untenable, have no authority from the word of God, and ought, therefore, to have no place in the belief or hope of Christian men. What the result of Gospel ministry might be, through the grace of the Holy Ghost, is one thing; what the Lord presented as the sure ground of hope to his saints during the entire period of witness bearing for Him, is quite another. On the first of these subjects it is not necesssry to speak in this place, as the history of ministry is in the hands of the world. Suffice it to say, that the record is precisely such as the teaching of Jesus might have led, and, in fact, *did* lead his apostles to anticipate. They never teach anything like the modern opinion to which allusion

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has just been made, but they do teach repeatedly and earnestly that believers are to look and wait for the coming of the Son of God from heaven. The source of great consolation imparted to them by their blessed Lord, they fail not to impart to all who believe in Him through their word. The promise that filled their hearts with joy they hand down to us, who have obtained like precious faith with them through the righteousness of our God and Saviour Jesus Christ. And in all our troubles they counsel us to keep our eye fixed on the second advent of the Saviour. "I thank my God always on your behalf," writes Paul to the Church at Corinth, "for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; *waiting for the coming of our* LORD JESUS CHRIST: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (1 Cor. 4—8.) To the Philippians he says: "Our conversation" (or citizenship) "is in heaven; from whence also *we look for the Saviour*, the Lord Jesus Christ: who shall change the body of our humiliation, that it may be fashioned like unto the body of his glory, according to the working whereby he is able even to subdue all things unto himself." (Phil. iii. 20, 21.) To the Thessalonians he writes: "Ye turned to God from idols to serve the living and true God; *and to wait for his Son from heaven*, whom he raised from the dead, even Jesus, who delivered us from the wrath to come." (1 Thess. i. 9, 10.) "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblameable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ* with all his saints." (Chap. iii. 12, 13.) The Lord *himself shall descend from heaven* with a shout, with the voice of the archangel, and with the trump of God." (Chap. iv. 16.) "To you who are troubled, rest with us, *when the Lord Jesus shall be revealed from heaven* with his mighty angels." (2 Thess. i. 7.) "When Christ who is our life *shall appear*, then shall ye also appear with him in glory." (Col. iii. 4.) "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing and his kingdom*." (2 Tim. iv. 1.) "Now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, *at the appearing of Jesus Christ*." (1 Pet. i. 6, 7.) "We know that when *he shall appear*, we shall be like him; for we shall see him as he is." (1 John iii. 2.)

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These are specimens of the blessed practical uses to which the Holy Ghost would have us to apply the doctrine under notice. An inoperative truth assuredly it is not, and the remarkably conspicuous place which it holds in the word of God suggests that believers should ever have it before their minds, both for personal consolation and a motive to holy obedience. That it is eminently capable of both these services is placed beyond question by apostolical declaration; and that the Church has left her first love because she has lost her first faith, may be affirmed as emphatically and sorrowfully true. A return to the doctrine of the early Church—the reception of the Redeemer's great promise—would undoubtedly have a wonderful effect in awakening and quickening believers, and in making them faithful witnesses to the grace and glory of their Lord. Men would have no need to complain either of monotony in public services, or of the inroads which a superstitious formalism is making upon the beautiful simplicity of Christian ordinances if believers everywhere were looking for the coming of the Lord from heaven. This attitude of holy expectation would be the best possible answer to the sophistries of the Rationalist and the pagan puerilities of the Romanist, both of whom are permitted to vex and perplex the Church because she has abandoned her faith in a cardinal truth of Divine revelation. When the plain meaning of the Holy Ghost is obscured by human glosses, and ecclesiastical organizations are expected to do the work which inspired prophets place subsequently to the glorious advent of Jesus, nothing is to be expected but contention, confusion, formalism, and spiritual decay—of which the melancholy proofs are found at this moment over the entire length and breadth of Christendom. And surely it is the Christian duty, as it is unquestionably the privilege, of those who see the truth to put forth every effort for the purpose of enlightening their brethren concerning it. We may not keep silence at such a time as this on a theme so momentously important, involving as it does the honour of our Lord, the integrity of Scripture, and the welfare of man, without incurring the guilt of treachery to Him who bought us with his precious blood, that we might bring forth fruit to his praise. But He who had not where to lay his head said to the disciples on this memorable occasion, "In my Father's house are many mansions." And He who said, "They shall put you out of the synagogues," also said, "I go to prepare a place for you." Wherever or whatever this "place" may be, the mention of the "Father's house" and the "many mansions" at the same time, suggests that it must be incomparably, inconceivably magnificent. The Redeemer's love to his saints will lead Him to give to them in resurrection life a position of marvelous grandeur and glory;

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and that there will be a special locality appointed for them—a home, a dwelling-place, worthy of them as sons of God, and of Him to whom the resources of the universe belong, cannot for a moment be doubted. Christ's brethren, God's royal family, will have a palace resplendently glorious. The gorgeous dwellings of earth's monarchs, compared with it, will be but as molehills, or mud-huts, compared with them. But this is no speculation of ours, although on such a subject, knowing as we do that God has already given his beloved Son for us, and that men in resurrection-life must have a dwelling-place, we should not speculate rashly in supposing that their abode would be very glorious. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The principle of this text fully meets the case, and we should carry it very far indeed before we could be justly charged with extravagance. The order of all God's proceedings strikes the thoughtful mind with admiration, and awakens reverential gratitude. Thus, when the great story of creation breaks upon us, the stately steps of the Creator in fitting up the world for man before man was made arrest attention. He is not introduced upon the scene until all is ready for his reception. The earth is clothed with fertility and beauty, and flooded with light from heaven, before God said, "Let us make man." But though the magnificent gift of a splendid world was placed at his feet, even this was not all; for "the Lord God,"—still consulting the happiness of the being formed in his image—"planted a garden eastward in Eden, and there he put the man whom he had formed." This principle of orderly prevision and provision runs through the entire history of God's dealings with humanity, and shall we not expect its highest development in his crowning work of redemption? Most certainly. And if, therefore, there was a beautiful dwelling prepared for the first Adam, *notwithstanding* Jehovah's perfect foreknowledge of what "the man" would do and become, what may not those who shall bear the image of the second Adam, the Lord from heaven, joyfully anticipate *because* of Jehovah's foreknowledge and foredetermination of what they shall be and remain for ever? Surely they may look for a dwelling-place "*excelling* in glory!"

There is a very remarkable thing stated by the writer of the Epistle to the Hebrews regarding Abraham, "the father of the faithful." Let the statement be read in connection with the words of our Lord, "Abraham rejoiced to see *my day*, and he saw it, and was glad," that its relation to our present subject may be seen. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange

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country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: *for he looked for a city which hath foundations, whose builder and maker is God.*" (Heb. xi. 8—10.) What although we find no clear reference to this fact in the Old Testament history of Abraham, the fact itself is here made known to us by the Holy Spirit, and therefore it is literally and strictly true. And this suggests that the saints of the Old Testament had clearer views of the then vast future, and of much that is future still, than we are apt at first sight to suppose. Here, at any rate, we have it on infallible authority, that the homeless man who wandered in the land of promise, "as in a strange country," looked for a city whose builder and maker is God. Moreover, it is added regarding all the faithful children of faithful Abraham, that "God is not ashamed to be called their God, for he hath prepared for them a city." Does this seem strange to us? Why should it? Jehovah Jesus hath created all things, and without Him was not anything made that was made. He has made glorious worlds, with all their exquisite arrangements, for the comfort and delight of their inhabitants; and all their mineral, herbal, and floral wealth and beauty is also from his infinitely skilful hands. Why should He not plan a house as well as a garden, and build a city as well as a globe? If He teaches the bee to make its wonderful honey cell, the bird its nest, and the cunning artificer to construct the tabernacle and the temple, why should He not cause to rise in matchless architectural proportions and peerless splendour a special palace-home as the royal residence of the glorified in the ages to come? Are we to suppose anything so foolish as that the marvels of creation are finished, and that the Architect of the Universe has exhausted his resources? Has He not actually said, "Behold, I make all things new"? and commanded his servant to call special attention to the purpose by saying, "Write; for these words are true and faithful?" And do we not, "according to his promise, look for new heavens and a new earth wherein dwelleth righteousness?" But it is clearly before the introduction of this final and eternal state of glory that we must look for the place promised by the Lord to his disciples. That place will rest on the new earth, but it will be completed and inhabited at least a thousand years before. What is it then? Some incomparably beautiful abode in some remote world at an immense distance from the scene of man's cradle, school, trial, sin, redemption, and resurrection? I at least do not find anything of this kind in the Bible, and therefore it cannot be an article of faith with me, who ever may teach it. Just a moment more, and all will be clear. John records that Jesus said, "I go to *prepare* a place for you." The same privileged man was favoured

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with a vision of the things which shall be hereafter; and he says, "I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, *prepared* as a bride adorned for her husband." Here, then, we have the right royal palace of the bride, ready for her reception—the very place which our Lord told his beloved ones He was going to prepare for them. This most marvelous city is minutely described by the Apostle. On the dimensions, appearance, foundations, and gates of solid gems of enormous size, and architectural construction of this building of God, I enter not here. It is enough to say—Jesus Emmanuel has kept his word once more. The place is quite prepared by this time, for the day of the resurrection of the just who are to enter through its gates is not far off. It will not descend to our world, but will be visible in mid heaven directly over Jerusalem during the millennium—the bright and glorious light, sign of the Son of Man—the brilliant antitype of the star which long ago conducted the wise men to the manger-cradle of the child Jesus. But at the close of the millennium it will descend to and rest upon the new earth for ever, and at that time the cry will be heard, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

THE REMARKABLE INTERVAL.

THE readers of THE RAINBOW, who have given attention to the glorious subject of the revealed future, are looking forth with anxious longings to the dawn of the millennial glories. This glorious era is to be preceded by a week of years, determined upon Daniel's "people," God's ancient people, the Jews. The sixty-ninth week terminated at the cutting off of Messiah, even at the crucifixion of Him whom we call Lord and Christ. The seventieth week is to be at once followed by "the bringing in of everlasting righteousness," "the finishing of transgression." If there were no interval between the sixty-ninth and the seventieth weeks, then we must believe that seven years after the crucifixion everlasting righteousness was established upon this earth, and sin for ever destroyed. Then, also, the visions of prophecy were to be sealed up for ever. But was this the actual fact? Nay, were

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not the mystic rolls of apocalyptic prophecies again expanded before the gaze of a wondering world long after these first seven years of the evangelization of the world? Nor is it a fact of history that the preaching of the Gospel was restricted to *seven* years after the ever-memorable Pentecost. Hence we are irresistibly led to infer that between the sixty-ninth week, terminating at the cutting off of the Messiah, and the seventieth week, terminating at the dawn of everlasting righteousness, there must be an interval of longer or shorter duration. Otherwise, ecclesiastical history must be made false to the foreshadowings of prophecies, yea, even to the infallible words of Him who "is not a man, that he should lie; nor the son of man, that he should repent. Let God be true, even if every man be accounted a liar thereby."

We then maintain that an interval of eighteen centuries of years, at least, has existed between the sixty-ninth and the seventieth weeks mentioned in the prophecies of Daniel. (Chap. ix. 24—27.) This interval we take to be the times of the Gentiles, spoken of by St. Paul as the time of the temporary rejection of God's ancient people, the Jews. If any such interval exists, we shall naturally look for a recognition of it in the prophecies of the Old Testament. Such recognition there most certainly is in, at least, seven distinct prophecies; and, not only so, but we think we see the filling up of this interval in the very place where we should be led to expect it, even in the Apocalypse of St. John the Divine.

There are scattered throughout the Scripture lays of the time of the end, indications of an interval of years, a hiatus which has already continued for eighteen hundred years. The first of these is to be found in the eleventh chapter of the prophecies of Isaiah. In the first three verses we have the Rod out of the stem of Jesse, the Branch out of his root, in Christ's *incarnation*. We acknowledge that there did indeed rest upon the incarnate Son of God the spirit of wisdom and understanding, of counsel and might, of knowledge, and the fear of Jehovah. God gave not the Spirit *by measure* unto Him. The next verse may possibly apply to his first advent, though He can hardly be said to have then come to *judge*, but to *save*. But what significance have the words following, if applied to the *first* advent of humiliation and shame?

> "With the rod of his mouth He *smiteth* the earth;
> With the breath of his lips He *slayeth* the wicked."

To the ravished seer, beholding the end from the beginning in the vista of prophecy, the coming of the Son of Man is but one event—he sees the Rod of Jesse springing forth from Jesse's root—he sees Him completing his Mediatorial scheme, smiting the earth with the

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rod of his mouth, and with the flaming sword slaying the wicked. He sees Him coming yet again to judge the quick and the dead; when

> "Righteousness is the girdle of his loins,
> Faithfulness the girdle of his reins."

Then follows a glowing description of the restored earth—Paradise regained—and all the glories of Christ's millennial reign.

A second most remarkable instance of this acknowledged interval between the first and second advent is to be met with in that well-known passage in the prophecies of Isaiah (ix. 1—7). The anthem opens with the glorious announcement of the abode of the Incarnate Jesus, the dayspring from on high, in the land of Zabulon and the land of Naphthali by the way of the sea. Thus it is interpreted by St. Matthew (iv. 14—16), but the following stanzas can only be adequately interpreted of the second triumphant advent of the King of kings and Lord of lords, unless we ascribe the grossest hyperbole to the Divine Inspirer of these prophets:—

> "Thou hast multiplied the nation;
> Thou hast made great its joy:
> They have joyed before thee
> Like as the joy of harvest,
> As men rejoice in their sharing of spoil.
> For the yoke of its burthen,
> The staff of its shoulder,
> The rod of its exactor,
> Thou hast broken as in Midian's day;
> For each battle of the warrior is with rushing,
> raiment rolled in blood,
> Which is for the burning fuel of fire."

Which of the most enthusiastic writers upon the history of the Christian Church could appropriate such a strain as *this* to any portion of it? Nay, verily: such an appropriation were indeed to challenge the jest of the witling and to earn the scorn of the sceptic. He that is better acquainted with the story of the past is anticipating the time approaching nearer and yet nearer, when this glowing prophecy shall prove in the *minuteness* of its detail the exactitude of history.

Our third recognition of this hiatus is equally well known, and, to our thinking, equally misapplied. It is apparent in the sixty-first chapter of these visions of Isaiah. The first verse was appropriated by our Lord Himself in the synagogue of Nazareth to his own first coming, when He exclaimed, "This day is this Scripture fulfilled in your ears." Then the glowing strain proceeds:—

> "To proclaim the year of Jehovah's good pleasure,
> And the day of vengeance of our God."

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These last words were not *then* appropriated by our blessed Redeemer. He broke off abruptly when he reached this part of the strain. Its fulfilment still tarrieth a short space; when

"The Lord shall come with ten thousand of his saints to execute vengeance."

Then follows a glowing ode of events still future and connected with the second advent. Ere we leave the prophecies of Isaiah, let us refer to the fortieth chapter (3, 4) for a *fourth* instance. There is heard the voice of one crying in the wild—'twas the cry of the son of Zacharias, announcing the first advent of the world's Redeemer; it shall be heard yet again, when other witnesses shall cry—

"Prepare ye the way of Jehovah;
Make straight in the desert a highway for our God.
Every valley is raised up,
Every mountain and hill become low;
A crooked place hath become a plain,
Entangled places a vale.
The glory of Jehovah is made clear;
All flesh shall behold it at once.
The mouth of Jehovah confirms it."

This is none other than the glory of Jehovah Jesus, ready to be revealed in the last times.

Nor is this peculiar to Isaiah. His contemporary, Micah, furnishes us with a *fifth* instance. He sings of Bethlehem—Ephratah, the place of the birth of Him whose "goings were of old, from the days of eternity" (Micah v. 2). And then flows on a glowing strain of Israel's return to his loved fatherland. Yet eighteen centuries have rolled away, and Israel's remnant is still a nation scattered and peeled.

But, not to dwell upon Jer. xxxi. 10—17, a *sixth* most striking instance of this hiatus is found in the second chapter of Joel, which is peculiarly a Scripture lay of the time of the end. In the midst of dire foreshadowings of future judgments, even of the dreadful doom-day of our world, is that passage appropriated by St. Peter on the ever memorable day of Pentecost: "I will pour out my spirit upon *all flesh*; your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions."

In a still more copious manner shall the Spirit of Jehovah be poured out when the times of refreshing shall come, of which Pentecost was but a faint type. In Ramah, too, shall there yet again be a voice heard—Rachel weeping for her children in the day of dreadful visitation. Thus shall there be a double fulfilment of these outspeakings of prophecy.

But our *seventh* instance is, perhaps, the most remarkable of all—we refer to the well-known passage of the prophet Zechariah, in which

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Jesus is seen riding into Jerusalem upon an ass, even upon a colt, the foal of an ass.

"Rejoice exceedingly, daughter of Zion;
Shout, O daughter of Jerusalem.
Lo, thy King cometh to thee;
Righteous and saved is He,
Afflicted and riding on an ass,
Even a colt, the she-asses' foal."

This, of course, refers to the first advent of our blessed Redeemer, and to that triumphant entry into Jerusalem which ushered in the eventful week of his sufferings. Thus is it appropriated by the evangelists. But in the immediate context there follows a glorious description of the conquests of Jesus Immanuel, still to be achieved in the redeeming of Israel, and to be consummated in his universal reign. Listen to the prophetic lay:—

"Yea, cut off is the bow of battle;
He hath spoken peace to the nations,
And his rule is from sea unto sea,
From the river to the ends of the earth."

May the Lord hasten the time!

THE TIMES OF THE GENTILES.

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke xxi. 24.

THESE words are a prophetic revelation by the Lord Himself of two events—the treading down of Jerusalem by the Gentiles, and the fulfilling of certain times in relation to the Gentiles themselves. It is manifest that these events are contemporaneous—that the times of the Gentiles, whatever the expression may mean, will not expire until the holy city shall cease to be trodden down by the foreigner, and that its deliverance and the fulfilling of the times decreed for the Gentiles will occur together. We have then to do with two peoples, two parallel lines of thought, and two events which, without asking when they begin, will end contemporaneously. Surely the study of such a subject as this, even if it were merely historical, cannot fail to interest us, inasmuch as it maps in outline the story of many centuries of time affecting the two great divisions of mankind—Jews and Gentiles—and their remarkable relation to each other; but when it is remembered that this subject gathers about its very roots facts connected with the kingdom of God, the future arrangements of nations, and the future divinely destined government of the world, we cannot examine it

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without deep earnestness and a prayerful desire to ascertain the truths it involves. And those truths are, for every reason, most important to us. We may not look on here as curious spectators of certain very remarkable phenomena, but must remember that we are personally associated with the treading down of the Jewish capital, and form a link in the chain of time which terminates when the city is delivered, and those for whom God intends it are again put in possession.

By his prophet the Lord speaks thus: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem; for henceforth there shall no more come into thee the uncircumcised and the unclean." Some 2,580 years have rolled over the world since this exulting shout of deliverance to the "captive daughter of Zion" was first uttered, and the vicissitudes of Jerusalem during that enormous period are in themselves a long history of wonder and terror; but the prophet's eye darts along the mighty vista, and sees the capital of the chosen land in perfect freedom and queenly beauty, the glory of the nation and of all lands; for the prophet's God is omniscient, and reveals his purposes with that majestic calmness which rests on power to do all that is in his heart. The times of Gentile domination have been long protracted, but the hour of Jerusalem's deliverance will come, for it has been determined upon by Him who knows the end from the beginning, and will execute all his purposes *through* the unconscious co-operation or *in spite* of the fierce opposition of men.

"For the Lord hath chosen Zion;
He hath desired it for his habitation.
This is my rest for ever;
Here will I dwell; for I have desired it.
I will abundantly bless her provision;
I will satisfy her poor with bread.
I will clothe her priests with salvation;
And her saints shall shout aloud for joy.
There will I make the horn of David to bud;
I have ordained a lamp for mine anointed.
His enemies will I clothe with shame;
But upon himself shall his crown flourish."

This is the foredetermined and revealed purpose of Him who is wonderful in counsel and excellent in working; and though the kings of the earth by subtle diplomacy or sanguinary war may seek, and will seek, to oppose, their hold of the metropolis and land of Israel will not continue one hour beyond the permitted time.

We have said Gentile domination, for that is beyond doubt the thought here. "The fulness of the Gentiles" in Rom. xi. 25 refers to a totally different matter, a matter, however—as we shall subsequently see,—which, in another sphere of God's wonderful operations, takes place during "the times of the Gentiles," and shall receive its accomplishment just when the latter epoch closes. That domination, in the sense of arbitrary authority, tyranny, is meant by our Lord is evident. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." There is no room here, there-

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fore, for doubt or uncertainty concerning "the times of the Gentiles." It is a period of foreign occupancy, of oppression, misrule, tyranny,—a period during which God's chosen city is given over to successive Gentile despotisms, and God's chosen people, on account of their manifold iniquities—which came to a head of unparalleled impiety and crime in the rejection and murder of the Messiah, the Prince of Life—are sent into all nations, miserable captives, a byword, a hissing, and an astonishment in every land under heaven. The prediction is full of lamentation, mourning, and woe, to the house of Judah and the inhabitants of Jerusalem, a terribly protracted visitation of Heaven's judgment upon the guilty nation. It may be confidently said that our Lord had the words spoken in the hearing of the prophet Daniel before his mind at this time. "For," said He, "these be the days of vengeance that all things which are written may be fulfilled." Now, among the "things written," the following holds a very remarkable place—and it cannot be too often quoted and urged upon the earnest attention of Christians, now that the prophetic periods, in relation to these amazingly important matters, *are allowed* BY ALL STUDENTS OF THE PROPHETS to have *very* nearly elapsed:—"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Dan. ix. 24—27.) "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This was in reply to the question, "How long shall it be to the end of these wonders?" (Dan. xii. 6, 7.)

Here, then, without doubt, we have the "times of the Gentiles," alluded to by the Lord, and by Him so touchingly described as days of the treading down of Jerusalem, and of distress, wrath, vengeance upon the infatuated and guilty inhabitants. He reproduces and corroborates the testimony of Daniel, and it is more than probable that the disciples would think of that prophetic testimony when He said, "These be the days of vengeance, that all things *which are written* may be fulfilled." The cutting off of the Messiah being the crowning act of national apostacy—the Gentile Cæsar being pre-

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ferred to the Son of God, the Prince of Life, it was meet that the punishment should come through their own choice. It seems a principle in the divine government, that the punishment shall bear relation to, and partake of the nature of, the sin. "They have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not."

The Divine rejection of Israel in its national capacity, because Israel had rejected her Divine King, gave full scope for the exercise of Gentile supremacy in the world; and if there be one fact more than another established beyond all controversy, not by the experience of the scattered people only, but also by that of all nations, it is that Gentile rule in the world has been an ignominious failure, and the prolific source of injustice, wrong, violence, and sorrow to mankind. Not the Jewish people only, but all peoples have suffered, are suffering, and will suffer, from this cause, until God's anointed KING take the government of the world into his own hands. If there were no other reason for giving the greatness of the dominion under the whole heaven to the Son of man, this one is of itself overwhelmingly pressing. Every possible form of earthly government has been tried, and all alike have failed to bring in the reign of peace and righteousness. "Bad government!" everywhere, always, has been the bitter cry of the nations. Emperors, kings, dictators, protectors, presidents, republics—despotism pure and simple—the crown and its subjects united in rule—and even the absurdity of the "sovereign people," have all been subjected to the test of practical experience, have all been weighed in the balance, and are all found wanting. Is it not strange that the world, after weary ages of woe from bad government, should not think of the possibility that GOD *may* have chosen a King for it who, when He comes to the throne, will judge the people with righteousness? That men need a divine Saviour, because they have come short of the glory of God, and are unable to redeem themselves, is readily admitted; why not admit, with equal readiness, that they need a Divine Sovereign, seeing that authority in the hands of erring mortals has been so fearfully abused during the entire history of Gentile supremacy? It is about shortly to read its last lesson of terror in the awful—but mercifully brief—career of the last great tyrant of the world. *Then*, perhaps, humanity will open its eyes to the fact that the rule of God is as indispensable to its social happiness as is the righteousness of God to its spiritual salvation.

We do not speak evil of dignities; we pray for kings and for all that are in authority; and we willingly render unto Cæsar the things that are Cæsar's; but we say that there is *another* King, one Jesus, who was dead, whom Paul affirmed to be alive; and we teach—being so taught ourselves—that He will shortly return to his own world in right royal majesty; that all people, nations, and languages shall serve Him; and that his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. We believe, and therefore teach, that at his coming the times of the Gentiles will end; the long drama—how often tragic!—of provisional earthly royalty will close, and the LORD JESUS EMMANUEL shall be

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"KING *over all the earth*," and possess the greatness of the kingdom "under the whole heaven." All this is to us matter of profound thankfulness and joy, not only because when the world sees its glorious King it will render praise to Him for the shame and sore agony of soul which He suffered when, as the atoning Lamb of God, its sins met upon Him; but also because of our pity for the sorrows and sufferings of the nations. Jew and Gentile alike will find themselves, as it were, in a new world when Christ returns to reign. Of misgovernment, injustice, oppression, slavery, and the innumerable minor evils of which these are the prominent types, men will not have to complain when the sceptre of universal empire is in the blessed hands of King JESUS. Listen to the last words of David regarding his Son according to the flesh (Kennicott's translation) :—

TITLE.

"*Now these are the Last Words of David.*"

PROEM.

"The oracle of David, the son of Jesse;
Even the oracle of the man raised up on high;
The anointed of the God of Jacob,
And the composer of the psalms of Israel.
The Spirit of JEHOVAH speaketh by me;
And his word is upon my tongue.
JEHOVAH, the God of Israel, sayeth;
To me speaketh the Rock of Israel."

SONG.

"The JUST ONE ruleth among men!
He ruleth by the fear of GOD!
As the light of the morning ariseth JEHOVAH;
A sun, without clouds, for brightness;
And as the grass from the earth after rain.
Verily thus is my house with GOD;
For an everlasting covenant hath He made with me,
Ordered in all things and safely secured:
For He is all my salvation and all my desire.
But the sons of Belial shall not flourish;
As a thorn rooted up shall be all of them;
For they will not be taken kindly by the hand.
And the man who shall reprove them
Shall be filled with iron and a wooden spear:
But in the fire shall they be utterly burnt with ignominy."

"*Until.*" Precious preposition this, both for Israel and the Gentiles! "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This little word is the keynote of a joyful song of deliverance. It is the turning point of a long story of woe, the goal of a sad and weary pilgrimage. The opening words of Isaiah's fortieth chapter encircle it with a halo of Divine light. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins." How like our God is this wonderful beneficence! The chastisement shall at last have its desired effect, and double blessing shall follow in its train. "For your shame ye shall have double; and for confusion they shall rejoice in their portion;

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therefore in their land they shall possess the double; everlasting joy shall be unto them." The cessation of Gentile dominion in the Lord's land and city, and the return of the seed of Abraham to the inheritance reserved for them, are the two great events that are securely lodged in this word "until." It points to many glowing prophecies and promises. As usual the Sun of Righteousness streams a ray upon the darkest hour of the nation's calamity, as herald and earnest of the time when He shall arise in full-orbed glory and scatter all her fears, as mists and fogs are scattered when the natural sun floods the rejoicing world with his golden light. And as beasts of prey "gather themselves together and lay them down in their dens" when he ariseth, so when the morning of the glorious theocracy breaks, for which all creation groans, the Wild Beasts in human form that have corrupted and destroyed the world, and made merchandise of the bodies and souls of men, will say to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?"

The restoration of Israel to the land of their fathers, and their subsequent conversion to Christ, are repeatedly announced by the prophets, and the words of our Lord, now under consideration, set the Divine seal afresh to those predictions. Meantime, whilst Israel is absent from his home, and the Gentiles are treading down Jerusalem, another event of supreme importance is taking place; the Gospel is being preached to the nations, and God is taking out of them a people for his name. Jesus, the true heir of Abraham and owner of the land, is in a far country waiting for his kingdom; the descendants of Abraham are scattered among all nations; but JESUS and the Jews will meet again, and that too in the very place where their fathers saw Him more than eighteen centuries ago and rejected Him. But this time they will not cry, "Crucify Him!" but "Lo! this is our God; we have waited for Him, and He will save us: this is the Lord; we have wailed for Him; we will be glad and rejoice in his salvation." After his ever-memorable lamentation over Jerusalem, the Lord predicted this meeting:—"Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." It is, then, while the sacred land is corrupted and trodden down by the foreigner, —her king and her people being both far away—that the good news of salvation by grace, through Jesus, who gave Himself for us, is preached in the nations of the earth. Through the word by the Spirit God is electing a people to the praise of the glory of his grace, who are pre-eminently distinguished in Scripture by the privileges they enjoy, and by the names—descriptive of those privileges—by which they are called; and who shall be pre-eminently distinguished in glorious place and power when their Saviour assumes his sceptre and manifests Himself to Israel. It will then be seen that He who came unto his own (possessions), and his own (people) did not receive Him, has had a reward of "first-fruits" even from the unpromising wilds of Gentilism, the early sheaf and the specimen Eschol clusters of the splendid harvest which shall follow, when "*all nations* shall call him blessed." The times of the Gentiles! How wonderful in working is our God!

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How unsearchable the riches of his grace and wisdom! He selects the time of Israel's disgrace, exile, and chastisement, and of the terrible supremacy of the Wild Beasts over the land of promise and the world in general, as the very time in which He gathers to his Son a Church, a Body, a Bride! "Behold therefore the goodness and severity of God" (writes Paul, by the inspiration of the Holy Ghost, to the saints in Rome): "on them which fell, severity; but toward thee, goodness." Let it not be forgotten, however, that the apostacy of so-called Christendom has been foreseen and predicted as well as that of ancient Judaism—the "Church" as well as the "Temple"—ends in failure. Hence it is added: "If thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be graffed into their own olive tree?" This mode of speech really amounts to a declaration that the Church in the Roman world will *not* continue in God's goodness, and that Israel will *not* abide still in unbelief—both statements are in reality prophecies—hence the unmistakable reference in the verses immediately following to the great fact that the dispersion and unbelief of Israel, the times of the Gentiles, and the era of special grace to the nations during Israel's world-wide captivity, *all* close together: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, *until the fulness of the Gentiles be come in.*"

Here, then, is the limit of our "day," the close of this dispensation, and the beginning of the next. When the full number of the Gentiles, constituting the first-fruits which have been produced in consequence of the engrafting of the wild olive tree into the good olive tree, has come in, when the number of the elect, chosen from among the nations during the time of Israel's dispersion and Jerusalem's oppression, is completed, *then* Israel's eyes are opened, the "blindness" ceases, the veil is removed; "and so all Israel shall be saved: as it is written, There shall come to Zion the Deliverer, or Redeemer, and turn away ungodliness from Jacob." (Comp. Psa. xiv. 7; Isa. lix. 20.)

But the completion of the Church, and the restoration of Israel, so far from exhausting God's purposes of mercy to the world, only inaugurate a new era, or dispensation, in which converted Israel will become the ministers of universal blessing to mankind. "If the fall of them," says the apostle, "be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" and again: "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" These questions, then, settle the matter, and prove beyond controversy that the times of the Gentiles will be followed by the restoration of the Jewish people to the Lord, and their subsequent reconciliation to God through their long-neglected Messiah, Jesus, and that *then* that evangelization of the world, of which the Church now speaks as her mission, will be graciously effected through the labours

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of devoted Israelites. Through the mercy that God has in store for his ancient people, the nations of the world will yet sing for joy; and the ransomed sons of Jacob shall carry the tidings of salvation to the remotest corners of the world. A representative Jew, enlightened by the Holy Ghost respecting the then far future—even the days of which we now speak, and the dawning of which is very close at hand—prayed thus: "God be merciful unto *us*" (the Jewish people), "and bless *us*; and cause his face to shine upon *us*." Why? "THAT thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless US; and," the consequence will be that, through us, "*all the ends of the earth shall fear him.*"

But before these blessed events take place the SAVIOUR comes, "the second time, without a sin-offering, unto salvation." These "times of refreshing shall come from the PRESENCE of the Lord." No change for the better, no life from the dead, takes place till then. HIS *coming* is the great, central, vital truth to which the faith and hope of every believer should *now be turned.*

Come, Lord, and tarry not;
Bring the long-looked-for day.
Oh! why these years of waiting here,
These ages of delay?

Come, for the good are few;
They lift their voice in vain;
Faith waxes fainter on the earth,
And love is on the wane.

Come, for love waxes cold;
Its steps are faint and slow;
Faith now is lost in unbelief;
Hope's lamp burns dim and low.

Come, for creation groans,
Impatient of thy stay;
Worn out with these long years of ill,
These ages of delay.

Come, and make all things new;
Build up the ruined earth;
Restore our faded paradise,—
Creation's second birth.

Come, and begin thy reign
Of everlasting peace;
Come, take the kingdom to thyself,
Great King of Righteousness!

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THE FIRST RESURRECTION AND KINGDOM OF CHRIST.

ANSWER TO MR. GRANT'S THIRD VOLUME.

BY R. GOVETT.

III.

I COME, lastly, to consider the DIFFICULTIES with which Mr. G. finds the subject encumbered.

'You millenarians make the whole 1,000 years God's day of vengeance.' (P. 244.) I do not. It will be a day of, perhaps, local evil, at different periods, specially toward the close of that period. But citations of Isa. xxxiv., xlix. and Ezek. xx. xliii. are quite beside the mark. They refer to judgments before the reign is begun on earth. Isa. lxvi. 24 speaks of those slain at the great battle of God Almighty, when Jesus descends. But we can turn the tables on Mr. G. Isa. xxxiv. describes God's wrath on the world when its armies are gathered to fight against Christ. (Rev. xix.) But is the earth to be burnt up immediately after? Nay, Edom is "from generation to generation" to lie waste, possessed by the cormorant and bittern, owls and vultures. But Israel's land is to be rejoicing and blossoming as the rose. When God comes in vengeance, waters break out in the desert, and Jehovah's ransomed ones move to Jerusalem singing along a road which He makes thither. (Isa. xxxv.) Thus Isaiah corresponds with the testimony of Rev. xix., xx.

'You are mistaken, also,' says our friend, 'about the HOLINESS of that day. Israel itself will sin grievously, as Ezek. xliii. 10 proves.' I deny it. The passage refers to Israel's sin *before* the millennium—before the new house of God at Jerusalem is built, as the passage itself proves. God undertakes that Israel shall be kept from sin, according to the passages which Mr. Grant himself cites. (Jer. xxxi. 31—34; Isa. lx. 21.) Accordingly, when the last trial of man by the loosing of Satan takes place, none of Israel fall.

'But you tell us, that the SACRIFICES OF ANIMALS will be restored again. This is incredible. None can accept such doctrine without forgetting the characteristic features of the Christian dispensation. The scheme is so contrary to the nature of Christianity, that 'tis marvellous how any can receive it!'

Here is the cuirassier squadron, "the Old Guard" of our antagonist's attack. Let us rout this, and the battle is won!

What is our reply, then? *We admit it! The millennial worship is not Christian—is contrary in its principles to Christian worship!* There! are we not ruined? No! We turn upon the rear of our foes, and attack in our turn. "The worship of that day is not Christian." Why? Because the principle of the millennium is contrary to the principle of our dispensation. "*We* walk by *faith*, not by *sight*." (2 Cor. v. 7.) But *they* will walk by *sight*, not by *faith*. Our

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portion is trial on earth, blessings spiritual in heavenly places. *Then* the reproach of God's people will be taken away, and temporal blessing in earthly places will be the portion of men in the flesh, whether Jews or Gentiles. Here, then, is the whole difficulty exploded! It arises out of the unconquerable aversion of men, in all ages, to believe in God's testimony to a new dispensation, unlike their own. So Israel made it a crime in Stephen to say, that Jesus would destroy the temple, and Moses' customs. 'What blasphemy! he shall die for it!' So Paul had to suffer severe obloquy, even from believers among the Jews, because he fought for the fundamental principle of the new dispensation—that Gentile believers were free from the ceremonies of Moses! Even Peter and Barnabas failed here. And now there is a like strangeness and timidity felt in declaring that a new dispensation is at hand, in which Christianity will cease, and Israel's law come in again. But the Lord's Supper must cease when Jesus is returned. It is to be celebrated only in *remembrance* of Him, to call Him to mind while He is away. (1 Cor. xi. 26.) And baptism will cease, when the peculiar name of God which characterizes our dispensation, ceases; and when the glorious oneness with Christ Jesus, which is the privilege of believers in our dispensation, is closed.

'But the Supper is binding and perpetual till the Lord's coming *at the end of all things*.' (P. 272.)

This is a begging the question. Paul does not say so. 'But Jesus says, that the Gospel is to abide to the end of the world. And Paul affirms it, too: while Moses' dispensation was to be done away, Christ's was to abide.' (2 Cor. iii.) (P. 297.) Paul does not speak of the dispensation as abiding. He affirms that the Gospel, as bringing life, righteousness, and the Holy Spirit, was superior in glory to the law, which had only the flesh, condemnation, and death. But these points of superiority to the law abide still. Mr. Grant quite misunderstands our Lord's testimony in John iv.

But Mr. G. says that these details about the sacrifices, priests, and temple are not to be taken literally. 'What say you to Ezek. xxxix.? The battle of Gog and Magog, which is to occur at the close of the millennium? After it there is to be no cutting down of any wood, but they are to use the weapons of their slain foes for fuel for seven years. Is that literal?' (P. 275.) Even so! 'And will they be just seven months burying the corpses?' Even so! "But you tell us that the resurrection of the dead is to occur just after the battle of Gog and Magog. Here Ezekiel says, that seven years at least are to elapse before it.' Your mistake, friend, lies in this, that you imagine the battle of Gog and Magog shall take place *after* the millennium, when it really occurs *before* it. You assume—what is not granted, and is not true—that Ezekiel's battle is that in Rev. xx. 'Well; but are the holy waters of Ezekiel xlvii. literal? Some of your great guns have faltered here.' Yea! as literal as the waters which Moses drew out of the rock! I look with sorrow on our friend's position here. In many other cases his resistance arises from misapprehension. Here he sees what the testimony of God is, and refuses it in unbelief. His heart revolts. The infidel will not be slow to take advantage of this with all who take the anti-millennium side. God has said, that animal

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sacrifices shall be offered again. 'Tis not in an isolated passage, 'tis not in a poetic statement, and 'tis not something naturally impossible. Our friends reply—'Ah, but it can't be! It is morally a contradiction to Christianity.' If I were an infidel, I should chime in and say—'The millenarians here have you at their mercy.' 'Animal sacrifices shall return,' says Scripture. You can't believe that it will be so, say you. What is that, but to say 'that Ezekiel's witness can't be *true?* God is in contradiction, then, visibly with Himself. The God of the Old Testament can't be in harmony with the God of the New.' On our view both testimonies are true; both have their place. The terrible result of receiving our views would be—the owning that a new dispensation, on a new principle, would come in—a dispensation far superior to this!

The intercession of Christ forms another objection. (P. 309.) 'Christ is gone up to heaven on purpose to intercede for us. There He must remain for ever; He cannot leave it. So long as He is intercessor He must be in heaven.' Do you mean that it would be unlawful for Him to intercede anywhere else? 'Why, no; but God has so ordained it.' That astonishing misquotation—"WHERE he ever liveth" is *thrice* brought out against us. (Heb. vii. 25.) We are in the habit of reading it, "*Seeing* he ever liveth to make intercession for them." The other text, "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedec" (Heb. vi. 20), only affirms the eternity of Christ's priesthood; not at all that He must for ever abide in heaven. That the Saviour's invisible intercession for us in heaven is taught as characteristic of our dispensation, is quite true. But it is true, too, as we have shown, that another dispensation of different characteristics is at hand; when Jesus descends from heaven, and appears to his people. (1 Thess. iv.; Heb. ix. 27, 28.) *We* shall not need the Saviour's intercession for ever. He is needed at present as the Great Advocate against Satan the Great Accuser. But when Satan is cast down, and the Lord's people are beyond the power of sin, the need of intercession will cease for them.

Beside, Jesus did, while on earth, and before his sacrifice, intercede for his disciples. (John xvii.) 'Ah, but that was not mediatorial.' Not granted, not proved, not true! And the whole basis of the argument rests on a foundation which is overturned by one of the texts which is cited. It is supposed that Jesus must carry out only the functions of the *Aaronic priest.* Now, it is true that in the present dispensation, Jesus has fulfilled, and is fulfilling, the functions of the Day of Atonement, as given in Lev. xvi. And of that day it is said, "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place,* UNTIL HE COME OUT." (Lev. xvi. 17.) Even then in the priesthood of Aaron, it was never supposed that the priest was to be always interceding, always in the sanctuary, much less always in the Holiest. After the full consecration of himself and his sons, *Aaron and Moses came out* and

* Whence I am apt to draw the conclusion, that the doctrine of the "glorified spirits" of the saved being already in the holy place on high, is untrue.

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exhibited themselves to all the people, and God displayed, in miracle, his good pleasure, and all the people bowed in adoration. (Lev. ix. 23, 24.) It was not the time of the burning up of the tabernacle or of Israel, but of their establishment. Aaron, too, interceded for Israel effectually, outside the tabernacle. But, further, one of the passages cited by our opponent, teaches that Jesus is priest "*after the order of Melchizedec.*" Now, Melchizedec is never seen in the sanctuary. He was a "*priest* upon his *throne*," as Christ also shall be. (Zech. vi. 13.) And when he comes as the King, he "comes upon princes as upon mortar, and as the potter treadeth clay." (Isa. xli. 25; liii. 12.) He is to leave the heaven for the "habitable earth" once more. (Heb. i. 6.)

I have taken your advice, friend Grant (p. 300), and have read carefully the Epistle to the Hebrews, but instead of finding that there is not a passage which does not testify to the perpetuity of the Christian dispensation, I have found several testimonies there, and many in the Old Testament concerning a new dispensation which is yet to arise; a dispensation very different to ours. In that epistle I read of the Lord's return "a second time unto the habitable earth," and the angels' worship of him. (marg.) And then I learned, not that the earth is to be burned up, but that God would be merciful to his land and to his people Israel. (Deut. xxxii. 43; Heb. i. 6.) I learned there, that there is an *age to come*, of which God gave foretokens in the miraculous gifts—"powers of the age to come"—when the Son of Man is to rule all things, specially the earth. (Psa. viii.) Jesus is now exalted to heaven and is greatly honoured, but He is yet expecting the fulfilment of this. I was taught there, too, that Jesus is both our apostle and high priest. As apostle He is like Moses, leading on his people into the rest of God. To-day is the day of our trial by God; to-morrow is the day of Sabbath-rest which belongs to God's people, both of the Old Testament and of the New. *Jesus the Son of God* shall, after a battle like those of *Jesus the Son of Nun*, lead us into an earth that shall have "rest" from war. Our wall then stands firm. Let us now, in our turn, swing the battering ram against Mr. Grant's. Who testify that animal sacrifices shall be restored? The Psalmist, Isaiah, Jeremiah, and Ezekiel in about five chapters. Who testify that the temple and priests shall be restored? The Psalms, Isaiah, Ezekiel, Daniel, and Malachi. As the minutest directions were given to Moses and to Solomon about the building of the tabernacle and the temple, so minute are those given about the future temple.*

But Mr. Grant has another reply. He sees that we shall say, 'You cannot talk here of a figurative, poetic sense, oriental imagery, and the like; for the details are directions as matter-of-fact as can be. Nor can you say they are absurd. Twice the Lord's house has been realized in fact. Why not a third time? If the literal here be *not* the true interpretation, be pleased to give us yours!' But then again, he has a battery on his side which will blow us to pieces, if we do not, in like circumstances, be forthcoming with our reply. "I leave these questions to millenarians to answer. It is for them to do so. *If they*

* I would observe to the student of God's Word, as a general principle, announced first in Gen. xli. 32, that when anything has been done twice, it supposes the performance of the same thing a third time, which is the chief one of all.

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cannot give us a satisfactory answer, the fact must be regarded as fatal to the system." (P. 339.) There, millenarians, see the narrow pass into which you are wedged! If you ask for a guide out of the straits, you are very unreasonable. But if you do not furnish him with one when he needs it, it is clear you are mere pretenders, whose names are to be erased from the list of guides!

'How can there, with such dissimilar natures as the flesh and resurrection bodies, be intercourse between the men of earth and those of heaven?'

Now this seems to me a difficulty not worth consideration. It is not a something which depends on us, but on God. It is testified that such intercourse shall be. 'Where?' In the declaration—"They shall be *priests* of God and of Christ, and shall *reign* with him a thousand years." Does not a priest require personal intercourse with those whose case he pleads? "Be thou over ten cities." Does not that suppose the giving orders in person, and on the spot? We point to the intercourse of old between angels and men. Mr. Grant answers, "Angels and men have no intercourse together, in the literal acceptation of the word, *nor did they ever have.*" (P. 324.)

We deny it. Were not the visits and conversation of the angel with Gideon, Manoah, and his wife, "intercourse?" If the time of such visits were brief, we have the *principle* there; which is all we need. Was not the visit of the three angels to Abraham intercourse? and of some duration too? Did not the ladder of Jacob type a day when there should be continual intercourse between earth and heaven? angels ascending and descending on it? What say you to the elders feasting on Sinai, in the presence of God? (Exod. xxiv.) Do we not see in Moses, one going now up into the presence of the Lord, and now coming down to the people below?

'Here is a new difficulty. Jesus said, that He must go to heaven, in order that the Holy Ghost might come down. If, then, Jesus come down to the earth, the Holy Ghost must not be personally present too.'

This is not granted. It is nowhere affirmed that Jesus and the Spirit cannot be both on earth together. The characteristics of our dispensation are not to abide for ever. There is one passage which may be read as affirming that both shall be on earth together. (Isa. xlviii. 16.) "And now the Lord God hath sent *me* and *his Spirit.*" That is the order of the Hebrew and the Greek.

'Where do the spirits of those who die in the millennium go to?' Answer. Where did the spirits of the departed go before it? Many say, 'To heaven.' Scripture says, 'To Hades.' (Gen. xxxvii. 35; Isa. xxxviii. 10; Luke xvi. 23; Acts ii.) And, if I mistake not, Mr. Grant admits, that there is a place of custody for souls of the departed beneath in the earth. (P. 11.) But what is all this to the point? Are we bound to answer such questions? No! If I believe in the regularity of the recurrence of meteors in August and November, must I be able to answer every question about them, or else be held to have failed in proving my point? If I believe that there are such things as apparitions, must I be able to define when and why they appear, and what are the laws which regulate departed spirits?

'But Jesus says, none can know when the day of final judgment is.

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Now, on your theory, the men of earth and the risen, since they know on what day the millennium began, will know that just a thousand years after that day the final judgment must take place.' (P. 333.) The timber of this battering ram is rotten as touchwood. Jesus nowhere says that the time of the day of final judgment cannot be known. His disciples asked Him, "What shall be the sign of thy *presence*, and of the *end of the age?*" He says, that the day and hour of neither of *these* can be known; but about 'the day of final judgment,' I cannot find a word. The same difficulty touches yourself, friend Grant, unless you will say that the millennium, or new age, is so little better than the old and evil one, that none can tell where the old ends and the new begins. *Perhaps, then, it is the millennium now!* Will you tell us, whether it is or no? Even if we granted that the end of the thousand years may be accurately known, it will not follow that the day of the great white throne, and of the last resurrection, could be stated. For that occurs after the millennium, at the end of the "little season;" and how long the little season is to be, is not told us. Here is a little difficulty for *you*. How could the disciples be taught by Paul to be continually looking for Christ from heaven, if the millennium must precede his appearing? (1 Thess. i. 10; iv. 15.) Were they to live a thousand years?

'But how short you make the Saviour's reign! Only a thousand years; what is that to eternity?' (P. 347.) It was not our arrangement, but God's; and we are very well content with it. To us, who see but seventy years of trial and sorrow, *a thousand years of bliss* is a very handsome first-fruits of eternity, I think! Some, I fancy, will have to wait for their glory till those years are ended. To such, I imagine, their length will seem great indeed. Let those who will think that they could manage better! The children of wisdom must justify the God of wisdom.

Thus, I have gone through all Mr. Grant's objections, and met them. Many of them, indeed, did not deserve notice; only, believing in the sincerity of our opponent, notwithstanding his misapprehensions of Scripture, I desire to treat him with Christian courtesy. His unbelief has found sympathy, he tells us, in many quarters. I quite believe it. The unbelief of many of the Christian Church in regard to points of Scripture is very deep, and eating as a canker. The Lord open his people's eyes! I conclude with a very solemn word: "Verily I say unto you, *Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.*" (Luke xviii. 17; Matt. x. 15.)

Those who are sons of God are in his *image and likeness*. The child is generally like the parent in the great leading features of character—in spirit, disposition, and temper; in vigour or weakness of intellect. You generally see traits of character common to father and son. And as the child partakes of the nature of the parent, so the good man partakes of the Divine nature. Those who are sons of God, are *godlike* in spirit and disposition—benevolent, forgiving, and merciful, like their heavenly Father. One of the most exalted representations of believers in the whole Bible is that which speaks of them as "partakers of the Divine nature."—H. P. B.

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THE DISPERSION AND RESTORATION OF ISRAEL.

"Hear the word of Jehovah, all ye nations;
Declare it in the isles afar off, and say,
He that scattered Israel will gather him,
And keep him, as a shepherd his flock.
For Jehovah hath redeemed Jacob,
And ransomed him from the hand of him that
is stronger than he."—Jer. xxxi. 10. 11.

"So shall all Israel be saved."—Rom. xi. 26.

OUR last findings* were as to the chequered career of the Church of the redeemed throughout 'the times of the Gentiles.' These *times* we have seen to be very nearly fulfilled, filled up; the visions of "the time of the end" are about to become terrible realities. The seventieth hebdomad determined upon Daniel's people is about to burst upon us. The anxious thoughts of not a few are turned towards the land of ancient promise, the land of coming blessedness. The land itself having been fallow during its long prescribed period of desolateness is being prepared to become yet once again "the glory of all lands," "the joy of the whole earth." Amongst the Israelites themselves throughout their dispersion, we hear of widespread expectancy of brighter, better, happier days, just about to dawn. Their longings are towards the land of their forefathers, the land of their covenant promises, the home of their hearts' love. Yet once again is the song of the ancient exile chaunted forth in many a synagogue, and at many a hearthstone.

"Thou wilt arise, and have mercy upon Zion.
For the time to favour her, yea, the set time, is come."

It is the object of these papers to set forth each branch of these revealings at one view; and hence to comprehend each in a separate chapter. To this end it was originally intended to waive the Scripture statements on the subject of Israel's restoration to his own land—to assume it as an admitted fact, not to be controverted. But the writer has found so many to be in comparative doubt upon this momentous particular that he feels assured that an interpolated paper upon the Scripture statements of the fact will be useful to the student of prophecy, and will add to the completeness of the subject. Then let our search be, What saith the Spirit of truth? Let our prayer during the investigation be

"Inspirer of the ancient seers,
Who wrote from thee the sacred page;
The same through all succeeding years.
To us in our degenerate age,
The meaning of this truth bestow,
And let us all its marvels know."

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* "The Sevenfold Church."—RAINBOW for February.

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What, then, saith the Lord? what is written? Let us, while we are searching, accept as our canon that the Scriptures mean what they say, and say what they mean: even as *dispersion* has meant *dispersion* even to the uttermost ends of the earth, so shall *restoration* mean restoration to their own land.

The fact that Israel is to be thus restored meets the Bible student continually on the sacred page, asserted with such precision, in such positive terms, that no attempt to *spiritualize* on this subject can succeed, as we trust will be made fully apparent in the due course of this inquiry.

We use the term "*seed of Israel*" purposely; for in the compass of this important subject are embraced not merely the *few* of the tribe of Judah proper, but the Israelite of the other tribes from the various hiding-places of their dispersion.

Throughout the whole civilized world is the Jew to be found, with his unmistakable lineaments, with his shibboleth, with his peculiar commercial enterprise, and, let us add, with his unquenchable expectancy of a coming Deliverer. Their hope that their wandering race shall once more be restored is no illusion. The *universal* hope of this scattered and peeled nation would almost give it full assurance; but the unanimous agreement of Scripture prophecies assures us of its ultimate realisation.

Our blessed Redeemer, on the eve of his eventful sufferings, weeping over doomed Jerusalem, exclaimed, "Behold your house is left unto you desolate. I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. xxiii. 38, 39.) Trodden down of the Gentiles hath Jerusalem been—for eighteen centuries of years has her affliction lingered, but the times of the Gentiles are being very rapidly fulfilled. Surely the set time to favour Zion is at hand; then shall Israel take up the strains of ancient song, when the feet of this blessed One, Immanuel Jesus, shall come and tread yet once again his sacred Mount of Olivet, and in the full chorus of the nation's gladness, Israel shall chaunt forth the strain,

"Blessed is He that cometh in the name of the Lord."

St. Paul, a Hebrew of the Hebrews, conversant with all the traditions, the hopes, the fears of his nation, would most naturally allude to this expectation of the Jews. He writes of the rejection of his nation, but most explicitly assures each succeeding age of the Church that this rejection is not to be *final*. Read this in the eleventh chapter of his epistle to the Church at Rome. In his latter epistle to the Corinthians (iii. 16) the apostle alludes incidentally to the restoration of his own people, as to a fact with which his readers were perfectly familiar. "Nevertheless," saith he, "when it (the nation) shall turn to the Lord, the veil shall be taken from their hearts." But if this "turning to the Lord" be thought to denote merely the conversion of great numbers of Israel to the Christian faith, rather than their return to their own loved land, let us waive the point for the present, and turn to that part of the epistle to the Romans which is so replete with this subject. We refer to the eleventh chapter. What is the scope of this chapter? In the first ten verses, St. Paul shows us that the casting away of the

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Jews, or rather of the seed of Israel, is *general* for the present, and attended with marvellous obstinacy and blindness of heart; yet that even in his time there were glorious tokens that this casting away was not to be *total, absolute, for aye.* For even then there were multitudes who had been partakers of Gospel blessings, according to the election of grace. Was not the apostle himself an instance of this; were not his fellow apostles of the seed of Israel? As there was a holy remnant of seven thousand men in Ahab's degenerate days, who had not bowed the knee to Baal, even so in the days of Israel's obstinacy there were many called, and chosen, and faithful, meet to be partakers of the inheritance of the saints in light. The apostle then, by a most natural transition, proceeds to argue that this casting away should not be *final*, but he looks forward, in the full assurance of hope, to a halcyon time, when the whole race shall be brought home, to the unspeakable joy of the world. Let verses 13 and 14 be included in a parenthesis. This holy remnant, converted in the apostle's day, he hails as a kind of *first fruits*, consecrated to the Lord, and an assurance of a most bounteous harvest, to be gathered in with rejoicing in the fulness of time. (Ver. 16.) He illustrates his point still further, by the similitude of two olive trees; the one, wild; the other, cultured. The wild olive represents the Gentiles; the cultured one is the emblem of the seed of Israel. Dr. Thompson, the eminent American missionary to the Holy Land, assures us that it is usual in the East to graff the scion of a good olive upon the wild tree, and that thus the wild tree was made fruitful. Thus we see that the grafting of a wild branch into a good tree was (as St. Paul writes) *contrary to nature.* (Ver. 24.) By this figure the apostle illustrates the *possibility* of the final return of his nation. God *is able* to graff them in again. Then by an irresistible argument, he proceeds to show the extreme *probability* of it. (Ver. 24.) If the Gentiles were taken from the naturally wild olive, and, contrary to the laws of vegetable life, were grafted into a cultured tree, *how much more* shall they who are the natural branches, to whom the promises originally belong, be grafted into their own tree?

The extreme probability of this return may also be inferred from their having been preserved as a *distinct people.*

The ancient Greeks, Romans, Assyrians, and Egyptians—in fact all the nations whose story has been chronicled in the Scriptures of truth, or in the annals of classic history—all, all have disappeared. But the Jews, after the lapse of eighteen hundred years, continue a people "scattered everywhere, absorbed nowhere. They may be said to be held in mechanical solution among all the nations of the earth, but in chemical solution nowhere." Without law, without a polity, without a temple, without a sacrifice, yet still a gigantic nationality, whose continuance is a standing and most impressive miracle for Christianity. Never crushed as a nation, although a people scattered and peeled; never absorbed into other nationalities, but retaining all its national idiosyncrasies, all its distinctiveness; what people is like unto this people? The strong, hard, guttural of the Hebrew race is heard amidst the dialects of remote China and farthest India. The unquenchable spirit of commercial enterprise plants the seed of Abraham in every virgin soil of colonization, whether of remote

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America, of torrid Africa, or of the sunny south of Australasia. The lineaments of the Jewish faces may be seen amid the fair races of Northern Europe and the sable sons of Africa. The Tigris and Euphrates, that saw the captivity of Israel in ages long since passed away, behold the wondrous race still aliens, still exiles. The Nile, too, that rolled with blood to set those captives free, floats their merchandise on its bosom. The Thames, the Mississippi, the Amazon, behold the offspring of the fugitive who wandered forth from the tent of Mamre, friendless and alone. Why does it, the Jewish race, still survive, not blotted out from the census-roll of human kind? Whilst other nations have budded and bloomed their day, this perennial flower outlives them all, deriving life from every varied soil. What is the testimony of the Bible in every land? 'Tis that it is a people favoured of the Lord, his covenant nation, preserved for some high destiny. This nation cradled amidst stupendous phenomena, whose origin was grand, whose history has been ennobled with miracles, whose continuity has been so chequered—this nation, in strongest probability, has a destiny before it, which shall be pre-eminently glorious.

But to resume the argument of the apostle. That which is possible, and very probable, he argues further to be absolutely *certain*. (Ver. 25, 26.) He makes a full, explicit, emphatic declaration of its certainty, and never let it be forgotten that St. Paul speaks and writes as he was moved by the Holy Spirit of God. His utterances are the mind of the Spirit. Hence, his own dictum were amply sufficient; but he would make certainty still more absolute (if the expression were allowable) by appealing to the covenant of Jehovah. He quotes from the fifty-ninth chapter of Isaiah (verse 20), "There shall come out of Sion the Deliverer, who shall turn away ungodliness from Jacob." Observe, this Redeemer was still to appear in the time of the apostle Paul, after the ascension of the adorable Jesus, hence there must be a looking for his appearance *the second time* without sin unto salvation. The apostle argues that the gift of God to his servant Abraham is irrevocable. Although 'twas but a promise, and not as yet realised, yet 'tis called *a gift*, to mark its *certainty*. The promise is irreversible. The gifts and calling of God are without repentance, are not to be repented of and retracted. Hence, Israel *must* be saved. This divine charter may be read in Gen. xv. 18—21. It is repeated again (xvii. 8), and again (xxvi. 3), yea, a fourth time is it reiterated (xxviii. 13) to Jacob. We have not alluded here to Gen. xiii. 14—17, inasmuch as this promise is not limited to the seed of Israel, as this same apostle has most forcibly argued in the fourth chapter of this epistle. This irreversible grant of Jehovah to the seed of Abraham, repeated to Isaac, re-established with Jacob, has never yet been realised by the seed of Israel—no, not even in the palmy days of Solomon the Magnificent. Hence, we may most legitimately infer that this grant is in reversion for their offspring in the fulness of time.

But we are not left to mere inferences (however legitimate) on this point. After a full recital of "the Sabbath of desolateness" to be entailed upon the guilty race (Lev. xxvi. 31—36), Jehovah proclaims, "For their sakes will I remember my covenant with their ancestors. *I am the Lord.*" This is Jehovah's sign-manual in ratification of his

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proclamation. "I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." (Ver. 42, 45.) Yet again, after a still more terrible detail of woes recorded in the book of Deuteronomy (xxviii., xxix)—woes which have been as terribly fulfilled—the Almighty promises a still future, a glorious restoration to their own loved fatherland. (Chap. xxx. 3—10.) The extent of this ingathering is set forth in the explicit terms of the proclamation. Listen to its express words (ver. 4, 5, 9): "If any of thine be driven out to the outmost parts of heaven, from thence will Jehovah thy God gather thee, and from thence will he fetch thee. And thy God Jehovah will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And thy God Jehovah will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for Jehovah will again rejoice over thee for good, even as he rejoiced over thy fathers." We have omitted in this quotation the spiritual blessings promised to the restored Israel of God, because our present concern is with the temporal circumstances of this return; but the mention of these spiritual blessings in connection with temporal mercies, and in contradistinction from them, most clearly shows that an *actual return* is intended. But surely this inference were utterly superfluous.

In the song of Moses we have a poem of a nation's eventful life. We have a graphic recital of the penalty of apostacy from Jehovah. We have the fires of Jehovah's jealous anger scorching with burning heat, with bitter destruction; we have the sword without, the terror within, destroying both the young man and the virgin; the suckling, with the man of grey hairs. But ere this sublime chaunt is brought to a close, the last notes of Horeb's minstrel sound forth mercy, ransom, deliverance. The martial spirit of the patriot bard is fired with the vision of the grand catastrophe. He breathes the words of Jehovah Himself. The promised deliverance is prefaced with the oath of Jehovah, that immutable thing in which it was impossible for God to lie.

"I lift up my hand to the heavens,

(Such was the attitude of him that took a solemn oath.)

And declare, As I live for ever,
If I whet the lightning of my sword,
And mine hand take hold on judgment,
I will render vengeance to my foes,
And them that hate me I will requite.
I will make mine arrows drunk with blood;
My sword shall devour flesh,
With the blood of the slain and the captives,
The flesh of the chiefs of the foes.
O ye nations, sing of his people,
For the blood of his servants will Jehovah avenge.
He will render vengeance to his foes,
He will expiate the sins of the land,
He will be merciful to his people."

But what is the testimony of other bards? Let us unroll the

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volume of the odes of Isaiah. We read, as the expectant children of the promise have read over and over—

"Jehovah will have mercy on Jacob;
And Israel yet will He choose;
In their own land will He establish;
With them also shall be joined the strangers
Who shall cleave to the house of Israel.
. . . . . .
Jehovah will give thee rest from thy sorrow,
From thy fear, from thy hard bonds,
Wherein thou wast forced to serve." (xiv. 1—3.)

In what age of Israel's past annals has this rest from sorrow, from fear, from bonds, been wrought out for them? The historian of the return from Babylonish captivity cries, "*Not yet;*" "for behold, we are servants this day; and for the land that thou, O our God, gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: and it yieldeth much increase unto the kings whom thou hast set over us because of our sins: they have dominion also over our bodies, and over our cattle, at their pleasure, and we are in great distress." Such is the testimony of Nehemiah (ix. 36, 37). The scribes and priests of Messiah's incarnation-day, cry, "*Not yet;*" "for we have no king but Cæsar." The nation "scattered and peeled" sigh forth, "*Not yet,*" but are cheering the gloom of their exile into every land with the most sure and certain hope of future deliverance. The patriot heart of Isaiah glows with rapture, and gives vent to the noblest odes of inspired song as he hymns forth the universal restoration of the nation scattered and peeled. Jeremiah forgets his tears awhile to chaunt forth in melodious strains the gathering of Israel from afar (xxx. 10, 11, 17).

"Fear thou not, O Jacob, my servant;
O Israel, be not thou dismayed.
From afar will I save thy seed,
Even from the land of thy captivity
Jacob shall return: he shall be at rest,
Quiet shall he be, and none shall dismay;
For I, Jehovah, am with thee to save,
Though of all the nations I make a full end,
Of the nations, thy captors;
Yet not a full end of thee will I make.
I will restore unto thee health, and healing of wounds.
They called thee Outcast and Zion estranged;
But they shall be outcast, of spoilers the prey."

Listen to the solemn oath of Jehovah's assurance. (xxxi. 35, 36, 37):—

"Thus saith Jehovah, which giveth the sun for a light
by day, the ordinances of the moon and the stars
for a light by night, which divideth the sea when
the waves thereof roar;
Jehovah Sabaoth his name.
If those ordinances depart from my sight,
The seed of Israel shall cease as a nation for ever.
If the height of the heaven be measured,
If earth's deep foundations be laid bare,
Then can I cast off all Israel's seed."

And then he lays aside the lyre of the prophet-bard and exchanges

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it for the pen of the historian. He sees Jerusalem restored arising on his view, and describes it with the precision of history. Whilst we unroll prophecy yet a little farther, let us never forget that we are listening not to an ambiguous oracle, such as sounded forth from the shrine of Delphi or the oaks of Dodona. These inspired utterances are no uncertain sounds, no truisms, no equivoques capable of twofold interpretations. *Dispersion* means *dispersion*, scattering even to earth's utmost bounds; and *restoration* denotes nothing short of complete, full *restoration*, or ingathering home to their own loved fatherland out of every nation under heaven. Listen to the distinct and most explicit terms of Jehovah's proclamation by his servant Jeremiah (xvi. 14—16).

"Behold, the days are coming, saith Jehovah, that it shall no more be said, Jehovah liveth, that brought up the children of Israel out of the land of Egypt; but Jehovah liveth, that brought up the children of Israel out of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

When has this mighty deliverance taken place which is to eclipse in its marvellous completeness even the exodus from Egypt wrought out by Jehovah's stretched out arm? The exiles of this nation "scattered and peeled," in the dialect of every tongue, sigh forth, "*Not yet.*" So complete shall be the ingathering that Jehovah saith, "Behold, I will send for many fishers, and they shall fish them; and after" (as though this search for the outcasts had not been sufficiently thorough)—"and AFTER will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks: for mine eyes are upon all their wanderings." From each island home are the sons of the dispersed ones to be fished up, from each secluded valley and mountain fastness are they to be hunted out. In the thirtieth and following verse of this same volume of the book we have the return of Israel set forth in glowing language.

But it is hardly within the compass of this paper to extend quotations from the outspeakings of the prophets on this wondrous theme. Enough has been recited to show that St. Paul had ample warrant for his argument, and abundant data from which to reason, even if he had not received the mind of the Spirit by direct inspiration from on high. Israel shall be restored from the utmost bounds of the inhabited earth, even to the land of Palestine, held in reversion for them, in accordance with the strict terms of the testamentary covenant of their heavenly Father; a *will* which can never, never be set aside.

Let the Bible student weigh well with a calm and unbiassed mind the arguments, the covenant promises (ratified as they are by the oath of Jehovah), which have been here adduced; and let him own that he has warrant indeed for expecting the return of Israel unto Zion as the grand stupendous precursor of the momentous events of this time of the end.

In our next paper we will search for the home of Israel's hiding-place, the hiding-places of the ten lost tribes, and will give our Scripture findings as to that last triumphant exodus, when

> "The ransomed of Jehovah shall return,
> And come unto Zion with songs:

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And unfading joy (as chaplets) around their heads;
Joy and gladness shall they obtain;
And sorrow and sighing shall flee away.

"For thus saith thy ransoming Jehovah,
For a small moment have I forsaken thee,
But with great mercies will I gather thee;
In a little wrath I hid my face from thee
As it were for a moment.
But with everlasting kindness will I pity,
For this is as the waters of Noah unto me,
I have sworn that the waters of Noah
No more should go over the world,
So *have I sworn* that my wrath should not rebuke thee:
For the mountains may pass away,
Yea, the hills may be removed,
But my kindness shall not depart,
Neither shall *the covenant* of my peace be removed."

SIGNS OF THE LAST DAYS.

NOWHERE in the New Testament are the social and moral signs of the last days more clearly and distinctly enumerated than by the apostle Paul in the third chapter of his second Epistle to Timothy, when he says:—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Accordingly, this passage was selected by Edward Irving as the text of his noble discourses on the Last Days; and no words, surely, could more exactly photograph some of the leading characteristics of the days in which our lot is cast—characteristics that may well suggest to the reflecting mind the solemn inquiry, Are not these indeed the last days of the Christian dispensation?

A somewhat remarkable little pamphlet, entitled "A Tract for the Times,"* lies before me, and though evidently not written by a theologian, or containing a single reference to the subject of prophecy (for which reasons, as it seems to me, its testimony is all the more valuable), but simply expressing the conclusions and convictions of an intelligent and unprejudiced observer of what is passing around us, it yet supplies so striking a commentary on certain features of the apostle's prophetic description, above given, that I am induced to lay before the reader a few extracts from it.

1. For example.—One of the characteristics of the last days of the present dispensation mentioned by the apostle is COVETOUSNESS: "*Men*

* Edinburgh: Edmonston and Douglas.

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shall be lovers of their own selves, covetous." On this point listen to the writer of the Tract:—"Another characteristic of the age is what, to use a now common term, is to be called its materialistic tendency. There is prominent, more than ever, a keen pursuit and exaggerated estimate of worldly possessions and enjoyments. It may be that human nature is not more earthly than formerly; but existing influences have drawn out the inherent earthliness into more than usual exhibition. The extent of material accumulations has occupied the thoughts, and filled the heart, to a degree unknown to the pristine poverty and compulsory content. The fuller appropriation of the world has produced, as it always does, a greater worldliness of spirit. Accumulation of wealth is the universal object. The money power is the strongest.... Traffic is the essence of every transaction. Utility is the standard of right; and utility generally means usefulness for one's-self..... The age is essentially commercial. It is not merely meant by this that commerce bulks largely among its occupations: there is a commercial spirit which pervades all its proceedings; in other words, the leading principle is to make gain out of everything. Scarcely anything but is taken to market. Everything is estimated according to its capacity of return. This is, doubtless, greatly owing to the extent to which commerce, directly so called, is a prevalent pursuit. We live in a commercial atmosphere, and catch commercial taints epidemically. In several points commerce is unfavourable to morality. Its avowed principle is self-interest, exclusively and overrulingly regarded. Its conduct is like that of warfare, full of legalised deceptions. The process of buying and selling is a process of mutual stratagem. Theoretical moralists have fancied a state of things in which the seller will fix his price, without false laudation or mental reserve, and the buyer will give or decline it without undue depreciation, or disclaimed intention to advance,—but human nature is too strong for theory. 'It is naught—it is naught, saith the buyer; but when he is gone his way then he boasteth.' The practice of modern times unfortunately goes somewhat beyond the licensed tactics of the contract. There is a widely prevalent dishonesty in the production of articles for the market. It is a common every-day operation for the manufacturer to intermix inferior materials, and palm off the goods as of the old recognised character. Things are bought at a high price which speedily turn out worthless, or perish through a premature decay. There is shoddy everywhere. Nor have these commercial deceptions always the grace of silence. False names, false marks, false measures, contribute the affirmative of untruthfulness. To a large extent the commercial speculations of the day are not the risks of fair calculation, but the reckless throws of the gamester." Reader, is not this testimony true? Do we not see it on every hand? is it not patent to every eye? And if so, is it not at least one sign that upon us the end of the age has come?

II. Another sign of the last days mentioned by the Apostle is THE LOVE OF PLEASURE: "*Lovers of pleasures more than lovers of God.*" On this point, also, the writer of the Tract has some pertinent remarks: "Nor is it only material wealth; material comforts have also now a bulk and significance unexhibited previously. People, for the most part, do not make money to lay it up, as was so common of old. The

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wealth acquired is freely expended on the indulgences which wealth can purchase. Fair houses, lordly equipages, and sumptuous feasts, are common, every-day exhibitions, in classes which were formerly content with the secret consciousness of a comfortable balance at the banker's, or the repute of leaving a large realised succession. *Dum vivimus vivimus*, is the motto on every crest. To a large extent, the appetite for pleasure is not merely a feeling to gratify, but an overruling motive to action. Men live for pleasure, as the great end of life, in a way formerly precluded, if not by their virtue by their necessities. The distinction once prevailing in this respect between the higher ranks and the middle classes of society is fast effacing. The every-day life is filled with a round of social entertainments. The diner-out is almost a distinct species of mammal. The fetters of the day are impatiently borne, as only preparative to the freedom of the evening. By an inversion of the right moral process, duty is made artificer to pleasure, in place of pleasure forming refreshment for duty. There is in this no little danger to morality. There is danger even to social happiness, because a feast every day is anything but an enjoyable course of existence. When society becomes Epicurean, there is great risk of its adopting the theology of Epicurus: society grows godless, or the God whom it acknowledges is one who does not concern Himself with the ordinary course of human affairs; and lives in the distant serenity of a purely abstract existence."

Reader, again I ask, is not this testimony true? Does not our daily experience confirm it? And if so, is not this another proof how closely the apostle's description of the last days tallies with the character of the days in which we live?

III. A third characteristic of the last days, as we may infer from the apostle's words, is IRREVERENCE: "Proud, blasphemers, disobedient to parents." On this point, again, our author's remarks are weighty: "The cognate defect of the age (to want of earnestness) is want of reverence. This is the same carelessness, exhibited more particularly in the region of authority. In this respect there has been a marked change, visible within memory, on the face of society. Formerly respect for authority almost went the length of servility. A felt divinity hedged a king. Men of rank, or in office, received a deference unreasonably indiscriminate; and perilously irrespective of character. Magistrates were a terror to others than evil-doers. Parents had a respect shown them which verged on fear. Tradition, which is the authority of former times, was the unconsciously operative rule of right. In matter of opinion, almost all were swayed by a wisdom supposed to be treasured up in some place of eminence. Even on points of literary taste, scarcely any one had a mind of his own. . . . We have in a great measure changed all this. By an oscillation too natural to humanity, we have rushed to the opposite extreme. Monarchs now possess the distinction of being spoken of more freely than other people. Our own Queen (God bless her!) possesses her influence over us, more by the force of personal character than regal position. Officials are criticised freely, and denounced unceremoniously. Laws are observed, and sneered at. The old traditions are taken down, and kicked out of the way like senseless idols. A father

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is no other than a governor, with the implication of holding office only for a limited time. Things sacred are, if not treated irreverently, yet held to be as much the subject of philosophical experiment as a mouse under an exhausted receiver. The Bible is no better than an old book, and not so reliable as most. Every one pronounces for himself, with the composure of entire self-complacency. There is much of evil in this, mingled with some good: for independence of thought is very valuable; but, alas for human nature! liberty is seldom enjoyed without degenerating into licentiousness. Veneration is, with finite beings, an essential of virtue. Subordination to a superior is the order of the universe. . . . A want of reverence is not only an individual fault, it is a social defect: for he who personally has thrown off all restraint will soon become ripe for rebellion. The bonds of religion are necessary to social stability, to an extent little fancied by superficial thinkers. The days of the French Philosophers were at no great distance precursory to the days of the French Revolution."

Reader, again I ask, is not this testimony true? Is not this want of reverence one of the most marked and ominous characteristics of the present time? And, if so, does it not supply a solemn warning and a clearly-marked indication that these are indeed the last days?

IV. Only one other characteristic of the last days, as described by the apostle, can here be referred to; that, namely, with which he closes his dark catalogue; that in which the moral and spiritual degeneracy of those perilous times will, as it were, reach their climax—FORMAL RELIGIOUSNESS. "Having a form of godliness, but denying the power thereof." On this point, once more, the remarks of our author deserve most serious attention. "To be religious, at least not prominently the reverse, was (recently) necessary to respectability. To be a sceptic was to be a marked man. Doubtless, in many instances, the professed religion did not go beyond the surface. Yet, to say that religion was the fashion would not do justice to the unquestionable sincerity and depth of the prevalent feeling. Symptoms of reaction are now becoming perceptible. There are prominent divergences from the common track. Of these, two are specially noted. The one is that of the so-called Ritualists, who place religion mainly in outward observances. The other is that of the so-called Rationalists, who reduce all religion to the level of reason. It is generally conceived of these two classes, that they stand in direct contrast to one another. In reality, they are both doing one and the selfsame thing; to wit, seeking to take from religion its vital power; and to substitute for an influence operative on the heart and life, in the one case mere outward rites, in the other some barren intellectual generalities. They are unconsciously conspiring for the destruction of sound religion; in the one case by a process of petrifaction, in the other of fatal attenuation. . . . . The two natural results is that, whilst a show of religion is kept up by the maintenance of some stock phrases, religion in its substance is fast being dropped out from the category of social influences. The succeeding generation, if not flagrantly irreligious, will, in all probability, be a non-religious generation; slaves as much to natural passion and prejudice, to fleshly appetite and worldly motive, as if religion did not exist even in name."

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Reader, once more I ask, is not this testimony true? Look at the four dark signs I have mentioned. See how plainly they are marked down by the apostle in his prophetic chart, as among the rocks upon which the ship of Gentile Christianity will finally be wrecked; and then listen, listen amid the deepening gloom to that dull, awful roar, which warns the experienced mariner that the ship is even now among the breakers. Yes; by that ingrained selfishness which poisons the springs of honesty, and deadens the best emotions of the heart; by that unrestrained lust of pleasure which has risen in rebellion against the supreme commands of duty; by that proud and shallow contempt for whatsoever is pure and noble, and sacred among men; and, above all, by that miserable and vile hypocrisy which borrows the garb of Christianity to disguise the betrayers of the Saviour—by each and all of these, I say, we may surely learn that the last days of which the apostle speaks are the days in which we live, and that the perilous times against which he warns us are the times which even now lie before us.

The writer of "A Tract for the Times," from whom I have quoted so largely, concludes his admirable remarks by asking these solemn questions: "Is there then, it will be asked, nothing but gloom over the face of society? Is the world rushing desperately down a precipice to assured moral destruction?" And he answers them thus: "Such is by no means the inference to be drawn from the foregoing observations. There is much of good in the world; it is part of faith to believe that, under a gracious Providence, there is, on the whole, a tendency towards a grand end of moral well-being, such as nothing will effectually obstruct. The system is, amid all internal revolutions, moving onwards in space, towards a great destiny." Alas! how baseless and impotent a hope is this! How delusive a mirage is allowed to cheat the eye that has hitherto seen so clearly! True, indeed, it is the part of Faith to believe that all *is* advancing "towards a grand end of moral well-being," that this devil-troubled, sin-burdened world *has* before it "a great destiny." Oh! how inexpressibly great, how surpassingly glorious! But *how* will this grand end be attained? *When* shall this great destiny be accomplished? Only by a signal interposition of Divine power; only when Jesus "shall take unto Him his great power and reign." Most truly has it been recently said: "Christians—true, real Christians—are so little aware of what is written in the Scripture respecting the close of the present dispensation, so little aware that 'an hour of temptation is coming on the whole world, to try them that dwell upon the earth,'—so little instructed in that which the Scripture teaches respecting Anti-christianism and Antichrist, that they ignore the most evident signs of the approach of that apostasy of which he is to be the embodiment and head. Ignorant of what the prophets have spoken respecting the closing hour, they speak of the darkness which they cannot deny to be ominously deepening, as if it were a momentary gathering of black, it may be but temporary, clouds, soon to give place to lasting brightness."

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us

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not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." (1 Thess. v. 4—10.)

W. Maude.

THE SYMBOLISM OF REVELATION XII.

By the Author of "The Last War."

THE singularly interesting and attractive symbolism of this chapter has occasioned the composition of many excellent volumes and treatises; the general result being to leave it a question open to consideration—whether it be *Jewish* or *Christian* in its aspect.

There have been expositors who have denied to the Jew any part in the great Christian prophecy of the Apocalypse; even the particular enumeration of the tribes in chapter vii. being applied figuratively to Christian Gentiles, or reluctantly received as evidence that some few Jews would be admitted to Christian privileges, not as Jews, but as Christian believers only. Such expositors naturally confine their whole attention to the Church, and overlook the great and glorious privileges reserved to the Jew by many Old Testament prophecies, which cannot receive fulfilment except *correlatively*, and also collaterally, with the events foretold to happen to believers, and the rest of the world.

The closing prophecy of Scripture winds up, as it were, all the dispensations with which, to the present time, we have become acquainted. Paradisical, patriarchal, Mosaic, Davidic, or Christian, their adumbrations, carried forward to the end, merge in the kingdom for which we daily pray at the command of our Lord.

We expect, therefore, to find indications that the old prophecies respecting Israel come to maturity and fulfilment *along with* the Apocalypse of St. John. Israel must be restored to the land of their inheritance, though that fact is not once named in plain terms in the whole of the book of Revelation. Israel must become the *first* among the nations; and, in the last days, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii. 3; Micah iv. 2); for "the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in *mount Zion*, and *in Jerusalem*, and *before his ancients* gloriously." (Isa. xxiv. 23.)

There can be no denial to the statement that the above conditions will be gloriously fulfilled when, according to Rev. xi. 15, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

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It is equally undeniable that then is the time spoken of by Daniel when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, and all rulers (marg.) shall serve and obey him." (Dan. vii. 27.)

These are broad outlines, involving Jew and Gentile in one tremendous result—inevitable and all-comprehending. That one result will be "the kingdom of heaven" which the Baptist preached, and for which Christ taught us to pray.

Now, in attempting to form precise ideas of the character and order of the "kingdom of heaven," it seems very easy to adopt definitions and distinctions that are apparently accordant with Scripture, but may be very misleading. I suppose it is correct to say that the people who possess the kingdom of heaven and rule in it are a *heavenly* people; at all events I cannot object to a phrase so obviously deduced. But it is said broadly, in this connection, that "the Jews are *not* a heavenly people, but strictly, and in the most complete sense, an *earthly* one." And in a certain sense even this phrase may be received, though to *them* is promised the kingdom, and the Baptist and Christ Himself preached it to *them;* for, as a nation in the flesh during the millennium, they may be called an earthly nation, *even as we are now.*

But is it intended to be asserted that the Old Testament saints—resurrection Jews—will be a part of this earthly nation? Abraham is to possess the land, "To *thee* will I give it, and to thy seed." (Gen. xiii. 15, &c.), in which he received no inheritance in his lifetime, for ever; Isaac also (Gen. xxvi. 3); and David shall be their prince for ever, king over the restored united nation, when the *dead* shall be brought out of their graves "into the land of Israel" (Ezek. xxxvii. 12, 13); and the *living* shall be gathered from among the heathen on every side, and brought "into their own land." (Ezek. xxxvii. 21.) It is plain that all these will dwell in the *same land;* shall some be called a *heavenly* and the rest an *earthly* people? Such a distinction might have a meaning, perhaps sufficiently clear when understood; but it appears to me that a more obvious distinction would be to say that the former were resurrection Jews, and the latter Jews in the flesh. This mode of speaking would be according to the fact, accurate, and clearly distinctive.

But "it is not said that Israel shall govern from *heaven*, but only from *Jerusalem*." True, that is according to Micah iv. 2, and many other texts. Is it said anywhere that any other people *shall* govern from heaven, and *not* from Jerusalem?

"There is nothing said about heaven as the *centre* of Israelitish empire." Is there anything said about heaven as the centre of empire for any other people? I shall be glad to learn.

"As they (the saints) are resurrection saints, they *must* reign from heaven as the centre of their government." Why? If the Jews come out of their graves to exercise dominion in their own land over the nations, what necessity compels the risen saints to exercise their dominion from heaven?

Much is made of the woman having a crown of twelve stars, and it is an important feature of the symbol; but does it warrant the adoption

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of the phrase, "the woman reigning in heaven," as her peculiar distinction? I think not; for her most prominent characteristic is, not that she is reigning in glory and blessedness, but that she is travailing in birth, and pained to be delivered; and, further, that she is the object of hateful surveillance and persecution—ideas incongruous with that of reigning.

If anything of a peculiarly *heavenly* character be claimed for the travailing woman because she is represented as a great sign in *heaven*, what peculiarly *heavenly* characteristic shall be assigned to the dragon for the *same reason*? There must be congruity in dealing with language so replete with figures and symbols as that of the Apocalypse, else we cannot expect much light to reach us.

In fact, it seems to most writers difficult to attach such a meaning to the word heaven in Rev. xii. as should be divested of incongruity when following throughout the action of the chapter. For instance, as I have noticed at large elsewhere,* the travailing woman and the dragon are both pictured in heaven; but the dragon, being "cast out into the earth," persecuted the woman, who remained in the heaven, certainly until this persecution began, and, most probably must be supposed to retain place in the heaven even when fleeing into the wilderness from the face of the serpent.

It is not quite clear to me that Rev. xii. may not be greatly elucidated by Isa. lxvi. 6—9. Isaiah furnishes no data for the *order* of events, except very generally; yet a remarkable parallel occurs here:—

Isaiah lxvi. 6, 7.	Rev. xi. 19.
"A *voice* of noise from the city, a *voice* from the *temple*, a *voice* of the Lord that rendereth recompence to his enemies.	"And the *temple* of God was opened in heaven . . . . . : and there were lightnings, and *voices*, and thunderings."
	Rev. xii. 2, 5.
"Before she travailed, she brought forth; before her pain came, she was delivered of a man child."	"And she being with child, cried, travailing in birth, and pained to be delivered. . . . . And she brought forth a man child."

Commentators and critics agree that the last verse of Rev. xi. is the proper introductory paragraph to the delineations of chapters xii. and xiii. And so far as regards the passage from Isaiah, I much doubt if it be possible to determine by it at what time or by whom the temple will be built. Taking the two passages together, it is exceedingly problematical whether the temple at Jerusalem be intended by either allusion.

Now, with respect to the travailing woman as elucidated by Isa. lxvi. 7, "Before she travailed, she brought forth," &c., the key to this is found at the close of the eighth verse: "*As soon* as Zion travailed, she brought forth her children." This may probably be one distinguishing feature of the "great sign in heaven"—the quick and hasty travail, and the speedy birth of the manchild—not the regeneration or restoration of the whole nation, but only of a portion: for "who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day?" Certainly not; the earth requires its proper season to mature its produce. "Or shall a nation be born at once?"

* "The First Woe," pp. 19, 20

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This is altogether contrary to the fact and to experience; therefore Israel's restoration will not be accomplished in one act or by one movement. For "Shall I bring to the birth, and not cause to bring forth?" saith the Lord. Shall Israel travail without result? "Shall I cause to bring forth and shut the womb?" Shall I *begin* to deliver my people and not fulfil my purpose?

To my mind, all this is descriptive and illustrative of what will be God's providential dealings with his ancient people at the period when their final restoration will begin; and no part of the Apocalypse shadows forth the same kind of discipline through which Israel will pass with equal significancy and force as the twelfth chapter. The flight and sojourn in the wilderness, prior to final restoration to their own land answers in character and purpose to that foretold by Ezek. xx. 33—44.

This is a large subject, and I dare not trespass further on your space. Permit me to observe in conclusion, that *woman* as a symbol, in Scripture, represents a *city*, or the people who claim the city as their habitation. It thus fairly stands for Jerusalem or the Jewish nation; for Babylon or for Rome; but it is at least questionable whether it should be applied to a church in any sense, or to *the* Church—*the* body of Christ. Tree and candlestick are their symbols.

"Remnant" is a word having a peculiar reference to Israel in many scriptures.

BABYLON.

THE rebuilding of Chaldean Babylon, and the literal restoration of the Babylonian Empire, are two questions that cannot be overlooked by any earnest inquirer into prophetic truth. A great deal has been written upon these subjects in the "Prophetic Quarterly," not to deny, but to *affirm* the probability, or even the certainty of both events. Babylon, it is affirmed, must be rebuilt, and the Babylonian Empire must be literally re-established in Chaldea, or else the prophecies of Isaiah and Jeremiah cannot be accomplished. If this be the case, we must surrender at once the well-known idea that the coming of the Lord may be expected at *any time*, and we need not concern ourselves in the least with the equally well-known text, "Watch therefore, for ye know not the hour when the Son of man cometh." Babylon is to be rebuilt, and to become the greatest city in the world! If so, we must wait a long time before the Lord can come, for it will surely take a long time to make Babylon the chief city of the world; and every one agrees that the prophecies in question, whatever they may point to, are to be fulfilled *before* the coming of the Lord, and not after it. We need not make any preparation for the coming of the Lord until we have first seen the marshes and quagmires of the Euphrates converted into solid ground, and sustaining the weight of an imperial city. Consequently, the present generation, infants excepted, may give up all idea

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or apprehension of the "coming as a thief," or, indeed, of any coming, even for the removal of the Church!

It is, therefore, almost a vital question, whether this Babylonish theory be right—whether all, like the Jews, are to be carried away into Babylonian captivity. For the captivity under Nebuchadnezzar could not have been more grievous to Israel than this indefinite postponement of the Lord's coming ought to be to us. I would, therefore, wish to make a few observations on the subject; but as briefly as possible.

In the first place, Daniel expressly tells us that the image (in chap. ii.) is to be struck by the "stone," not on the head, but on *the feet*. But if Babylon is to become the seat of empire once more, Daniel would have gone back, in a circle, from the feet to the head again. Whereas Daniel stops at the feet, and never refers to the head after he once has left it. Secondly, Daniel tells us that the *mortal wound* of the whole image is to be inflicted by the "stone," on *the feet* of the image, and on the feet only. But if the Babylonian Empire is to be restored, then the *seat of life* will be once more in the *head*, and not in the feet. And would it not be strange if the mortal wound were to be dealt upon the feet while all the time the seat of life and empire was in the head? This would be the same thing as if the British Empire were to be destroyed, not by a blow dealt upon London, but upon Van Dieman's Land, at the farthest extremity of the empire. It would even appear as if Daniel had expressly provided against this mistake, for he tells us that the stone struck the feet of *iron and clay*—as if to emphasize the matter—for the iron and clay belong only to the feet, and if the head were to be struck it would be the *gold*, not the iron and clay, which would have been exposed to the stroke. But the simple fact that Daniel stops at the *feet* and never goes back to the *head*, seems, by itself, sufficient to refute the idea of the re-establishment of Babylon. Can it be conceived that the feet really mean the head? Or that the iron and clay spoken of as being smitten really mean the gold of which the head is composed? Certainly not.

The only way of replying to this is by saying, that the whole image is, in fact, Babylon at large; and that a blow dealt upon the feet is the same thing as a blow dealt upon the head. But this answer will only serve to confirm the opposite opinion. They will assert that the whole image being one, the feet are identical with the head; and we will equally assert that the head is identical with the feet. In fact, the whole image is BABYLON. In the case of Aaron, the precious ointment on the head ran down unto the feet. And so, in the case of Babylon, the *impure* ointment on the golden head has run down to the iron feet. All is equally Babylonish, and, therefore, all is equally called BABYLON. The head and the feet are all one and the same thing, by virtue of the same common ointment of apostasy which pervades the whole—just as the skirts of Aaron's robe, down to which the "precious ointment" ran, were as much a part of the priestly robe as the collar or the breastplate. All is Babylonish, and therefore all is BABYLON.

We now come to the three strongest arguments which can be urged by our opponents. First: Is not Babylon expressly mentioned by name in the book of Revelation? This I must absolutely deny. Babylon (simply) is never spoken of in Revelation, but in all cases,

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without exception, as "Babylon the Great." Now "Babylon the Great," is quite a different name from "Babylon" (simply). Just as we find in England where "Windsor Park" (simply) is distinct from "Windsor Great Park." One is *part* of the other, but one is not *identical* with the other. Transfer this to Babylon, and we are justified in saying that Babylon the Great may be as distinct from Babylon (simply) as Windsor Great Park is from Windsor Park. But why is it called Babylon the GREAT? Because it is Babylon or the GREAT SCALE. Ancient Babylon was confined to one territory, and was therefore Babylon on the lesser scale. But Babylon the Great extends over the whole empire of Antichrist, and is Babylon on the largest scale. It is, in fact, ancient Babylon *rolled out*, and spread abroad, and for that reason it is no longer Babylon (simply) but Babylon THE GREAT.

Secondly: Does not Jeremiah tell us that Babylon was to fall suddenly, and to sink like a stone in the water? He certainly does; but of what did Jeremiah speak? Our opponents will say he spoke of the *town* of Babylon, of the bricks and mortar. We have equal reason for asserting that Jeremiah spoke *not of* the town, but of the *empire*. The *empire* was to fall suddenly, and to sink like a stone. And so it actually did, for in one hour Babylon was taken, and the *empire* of Babylon was destroyed at once and for ever. And no one can deny that the fall of an empire is as fit a subject for symbol and for prophecy as the fall of so many square feet of brick and mortar. As far as the EMPIRE of Babylon was concerned, its fall was the most sudden ever recorded in history. It was literally at an instant—suddenly—for Cyrus took the city in an hour, and the last king of Babylon was slain.

Thirdly: Is it not said that Babylon shall never be inhabited: and that not a stone of it should so much as be taken to apply to any future building? It *is said*, and Captain Selby, who was sent by the British Government to the Euphrates, has declared to me repeatedly, that Babylon is now a complete morass—that none can inhabit it, even if willing—that the ruins are either extinct, or unapproachable; and, above all, that HILLAH is altogether beyond the limits of ancient Babylon. Now, for twenty years, Mr. B. NEWTON built his theory upon this fact, that the town of Hillah stood on the ground of ancient Babylon, and, *therefore*, Babylon was still inhabited. Captain Selby, a Government engineer, assures me that Hillah is altogether removed from the site of ancient Babylon; and, consequently, Mr. Newton's assertion falls at once to the ground, like Babylon itself. For Captain Selby was in Chaldea for five years—Mr. Newton never at all; and which is the better authority?

Yet I fully expect that as soon as England takes possession of Egypt, a certain other Power will take possession both of Syria and CHALDEA, along with Palestine and the Euphrates, and so that other Power, by possessing Chaldea, will be a fair representative of the King of Babylon, or, rather, the King of BABYLONIA. This event may now happen at any moment! But let us never be misled to putting off the Second Advent to a remote and indefinite period, without far stronger arguments than those of Mr. NEWTON and the "Babylonians."

Torquay. R. A. PURDON.

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THE HINDERER AND HIS REMOVAL.

IN the July number of the RAINBOW there was an article on the above subject, by the Rev. Richard Chester, in which he endeavours to show, and I think with good reason, that the idea entertained so generally by those who regard the Papacy as the "man of sin," that the "hinderer," spoken of in 2 Thessalonians, refers to the Roman emperorship is erroneous, inasmuch, as he very justly observes, "that this system of interpretation fails, not only as regards the "man of sin," but also and equally with regard to the "hinderer." It is not historically true that the Roman emperorship terminated, and by its termination made way for the rise of the Papacy. It is, on the contrary, an indisputable historical fact that emperors of the Roman empire were, several of them, crowned by popes of Rome down to the year 1806, when Francis I., last emperor of the Holy Roman Empire, resigned the emperorship, and all title to it for himself and his successors, not to a pope, but to Napoleon Buonaparte. Emperors of the Holy Roman Empire, and popes of the Holy Roman Church, existed together, and helped, instead of hindering, one another for a considerable time.

After speaking as to the supposition of Satan being the "hinderer" alluded to—a strange title it seems to use to assign to Satan—Mr. Chester goes on to show, what I conceive to be the truth, that the Holy Spirit was the "hinderer" referred to, who is, in the fullest sense of the word, a "hinderer," or restrainer, of *all* that is evil.

I cannot help thinking that any one reading the article referred to, whose mind is unbiassed by any other theory, must see the truth of this. But what I wish more particularly to call your readers' attention to *now*, in connection therewith, is the removal of the Church. Considering this subject to be, of all others, the most momentous, it is of the greatest importance that there should be no misconceptions concerning it. Now I venture to state, there is at present among many, what I conceive to be a very grave and erroneous impression on this subject—grave, perhaps, not to themselves, but in misleading others. What I refer to is the opinion entertained by many, that the removal of the Church will not take place until just previous to the last three and a-half years of the present dispensation. I see this view is held by the author of that excellent work just published, "Antitypical Parallels, or the Kingdom of Israel and of Heaven."

The argument upon which this hypothesis is based is, that if the Holy Spirit be the "hinderer" to the manifestation of the "man of sin," and that his influence is entirely withdrawn from the earth, simultaneously with the removal of the Church, it follows, as a matter of course, that this removal will not take place until the very eve of the final three and a-half years.

Now, in the first place, I wish to show that it is by no means certain that the influence of the Holy Spirit will cease with the removal of the Church; for, if the Church is in heaven before the action of even the seals commences, and the influence of the Holy Spirit be withdrawn, I am at a loss to account for the success of the Gospel, typified by the

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white horse and his rider under the first seal, for, surely, *man*, apart from the Holy Spirit, would not thus receive the Gospel. Supposing, however, for the sake of argument, that the Holy Spirit and the Church are removed at one and the same time, it does not by any means follow that the removal will take place immediately preceding the rise of the "man of sin;" on the contrary, it appears to me that some time must necessarily elapse before his full development. It is in the highest degree probable that the seven days' consecration of the Israelitish priests (Lev. viii.) may shadow forth the position of the Church during the last *week* spoken of by the prophet Daniel. And I therefore look for the removal of the Church either before the Covenant of the anti-Messiah* or simultaneously with it. The wish, in this case, may, to some extent, be father to the thought. However, be this as it may, I do not think it is in accordance with the "word" to place any event before the coming of the Lord. If it could be shown that any event must necessarily precede his coming, the oft-repeated injunctions of our blessed Lord to watch are made of none effect. Our position then should be one of steadfast watching, and patient waiting in earnest expectation of our gathering together unto Him. And with the greatest solemnity, I would add that, in my opinion, the time is very short ere we receive the reward of our patience, much shorter, perhaps, than the most sanguine among us imagine. Even now are the signs of "*the end*" fast thickening, and as such is the case, how near indeed must be the realization of our glorious hope. Even so come Lord Jesus.

T. C. W.

Correspondence.

THE APOCALYPTIC SEALS.

DEAR SIR,—I can truly assert, with Mr. Chester, that I am actuated by no love of controversy in offering these remarks upon his article in your February number, concerning the Apocalyptic Seals. Conceiving his views to be untenable, because they do not satisfactorily explain the vision, allow me briefly to suggest the insuperable difficulties that attend his interpretation. We are told in that most beautiful chapter (Rev. iv.), the beloved apostle "*wept much*, because no man was found worthy to open the book, neither to look thereon." Why those tears? Is there sorrow in heaven—sorrow for the translated Church? Will she not then "know, even as also she is known?" No sealed mysterious roll can she then require, still less any sealed evidence of her "Lord's redemption of the purchased possession," that she believed on earth, and, surely, "seeing *is* believing," in heaven. But St. John's tears are intelligible if we adopt the interpretation of Bishop Newton, and other eminent divines, that the sealed book was the roll of Providence in relation to the Church's pilgrimage on earth. She was already launched on a perilous sea, with the rulers of the darkness of this world opposed to her progress, and Satan bent on her destruction; how, it might well be asked, could she abide the shock of such terrible forces? Thoughts such as these doubtless agitated the apostle's mind when beholding the impenetrable roll of fate in the hands of the Supreme Ruler. No vain curiosity, we may rest assured, prompted those tears, but zeal for the truth and its supporters—an earnest desire that the Church should be forewarned, and so forearmed, for the trials that awaited her. She needed to be assured of the divine government *now* through the medium of *second*

* I use the word anti-Messiah, as refering to the Jews, in preference to Antichrist.

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causes and *evil instruments*, that the Lord had not forsaken the earth, but as her ruling Head would provide for her discipline and preservation by a variety of means and events, necessarily veiled under figures and symbols that would be developed in their season. The methods employed for her preservation, and the powers entrusted to her detailed in the Apocalypse, and explained by actual history, form indeed a valuable subject of contemplation. However *in detail* imperfectly understood by the early Christians, they learned thus much, that although the conflict would be fierce, the triumph would be certain, and that the combined efforts of the kingdoms of this world could not prevent the marriage supper of the Lamb.

The seals as they are successively opened contain, I verily believe, a general sketch of the entire prophecy, just as every thoughtful writer first presents his readers with an outline of his proposed work. This is apparent if we examine their purport; to do this would occupy too much of your valuable space; perhaps, however, I may be allowed to glance at the disclosures made at the opening of the fifth and sixth seals, the seventh is not explained to us, for reasons I would hereafter state. At the opening of the fifth we hear the martyred saints inquiring, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" A long period of time is here intimated; we are carried back to the times of Pagan and Papal persecution, and prepared for the last and final slaughter of fellow servants, after which full judgment will be executed. How can the Futurist explain all this as occurring after the rapture of the saints?

Let us look at the sixth seal—the great earthquake—the darkened sun, the moon as blood, the stars falling from heaven; these are the very signs our Lord gives in Matt. xxiv. and Luke xxi. immediately preceding his second advent to judge the world, and to gather together his elect from the four winds; we may then safely affirm that the apostle in his summary of the world's and Church's history brings us down to that event.

With regard to the four living creatures who, full of eyes before and behind, contemplate so earnestly the scenes unfolded by the Lamb, I conceive them to be, with Bishop Newton, the Old Testament Church in its pre-resurrection state, anxiously awaiting the coming kingdom, intelligent spectators of and sympathizers with the New Testament Church's conflict; they are ranged under the four ensigns of Israel, well known to the apostle, the wings representing the tribes on either side, who in their march through the wilderness were marshalled under their respective banners—the lion of Judah, the ox or calf of Ephraim, the man of Reuben, the eagle of Dan. More I would say on this interesting subject, but must reserve it for some future opportunity, if you will kindly grant me space for it in your Journal.—I beg to remain, dear sir, your constant reader,

J. BURNETT.

MR. GOVETT'S CRITICISMS.

MY DEAR SIR,—The humiliating exposures by Mr. Govett of Mr. Grant's scriptural ignorance, scriptural misquotation, and limping logic, deserve the best thanks of all millenarians. I have been so impressed with the usefulness of these strictures that I have, on their account expressly, recommended the RAINBOW to my congregation.

I confess that I am astonished how such an unqualified expositor as Mr. Grant could think himself competent to set us all right on the question of the millennium; and I am equally surprised at the swelling eulogiums of his book which have emanated from the editors of the *British Standard* and the *Observer*.

Mr. Govett deserves praise, not only for his trenchant reasoning, but also for his Christian forbearance; for it needs no small amount of self-restraint to avoid sharp satire and censure while refuting the pretentious but shallow arguments of his antagonist.

You, too, sir, merit commendation for inserting these articles, and I would suggest that, when completed, they be printed in a separate pamphlet.

Accept the enclosed (5s.) as a token of my approbation of your labours.

I am, my dear sir, yours faithfully,
Sunderland, Feb. 12. A. A. REES.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

APRIL 1, 1867.

MILLENNIAL MISSIONARIES.

"I will send those that escape of them unto the nations, ... and they shall declare my glory among the Gentiles."—Isa. lxvi. 19.

WHATEVER may be the agency He purposes to employ in the conversion of the world, or the time when, and the circumstances under which it shall be employed, it is very certain that the LORD intends to bring all nations to the knowledge of the truth. This is an exceedingly delightful fact, which cannot be contemplated by the disciple of Jesus without feelings of adoring gratitude. Let us then, first, look at the sure word of prophecy regarding this magnificent purpose; and then at the people by whom, and the time when, it is to be realized; assuming, at present, that revelation is explicit on both.

In all our investigations regarding the future of the Church and the world, we advance nothing—that is to say, *consciously*—concerning which we cannot say, "Thus saith the Lord," and from this safe rule there is certainly no temptation to depart so far as the subject of the present paper is concerned, for all is remarkably clear in relation to each of the points of inquiry.

I. The Lord has determined to bring all nations to the knowledge of the truth. "And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord." (Num. xiv. 20—21.) "All kings shall fall down before him: all nations shall serve him. . . . Men shall be blessed in him: all nations shall call him blessed. . . . Let the whole earth be filled with his glory." (Psa. lxxii. 11, 17, 19.) "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." (xxii. 27.) "All nations whom thou hast made shall come and worship before thee,

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O Lord; and shall glorify thy name." (lxxxvi. 9.) "All the ends of the earth have seen the salvation of our God." (xcviii. 3.) "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." (Isa. xlix. 6.) "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." (Isa. xlv. 22, 23.) "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi. 9.) "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. ii. 14.) "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. . . . and all dominions shall serve and obey him." (Dan. vii. 14, 27.)

It is not necessary to quote further. These scriptures unequivocally teach, if language have any specific meaning, that at some period known to Him by whose inspiration they were given, all the nations of the world are to be enlightened with the knowledge of the true God, and are consequently to worship and serve Him in Christ Jesus. In a word, it is distinctly revealed that the human race is to be evangelized, Christianized, brought under the influence of the truth respecting Jesus Christ, the anointed of Jehovah, the only Saviour. They are to exhibit conduct and do things which no power short of living loyalty to the Prince of Life could enable them to exhibit and do. We are not to despair of the world's future, then, notwithstanding the fact that in the latter half of the nineteenth Christian century, Christians of every name are only a minority of the world's population, and the majority of that minority Christians only in name; for God has given promises which He will most assuredly redeem, and that most fully, in his own way and at his own time. Missionary operations—with which, we need not say, we heartily sympathize—have not fulfilled these predictions, nor was it possible from the nature of the case that they could. We should be glad to see missionary zeal burning far more brightly, and missionary strength greatly increased, but the Christian missionary mistakes his work if he supposes that it is "*the conversion of the world*," and if he points to any of the above passages in proof, he misapplies Scripture. The conversion of the world suggests a thought which is incompatible with an elective dispensation, which the present unquestionably is. The elective arrangement, which gives its peculiar character to the present age, must cease—its gracious object being accomplished—before the system of means destined to issue in the evangelization of the nations can be inaugurated. Individual election and

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general conversion cannot co-exist. The Christian missionary of our day, therefore, makes a mistake when he appeals to prophecy which points to the next age in justification of his belief that the earth shall be filled with the knowledge of the Lord during this dispensation. He rests his vocation on untenable ground. It is his duty and precious privilege to bear testimony to all nations that Jesus is the Christ—that He gave Himself for us, that He might redeem us from all iniquity—that whosoever believes in Him shall be saved—and that God "now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." It is his duty and privilege to preach the Gospel of the kingdom, to testify that Jesus is appointed judge of quick and dead, to occupy till his Lord come, and to place the doctrine of salvation by grace through faith in Christ clearly before his fellow men, in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance, to the acknowledging of the truth; and with God he must leave the result. For that he is not responsible, but he is for fidelity as a servant of the Lord Jesus.

Two very grave evils have been committed by the habitual presentation of the promised conversion of the world as a *reason* for missionary zeal; the first of which has injured Christians, and the second has thrown a serious stumbling-block in the way of unbelievers. Our long and strong attachment to mission work, instead of curbing our pen on a matter of such vital importance, prompts us to a more earnest representation of the facts of the case. We must speak, because this is a matter concerning which our loyalty to revelation forbids silence. In the conduct of a great cause, untenable argument is worse than useless. It is doubly mischievous; for in exact proportion to its power of weakening the right, is its influence in strengthening the wrong. Now, when the advocates of missionary labours declare that their object is the conversion of the human race to the belief of the Gospel, and that the Bible warrants the expectation that the object will be realized during the present dispensation, what becomes of the glorious doctrine of the pre-millennial coming of our Lord, and our gathering together unto Him, which the Holy Ghost teaches us to call our "blessed hope," and which, beyond controversy, closes this dispensation? It is ignored, set aside—in effect, erased from the New Testament; nay, in numberless instances, it is boldly and emphatically denied. But a theory which involves the denial of a clearly revealed doctrine of Scripture must be wrong, and, in proportion to the importance of this doctrine,

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it must be hurtful to Christians. Had it not been of the very first importance, it would not have occupied so prominent a place in the inspired page as it unquestionably does, and by its denial, whether virtual or verbal, believers are robbed of a truth which their Saviour reveals as of pre-eminent doctrinal and practical value. Nor is it in connection with arguments for mission work alone that this defective view of Scripture is presented. The ministry of a large portion of the churches teach that the evangelization of the world is a part of their commission, and that, too, in the presence of the fact that with an army of preachers and teachers, we are unable to hold in check the forces of the enemy, or beat back the swelling tide of ungodliness and unbelief. If the doctrine of universal evangelization while Jesus is in heaven were true, surely we should by this time be able to point to one city, or village, or parish, in privileged England, all whose inhabitants are spiritual persons, truly converted, living in the faith and love of the Redeemer. But we daresay it is literally true that no such city, or village, or parish, is to be found throughout the length and breadth of our country. Were it not that we are perfectly certain that the elective economy is soon about to give place to another, this state of things would fill us with consternation and dismay, and we can well understand the shock it must give to devout persons who think of it in connection with the belief that the agency of the Church is destined to convert the world to Christ at least a thousand years before his glorious advent.

But the error in question is also a stumbling-block to unbelievers. They hear you say—and you refer to your Bibles for the truth of it—that the human race is to be brought to the knowledge of Christ's great salvation through your instrumentality; that the Church is the selected agent for the accomplishment of this marvellous moral revolution; that all you want to enable you to discharge this great duty is an abundant supply of men and money—and surely men and money cannot be *better* employed—and that the Lord Jesus will not return to judge the living and the dead until the close of a thousand years after you have succeeded instrumentally in bringing all tribes, and peoples, and nations into the Church.

Very well; but what is the consequence of such teaching? We need not be surprised that men turn round and say, "Why, upon your own showing, Christianity is a complete failure. How can we believe in the divinity of a system which professes so much, and does so little? You teach us that it is meant for all men, but after a trial of nearly two thousand years the majority of the world's inhabitants know nothing of it, and the minority who profess it are divided into as many

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conflicting sects as there are days in the year; surely, if it were what you say, it would be able by this time to render a somewhat better account of itself!"

This bitter taunt would be impossible if apostolic doctrine on the Saviour's return were taught by all his servants; for in that case they would say, in substance: Christ has died, the just for the unjust, that he might bring us to God. He has gone to receive a kingdom, and to return, and when He returns, which may be immediately, He will glorify his saints, and punish with everlasting destruction those that obey not his Gospel. Meantime his free salvation is preached without restriction to all, and his own words are, "He that believeth shall be *saved*, and he that believeth not shall be *damned*," thus most clearly showing that the time of his absence is a period of long-suffering grace, the rejection of which is at your peril.

Oh, what weakness the Church has brought upon herself, and into how many needless difficulties she has been self-involved by her guilty neglect of the light her gracious Lord left for her guidance! She has let go the "blessed hope," and what a tossed and distracted thing she is amidst the storms that are beating upon her in these perilous days! How strong and joyful she might become even now if she would but lift her eye from earth, where she is vainly searching for help, and gaze exultingly towards heaven, with the cry, "MY LORD IS COMING!"

II. For redeemed Israel the honour is reserved of carrying the light of salvation to all the ends of the earth. Why are the Jews still in existence? Because God has said of the seed of Jacob, "Destroy it not, for a blessing is in it." A blessing! Aye, great and manifold blessings have we received already through it, and the time comes when a far-reaching, world-embracing, never-ending blessing shall flow through the same divinely-chosen channel. To them it has been said by the Lord God of Israel, who never forgets a promise, "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong." (Zech. viii. 13.) "Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame"—margin, set them for a praise—"in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." (Zeph. iii. 19, 20.) And of them it is written, "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and

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Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." (Isa. lxvi. 19.) "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come." And what will be the consequence? "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." (Psa. cii. 13, 15.) "God shall bless *us*," says Israel's prophet-bard; and the consequence will be that "all the ends of the earth shall fear him." (Psa. lxvii. 7.) "This people have I formed for myself; they shall show forth my praise." (Isa. xliii. 21.) "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." (Isa. xxvii. 6.) "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." (Micah v. 7.)

Such are some of the predictions of Israel's prophets regarding the beneficent work that awaits him in the day of his restoration. When the Lord is merciful to his people and his land all the earth will share in the blessing. "Rejoice ye with Jerusalem, and be glad with her, all ye that love her," for the promised era of her prosperity will be the grand harvest time of missionary success. If the casting away of God's ancient people be the reconciling of the world, what shall the receiving of them be but life from the dead? They are the Lord's appointed missionaries to all lands, though they know not now, in the days of their darkness and unbelief, the high honour which their long despised Messiah—Jehovah Jesus—has in reserve for them. When the Church of the first-born ones shall be completed, and presented as a chaste virgin to Christ, He "will return and have compassion on his people Israel, and will bring them again, every man, to his heritage, and every man to his land," and surprise them with overflowing abundance of temporal and spiritual blessings. The Shepherd of Israel will *surely* return and gather his long-scattered flock. Hear his words. He has pledged Himself to it. "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." (Ezek. xxxiv. 12.) And when He shall have purified and refined them as gold and silver, they shall offer unto the Lord an offering in righteousness, and they "shall be named the priests of the Lord; men shall call them"—because in fact, and in active, honourable, successful Gospel service they will be—"the ministers of our God," the glad bearers of the story of salvation to every child of man.

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III. The time fixed for the world's evangelization, through the instrumentality of converted Israel, is *after* the return of the Lord Jesus from heaven. It is in fact to be during the early years of the millennial kingdom. The context of the scriptures which prove Israel's agency in the conversion of the world proves that the Lord has returned from heaven. Let the reader examine for himself, and he will find that it is so. But here we are met with what is supposed to be a strong objection; for the repugnance* of men—even Christian men—is so strong to the coming of the Lord, that anything in the form of argument that can be brought against it is adopted and urged

* "Now it cannot be denied that such instant expectation, such longing hope and desire of the Lord's coming—such waiting for the Lord from Heaven, have long since passed away. The fact that He will come has been deposited in the articles of a creed, it is read in the Scriptures, but it has long ceased to live in the heart, to be the energizing motive for faithful service. Nay, the Lord's coming to judge the world has long become far more the subject of fear than of hope, of which a remarkable instance is given in the history of the Church. A universal belief had been diffused that the world would come to an end when the one thousand years after our Saviour's birth should expire. On every side the pulpit rang with the text of Rev. xx. 2, 3. The year 999 was looked upon as the last which any one would see: the most abject terror laid hold on all. Kings and Emperors begged at the monastery doors to be admitted as brethren of the order. Knights and lords placed the emblem of their ranks on the altars, and before the images of saints, and bestowed their estates and money in charity; crowds of the common people would sleep nowhere but under the shade of some of the churches. How great the ignorance and spiritual darkness that must have so misread and misinterpreted Rev. xx. as to compute the commencement of the one thousand years from the first, instead of the second Advent. How destitute of all love for Him and his appearing! It must be admitted, on reflection, that a complete revolution has taken place in the mind and teaching of Christians, since the Apostolic days, on the subject of the Lord's coming. The apostles taught, and the people believed, that the Lord would speedily return to this earth, and give rewards to his faithful servants. In this hope they were willing to die, for this hope they lived: and this hope purified them, and made them meet for the kingdom of heaven. Since then the common belief has been, that the kingdom is already come, and has only to increase; that the knowledge of the Lord is to fill the earth before the Lord comes. The Roman Catholics, who have the most definite ideas of a kingdom, explicitly believe that all nations will become Christ's kingdom, by submitting to the Pope; the Greeks, by the universal adoption of their orthodoxy; and Protestants, by the extension of Gospel-preaching, the success of religious societies, producing gradually the conversion of all nations, Jew and Gentile; and the coming of Christ is by all alike put off indefinitely to a far distant time. Concerning the globe, the common idea is, that when Christ comes to judgment, the world is to be annihilated by fire; the good are to go away into a heaven somewhere afar off, and the bad to a hell equally distant; and so the earth, and God's kingdom upon it, are to end together: destruction, and not redemption, is their thought as to this creation. But such are not God's thoughts, nor his revelation in the Scriptures."—REV. F. W. H. LAYTON, B.A.

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with eagerness. It is in effect said, "Well, but supposing the converted Jews employed in the conversion of the Gentiles, what necessity is there for the coming of Christ? Their acceptance of the Gospel is all that is required, and it is the work of the Spirit to convince them that Jesus is the Messiah." Our simple reply to all such objections is, *when revelation speaks, theory must be silent.* If the conversion of the Jews to the Christian faith, by the power of the Holy Ghost, either while they are still scattered among the nations, or when restored to Palestine, were God's way of accomplishing his purposes towards Israel, before the return of the Lord Jesus, it would have been revealed. But instead of there being any such revelation, the prophets concur in showing a portion of Israel in the land in unbelief in the first instance, and then, after the unparalleled tribulation, consequent upon their reception of the false Christ, the return of the Lord in visible glory for the destruction of his foes and the salvation of the faithful "remnant"—the elect, of whom the Lord says, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. xxiv. 22.) We are not to legislate for God. He takes no counsel with us. What He *might* do by his Spirit is really no question at all for man. We have simply to read what He has said He *will* do, and believe it, and bow gratefully to it; for the fact that He has chosen to act in a given way is proof conclusive that it is infinitely wise. "We want *nothing*," says a book before us, "for the revival of religion and the conversion of the world, but a large outpouring of the Holy Ghost." This is the expression of a common sentiment, and it is repeatedly brought forward as a reason why men should not look for the coming of the Lord. It is surely forgotten that it is the HOLY GHOST *Himself that speaks of the Lord's coming as the hope of the Church.* If Christians think that they honour the Holy Spirit by emphatically affirming that they want nothing but a larger share of his gracious influences, when He has so often declared that the coming of the Son of God from heaven is to be their expectation and their hope, we think they are mistaken. The true way to honour the Holy Ghost is to receive with gratitude his testimony concerning Christ. "When the Comforter is come," said the Lord to his apostles, "whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning." (John xv. 26, 27.) Here, then, we have the Divine infallible witness, who is to speak through the human witnesses; and what is his testimony concerning Christ on the subject now under consideration? The answer to this question is plain and

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full, and very frequently given. The Holy Spirit, speaking through the prophets in the former dispensation, had repeatedly testified of the coming of the Lord—that coming which we now, on inspired authority, call "the second." (Heb. ix. 28.) And in the epistles to the churches, which are gathered out of the world in this dispensation, He testifies to the same glorious truth. Sent down from heaven in proof that the atoning work of the Mediator had been finished and accepted, and that Jesus was placed at the right hand of the Father, the Holy Ghost immediately testified that the Prince of Life would come again, notwithstanding the fearful fact that He was rejected and murdered by the very people to whom He came with the rich blessings of grace and salvation—the free offer of life everlasting. When men, therefore, say "We want nothing but a larger effusion of the Holy Ghost," they express an opinion in relation to a matter which precludes opinion by the fact that Jehovah has already settled it, and has revealed to our faith his manner of doing so. Let us take care lest we grieve the Holy Spirit—by the rejection of his testimony concerning the Saviour's second coming—whilst we express our desire for more of his gracious influences. The thing is more than possible, and, as the Holy Spirit acts only through his own truth, the way to secure the desired influence is to believe the revelation He has given respecting the Lord Jesus.

An unprecedentedly copious outpouring of the Holy Spirit is promised, and of course the fulfilment of the promise is absolutely certain. The miracle of Pentecost was an earnest of the world-wide quickening in reserve. "I will pour out my Spirit upon all flesh" is the wonderful promise. But when? During the times of the Gentiles, whilst the holy city is a wilderness, and the Lord Jesus in a far country? No, verily. "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel ii. 28, 32.) *As the* LORD *hath said!* Does not *that* take this entire subject out of the hands of men? Is not human speculation an impertinence, and something worse, when Jehovah hath spoken? "Every word of God is pure: he is a shield unto them that put their trust in him: Add thou not unto his words lest he reprove thee, and thou be found a liar." (Prov. xxx. 5, 6.) Now what has He said on this inconceivably important subject? "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us

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go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Just as the Gospel was first preached at Jerusalem and thence was sent to the Gentiles, so shall it be again after the return of Jesus and the conversion of Israel. The blessed Prince of Peace shall then occupy his royal throne, "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. . . . And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD *shall reign over them in Mount Zion* from henceforth, even for ever." (Micah iv. 1—7.) Many other scriptures to the same effect might be quoted. Let the reader examine for himself. The case is clear as a sunbeam to all who accept Divine testimony in the literal sense in which it was intended to be understood. The Lord has a glorious purpose to accomplish under the whole heaven, and through Israel, as of old, He will carry out his merciful designs. Great and wonderful will be the issue in our long-distracted world when our adorable Emmanuel sends his word to every nation, people, and tribe by his chosen Millennial Missionaries.

THE JUDGMENT OF THE RIGHTEOUS.

BY ROBERT BURROW.

"For we must all appear before the judgment-seat of Christ; that every man may receive the things done in his body, according to that he hath done, whether good or bad."—2 Cor. v. 10.

IN two former papers* we summed up what is generally understood by men and their works being brought into judgment—that it meant having their whole history from birth to death, containing a true and particular account of all their thoughts, desires, tempers, dispositions, principles, motives, words, and actions, whether good or bad,

* RAINBOW, vol. ii. pp. 361, 563.

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proclaimed and exposed before an assembled world, and their being then rewarded or punished accordingly. The repulsiveness of this notion, judging at least from our present views and feelings, we pointed out. And in the absence of Scripture authority on the subject it is submitted that we have no right to conclude that our views and feelings in our glorified bodies will be materially different from what they are at present. But whether a doctrine be attractive or repulsive, this of *itself* is no criterion of its truth. That the righteous in the state between death and the resurrection are happy, and that they have the *assurance* that their happiness will be everlasting, who can doubt? Some of them are babes, others young men, and others fathers in Christ. That their salvation from sin, and all its consequences, is all of grace, and that their rewards will also be of grace, no one questions. But as God in his infinite mercy has promised to reward them severally according to their works, this must be regarded as settled that He will do so. That their happiness will not be completed until the resurrection, we have never heard any question, except by implication. According to the general teaching of the present day, the separate state is everything. Dying and "going to heaven" is represented to be "all and in all." Little or nothing is said about the resurrection life. Here is a suppression of part of the truth. By this suppression the glories of the resurrection life are concealed, and the advantages of the resurrection body are made to appear doubtful. Is this in accordance with the New Testament? Certainly not. There the separate state is almost passed over, and the resurrection life is brought prominently forward. That the righteous, though happy in their separate state, have no certain knowledge of the forms, manner, or extent of their future rewards, we have never heard questioned. And that they will not know until their resurrection seems to be generally admitted. That there are degrees of happiness among the righteous, even in the separate state, no one doubts; but it is folly to speak of judgment before the resurrection; and that they will not then be judged in the sense in which people usually understand the act called judging is, in Scripture, as clear as language can make it; for the work—the wondrous, the miraculous, the glorious work of raising those who sleep in Jesus, and changing those saints who shall be found alive at his coming, is there represented as the work only of a *moment*. It will be done "in the twinkling of an eye," and they will all be caught up to meet the Lord in the air, and so shall for ever be with the Lord.

In our last paper we endeavoured to show that the sense in which it is generally understood believers shall be brought into judgment is

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opposed to Scripture, and utterly irreconcilable with those relations in which they stand to Christ, and He to them.

The conclusion, therefore, to which we arrive is this: that believers will certainly in their glorified bodies be brought into judgment; that they all will have to stand before the judgment seat of Christ, *but not at all in the sense* in which people generally understand the subject. The gloomy, repulsive notion which thousands and tens of thousands have from their infancy been taught to form on this matter, we are persuaded is one which interferes in no small degree with their religious enjoyments, and whatever interferes with these at once goes to obstruct their holiness and usefulness. And yet it is a notion so firmly grounded in their minds, that it is extremely difficult to expel it. For this reason we have been particular in exposing it, and showing how improbable it is; how inconsistent with certain plain declarations of Scripture, and with the declared relations of the Saviour and his followers. We submit that the probabilities are all against this gloomy and repulsive notion.

That this common idea of the judgment has come down to us on the stream of time from the dark ages of Popery, and that it took its colouring from the imperfections of human tribunals, and not from the oracles of God, is clear. Such tribunals for the most part *at that time*, though professedly Christian, were a disgrace both to Christianity and human nature. The judge then in his judicial capacity wore a frown, and was always more inclined to condemn than to acquit. The teachers of the Church of Rome gathered their notions of the Lord Jesus as the Sovereign Judge from this frowning picture, and propagated them. Is it a marvel that ideas having such an origin should have survived to the present day? Those who are acquainted with the power of false tradition regarding Scripture do not marvel at it. The difference between human tribunals and the judgment-seat of Christ was not observed. The Reformation did not affect the question, for the gloomy and repulsive notion still continued, and, what is most remarkable, it has been taken for granted by wise, learned, and good men, and that without respect to Scripture authority even to the present day. And at this we are not at all surprised, for the reason just assigned. But leaving the dark ages of Popery out of the question as to the act of judging, we will come to the present day. Even in our free country there are certain offences, which if committed in the face of a court of justice, the presiding judge is empowered to arrest, imprison, and punish the offender without any trial or examination. In such cases there is no trial. Why? Because the judge himself has witnessed the offence. And we should bear in mind that He to whom all

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judgment is committed knows all our thoughts, desires, tempers, dispositions, motives, principles, words, and works, whether good or bad, from the beginning to the end, and, therefore, the formalities of a trial, as applied to human tribunals in cases where the presiding judge himself is no witness, have no application at all to Him who is constituted the sovereign judge of all the earth. All his judgments are summary. All that is meant by his judging men is simply that of his rewarding or punishing according to certain principles laid down in his word. Our saying this of course goes for nothing unless it be shown from Scripture.

We now, therefore, propose to examine the scriptural meaning of the word "*judge*," as applied to Him to whom all judgment is given. Sometimes the word "judge" is used to denote rule or government. As in Psa. lxvii. 4, where it is said, "O let the nations be glad and sing for joy: for thou shalt *judge* the people righteously, and govern the nations upon earth." And there are several other instances in which the word is used in the same sense. This, however, is rather foreign to our present purpose. We next select some instances in which the word is used simply to denote summary punishment—Abraham pleading with God in behalf of the wicked cities, addressed Him in his judicial capacity, and said, "Shall not the *judge* of the whole earth do right?"

He had signified his intentions to Abraham to judge these cities, and He did so. How? Not by subjecting the inhabitants thereof to a public examination or trial. For that was quite unnecessary to him who knew all their crimes, but by inflicting summary punishment upon them. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Now let us look at the prophecy delivered to Abraham concerning his posterity. "Know of a surety that thy seed shall be a stranger in a land not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation whom they shall serve, will I *judge*," saith God. (Gen. xv. 13, 14.) Every one knows that the nation referred to was the Egyptian, and also the manner in which God judged it—namely, by inflicting thereon a host of plagues, destroying all the first-born in one night, and overthrowing all the Egyptian army, chariots, and horses in the Red Sea. So, when the wicked dead are represented as being raised and judged, we are not to suppose that there will be any examination of them, or that there will be any formal trial as in human tribunals, but summary justice or the execution of the sentence without delay. But this, again, is rather

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foreign to our present purpose, except by way of contrast. If by the judgment of the wicked dead in their resurrection bodies be meant a judgment of punishment proportioned to their wickedness, it follows that by the judgment of the righteous is meant a judgment of rewards according to service.

That there are degrees of wickedness amongst men upon earth the Scriptures abundantly testify. The Saviour, speaking of certain cities wherein many of his mighty works had been done, but with little or no effect, says, "it shall be more tolerable for Tyre and Sidon in the day of judgment than for you." (Luke x. 14.) And what does this imply but that the one would then be less punished than the other? And that there are degrees of piety among the righteous and the saved is equally clear from Scripture as represented by the three stages of Christian experience—the babe, the young man, and the Father in Christ; and also by the parable of the sower, in which the good seed is represented as bringing forth in some thirty, in some sixty, and in some an hundred fold. And what does this imply but different degrees of reward hereafter? But this doctrine does not rest on mere implication or inference. Over and over again it is declared that believers shall be rewarded according to their works. The word "according" here every one knows means in proportion to their works. And what is that but saying, according as the good seed of revealed truth has produced in them thirty, sixty, or an hundred fold, so hereafter will be their rewards at the resurrection of the just.

Now, then, the way is prepared for our understanding what the apostle meant when he said both of himself and of all other believers, "We must all appear before the judgment seat of Christ;" and the purpose of such appearance—and what is the purpose? Not to have all their thoughts, desires, tempers, dispositions, motives, principles, words, and actions, whether good or bad exposed and proclaimed to an assembled world. For in their resurrection or changed bodies they will not remain upon earth longer than a moment. We have seen that in the twinkling of an eye they will be removed from the world, and all caught up together to meet their Lord in the air, or higher regions, and so will then be ever with Him. The judgment of Christ as to them is not *below*, but above. Why must they appear there? The answer is that every man (of them) may *receive* the things done in his body according to that he hath done whether good or bad. "What," you say, "will there, then, be found among the saved and glorified some works which were not good, but really bad? Alas! there is such a mixture of bad with the good in the hearts of even the best Christians that this ought to be no matter of surprise. Some of their works

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which they thought good will be found only wood, hay, and stubble; all to be burned up like Lot's property in Sodom, he himself saved so as by fire."

"By the deeds of the law shall no man be justified in God's sight; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." He has already been judged, condemned, and executed in the person of his gracious surety, to whom all judgment is committed, and who hath said, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation (judgment), but is passed from death unto life." Mere personal salvation through faith in Christ Jesus is one thing, and the reward of grace according to works is another. The different degrees of rank, station, and position, which prevail in civilized nations, from the greatest monarch down to the humblest subject, are not more varied than will be the rewards of the righteous at and after the resurrection of the just.

THE APOCALYPSE.

LECTURE I.

By J. A. SEISS, D.D., Philadelphia.

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must come to pass speedily; and he signified [it] sending by his angel to his servant John; who attested the word of God, and the testimony of Jesus Christ, what things soever he saw. Blessed he who readeth, and those who hear the words of the prophecy, and observe the things which are written in it: for the time [is] near."—Rev. i. 1—3 (*Revised Text*).

THESE words give us the divine preface or superscription to this book. They are meant to advise the reader as to that with which he is about to deal, and to prepare him to appreciate what is to follow. They relate to three leading points:—

I. THE SUBJECT AND CONTENTS OF THE BOOK.

II. ITS DERIVATION AND AUTHORSHIP.

III. ITS VALUE AND PRECIOUSNESS.

Let us look briefly at these several particulars.

What concerns the subject and contents of this book, I find for the most part in the name which it gives itself. It is the common rule with Scripture names to express the substance of the things to which they are applied. The name of God expresses what God is; so the

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names of the Lord Jesus Christ, and all the leading names found in the Bible. Even those which the Church has given are often wonderfully expressive and significant. *Genesis* is the generation of things; *Exodus*, the going forth from bondage; *The Gospel*, the very heart and substance of all God's gracious communications—the good news. And when God himself designates this book *The Revelation of Jesus Christ*, we may rest assured that it is the very substance and kernel of the book that is expressed in this title.

What, then, are we to understand by "*The Apocalypse of Jesus Christ?*" There are certain books (adopted and held sacred by the Church of Rome, which we, however, receive only as human productions), which have a name somewhat similar to this in sound. You find them in some Bibles, between the Old and New Testaments, bearing the name of *Apocrypha*. But *Apocrypha* is just the opposite of *Apocalypse*. *Apocrypha* means something that is concealed, not set forth, not authentic; *Apocalypse* means something revealed, disclosed, manifested, shown. The verb αποκαλύπτω means *to reveal, to make manifest, to uncover to view*. The noun αποκάλυψις means *a revelation, a disclosure, an appearing, a making manifest*. The Apocalypse, or Revelation of Jesus Christ, must therefore be the revealment, manifestation, appearing of Jesus Christ. Some accept the words as if they were meant to express the revealment of the Revelation. This I take to be a mistake, and a vital mistake, as regards any right interpretation of this book. It is not the Apocalypse which is the subject of the disclosure. This book is not the Apocalypse of the Apocalypse, but THE APOCALYPSE OF JESUS CHRIST.

And this is the key to the whole book. It is a book of which Christ is the great subject and centre, particularly in that period of his administrations and glory designated as the day of his uncovering, the day of his appearing. It is not a mere prediction of divine judgments upon the wicked, and of the final triumph of the righteous, made known *by* Christ; but a book of the revelation *of* Christ, in his own person, offices, and future administrations, when He shall be *seen* coming from heaven, as He was once seen going into heaven. If "The Revelation of Jesus Christ" meant nothing more than certain communications made known by Christ, I can see no significance or propriety in affixing this title to this book, rather than to any other books of holy Scripture. Are they not all alike the revelation of Jesus Christ, in this sense? Does not Peter say of the inspired writers in general, that they were moved by the Spirit of Christ which was in them? Why, then, single out this particular book as "The Revelation of Jesus Christ," when it is no more the gift of Jesus than any other inspired book? Besides, it would be particularly strange that this book should be so specially designated. "The Revelation of Jesus Christ" in the sense of revelation *by* Christ, when the book itself declares that it was not received from Christ, but from *an angel* or messenger of Christ. These considerations alone ought to satisfy us that there is something more distinctive and characteristic in this title.

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than is embraced in its ordinary acceptation. For my own part, I am perfectly convinced, from a review of the places in which the word occurs in the New Testament, as well as from all the contents of this particular part of it, that *the apocalypse*, or revelation of Jesus Christ, means Jesus Christ *revealed*, and uncovered to mortal view; and not merely Jesus Christ *revealing*, and making known hidden things to be recorded for our learning. Let me refer to a few passages bearing upon the case.

Paul, in his first letter to the Corinthians (i. 7), speaks of them as enriched in every spiritual gift, confirmed in the testimony of Christ, and "waiting for *the apocalypse* (*την αποκάλυψις*) *the coming of* our Lord Jesus Christ." The original word here is exactly the same as that in the text; the structure of the sentence is also much the same; but no one mistakes its meaning for a moment. All agree that it refers to Christ in his revelation from heaven, when He shall come in the clouds with power and great glory. And if such is its unmistakable meaning here, why not take it in the same sense in the text? So in his second letter to the Thessalonians (i. 6—10) he refers his readers to a time of rest, "when the Lord Jesus shall be revealed from heaven (*εν πη αποκαλυψει του Κυρίου*, literally, *at the apocalypse of the Lord*), with his mighty angels, in flaming fire, taking vengeance on them that know not God; *when he shall come* to be glorified in his saints, and to be admired in all them that believe." No one misunderstands what the apocalypse of the Lord Jesus is in this passage. Paul himself explains it to be his *coming* in just such administrations as were shown John in this book.

So again in 1 Peter i. 7, where that apostle speaks of his brethren as "in heaviness through manifold temptations," that the trial of their faith, "being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory *at the apocalypse* (*εν αποκαλύψει*), *appearing* of Jesus Christ." Also in verse 13, where he exhorts his readers to "be sober, and hope to the end for the grace that is to be brought unto them at *the apocalypse* (*εν αποκαλύψει*), *the revelation* of Jesus Christ." All understand the reference in these passages to be to the coming of Christ in the glory of his second advent, when "every eye shall see him, and they which pierced him." We all feel that it would be a wilful perversion of the Word of God to make *the apocalypse of Christ*, in these passages, mean anything else than his *personal appearing*. And the same is the fixed meaning of this phrase in every other passage in which it is used. Even in that from Galatians (i. 12), which might seem to assign it a different signification, the idea is not simply that of a revealer, but of one revealed by personal manifestation. Paul there avers that the Gospel he preached was not of man; "for," says he, "I neither received it of man, neither was I taught it, but by *the apocalypse* (*δι αποκαλύψεως*) *through the revelation* of Jesus Christ;" that is, by Christ's personal *appearance* to him, as the succeeding verses show; for he straightway proceeds to narrate that marvellous affair on the way to Damascus. What that apocalypse was, he on various occasions described. Before Agrippa, he said, "As I went to Damascus with authority and commission from the chief priests, at midday, O King, I

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saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet: for I have *appeared unto thee* for this purpose, to make thee a minister and a witness both of these things which thou *hast seen*, and of those things in which *I will appear unto thee*." Hence his appeal in vindication of his apostleship. "Am I not an apostle? Have I not *seen Jesus Christ* our Lord?" (1 Cor. ix. 1.) All this shows, as conclusively as may be, that the apocalypse of Christ, through which he obtained at once his office and his text, was a *personal appearance*, as every real apocalypse predicated of a person must be.

With the meaning of this word thus established, what can that book be, of which it is descriptive, but an account of the revelation of Christ in his personal forthcoming from his present invisible estate, to receive his Bride, judge the wicked, and set up his eternal kingdom on the earth?

With this also agrees the statement of John as to the circumstances under which he came to the knowledge of the things which he narrates. He says he "*was in* the *Spirit in the Lord's day*," in which he beheld what he afterwards wrote. What is meant by this *Lord's day?* Some answer, *Sunday*, the first day of the week; but I am not satisfied with this explanation. Sunday belongs indeed to the Lord, but the Scriptures nowhere call it "the Lord's day." None of the Christian writings, for one hundred years after Christ, ever call it "the Lord's day." But there is a "*day of the Lord*" largely treated of by prophets, apostles, and fathers, the meaning of which is abundantly clear and settled. It is that day in which Isaiah says, "Men shall hide in the rocks for fear of the Lord, and for the glory of his majesty;" the day which Joel describes as the day of destruction from the Almighty, when the Lord shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; the day to which the closing chapter of Malachi refers as the day that shall burn as an oven, and in which the Sun of Righteousness shall arise with healing in his wings; the day which Paul proclaimed from Mars' Hill as that in which God will judge the world, concerning which he so earnestly exhorted the Thessalonians, and which was not to come until after a great apostacy from the faith, and the ripening of the wicked for destruction. And in that day, I understand John to say, he in some sense was. In the mysteries of prophetic rapport, which the Scriptures describe as "*in Spirit*," and which Paul declared inexplicable, he was caught out of himself, and out of his proper place and time, and stationed amid the stupendous scenes of the great day of God, and made to see the actors in them, and to look upon them transpiring before his eyes, that he might write what he saw, and give it to the Churches.

This is what I understand by his being "in Spirit in the Lord's day."* I can see no essential difference between ἡ Κυριακὴ ἡμέρα

* And so Wetstein, Züllig, Dr. S. R. Maitland, Dr. Todd, and B. W. Newton.

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—*the Lord's day*—and ἡ ἡμερά Κυριου—*the day of the Lord*. They are simply the two forms for signifying the same relations of the same things.* And if John was thus mystically down among the scenes of the last day, and has written only what he says he has written, that is "*things that he saw*;" it cannot be otherwise but that in dealing with the contents of this book we are dealing with what relates pre-eminently to the great Apocalypse and Epiphany of our Lord, when he cometh to judge the world in righteousness.

And when we come to consider the actual contents of this book, we find them harmonizing exactly with this understanding of its title. It takes as its chief and unmistakable themes what other portions of the Scriptures assign to the great day of the Lord. It is nothing but Apocalypse from beginning to end. First we have the Apocalypse of Christ in his relation to the earthly churches, and his judgment of them; then the Apocalypse of his relation to the glorified Church, and the marshalling of them for his forthcoming to judge the world; then the Apocalypse of his relation to the scenes of the judgment, as they are manifested on earth under the opening of the seals, the prophesying of the witnesses, and the fall of Babylon; then the Apocalypse of his actual manifestation to the world in the battle of the great day of God Almighty, the establishment of his kingdom, and the investiture of the saints in their future sovereignties; and finally the Apocalypse of his relation to the final act of judgment, the destruction of death and the grave, and the introduction of the final estate of a perfected Redemption. What, indeed, is all this, but just what was foretold by all the prophets, by Christ himself, and by all his apostles, as pertaining to THE DAY OF THE LORD? Verily, this book is but the rehearsal, in another and ampler manner, of what all the Scriptures tell us about the last day and the eternal judgment. It is pre-eminently The Apocalypse and Epiphany of Jesus Christ.†

II. Notice now *its derivation and authorship*. The text represents it as the gift of God to Christ. It is called "The Apocalypse of Jesus

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* Our English translators have frequently used both these modes of expressing the genitive case of the same noun, both in Hebrew and Greek. Compare Gen. xxviii. 17 and Gen. xxviii. 22, where "house of God" and "God's house" mean precisely the same. So "Lord's law," Ex. xiii. 9, and "Law *of* the Lord," 2 Chron. xii. 1; "The Lord's people," 1 Sam. ii. 24, and "People *of* the Lord," Judges v. 11. In all these instances the Septuagint presents the same forms as the original. So in the New Testament we have the same variety of expression to signify exactly the same relations. In 1 Cor. x. 21, for the same grammatical form in Greek, we have "Lord's table," and "Table *of* devils;" in 2 Cor. ii. 12, "Christ's Gospel" for "Gospel *of* Christ;" in 2 Peter iv. 13, "Christ's sufferings," and in 1 Peter v. 1, "Sufferings *of* Christ." The same may be seen in Rev. xi. 15, where the kingdoms *of* the world become our *Lord's* and his *Christ's* kingdoms.

† "This divine book, let others call it what they please, is an admirable prophecy, directed wholly to the times immediate upon the coming of the Lord, in which are announced all the principal matters which shall immediately precede; in which is announced in a manner the most magnificent the very coming of the Lord in glory and majesty; in which are announced the admirable and stupendous events which shall accompany that coming, and which shall follow it. The title of the book shows well to what it is all directed; what is its argument, and what its determinate end: *The Apocalypse—Revelation of Jesus Christ.*"—Emanuel Lacunza "*Coming of Messiah*," p. 200.

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Christ, which God gave unto him." Some understand this gift in the sense of *signified, made known to;* and so put themselves under the necessity of explaining how this could be without compromising our Lord's Divinity. This is the first difficulty engendered by the departure from the proper scriptural meaning of the word Apocalypse. People take it as denoting a piece of information, and so represent Christ in a state of ignorance respecting the sublimest results of his mediatorship until after his ascension into heaven. The incongruities of such an acceptation should teach men better. The Apocalypse of Christ is the future re-appearance of Christ, clothed with the honours and crowned with the triumphs which are to characterize that forthcoming, and not the mere knowledge or description of these things. And it is that Apocalypse, with all its glorious concomitants and results, that God has, in covenant, given to Christ:—given to him as the crowning reward of his mediatorial work, as the Scriptures everywhere teach.

The promise of the victory of the woman's seed involved this gift. Hannah's song speaks of it as strength and exaltation which the Lord bestoweth upon his anointed. God's promise to David of a Son whose kingdom is to be established for ever embraces it. It is the great theme of the second Psalm, where God says to his Son: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession—thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." It is in Isaiah's pictures of Messiah, in Jeremiah's prophecies, in the words of the annunciation to Mary, in Christ's own parables, and in all the writings of the Apostles. *Because* Christ "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and humbled himself, and became obedient unto death, even the death of the cross, God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." We are told that there was joy set before Christ as the reward of his sufferings and death, and that it was "*for* the joy that was set before him he endured the cross despising the shame." And whatever else may be included in that exaltation or that joy, highest and greatest of all is a future Apocalypse, when "the Son of man shall come in his glory, and all the holy angels with him, and he shall sit upon the throne of his glory." This, then, is what God "gave to Jesus Christ," in promise, when He commenced his work, in its earnest, when He raised Him from the dead and received Him into glory; and *thus gave* what constitutes the substance of this book.

But as the full manifestation of this endowment of Christ is still future, and it is important for his followers to be well informed concerning it, the blessed Saviour, after his ascension, took measures to have the facts becomingly communicated to his servants on earth. "*And he sent and signified* [*the same*] *by his angel.*" In stating who this angel was, I do not venture to be specific. His own account of himself to John was, "I am thy fellow-servant, and of thy brethren

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the prophets, and of them which keep the sayings of this book." (Rev. xxii. 9.) From this it has been thought that he was one of the old prophets, or some one standing in a closer relation to Christ and the Church than can be affirmed of angels proper. It is also somewhat confirmative of this view, that whilst the angels are called "ministering spirits" (Heb. i. 14), they are not called "God's servants," nor fellows of the prophets and apostles, as in the case before us. Let it suffice, however, for us to know that it was some heavenly messenger, commissioned by the Lord Jesus in glory, to come and make known these apocalyptic wonders.

Some have found difficulty in tracing the agency of this angel in the book itself. "It is remarkable," says one, "that this angel does not appear as the imparter of the visions until chapter seventeen." This would imply, that what God here says about the derivation of this book is only true with respect to a very small fraction of it. I cannot agree thus to stint and stultify the words of the Almighty. The proper explanation of the office of the angel is to be found in the words *signified* and *saw*. The word rendered *signified*, taken in connection with the fact that the things signified were matters of contemplation by means of the eyes, can denote nothing else that an actual picturing of those scenes—a making of them pass before the view the same as if they were really transpiring. The office of the angel, then, as I take it, was, to form the connection between John's senses or imagination, and the things which he was to describe, making to pass in review before him, what was only afterwards to take place in fact. How this was done, I cannot say; but as the devil could take Jesus to high a mountain, and show him at one view "all the kingdoms of the world, and the glory of them," I am sure that it falls sufficiently within the sphere of angelic natures thus to picture things to man; and that when commissioned of the Lord for the purpose, no good angel is wanting in ability to be the instrument in making John *see* whatever visions he describes in this book. And when God himself tells me that what is here set forth *was* thus signified to John, I will persist in referring every one of the visions, with all that he says he saw and heard, to the intervention of this angelic agent, and believe that in all sacred things we are vastly more dependent upon angelic ministrations than we know or can understand. "*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*" (Heb. i. 14.) But there is still another link in the chain of agencies through which the great things of this book have been made known to men. Given of God, sent by Christ, signified by an angel, they were finally recorded by John, and by him communicated to the Churches. Nor need we be in doubt as to what John this is. The text describes him as that "John, who attested the word of God, and the testimony of Jesus Christ." And who is it that the Churches from the beginning have known as the attestor of the *Logos*, or Word of God, and of the testimony which Christ gave, but John the Apostle, the beloved disciple? Turn to the Gospel by John, and see whether it be not wholly taken up with exactly these things. The first chapter gives the only full account which the Scriptures contain respecting the pre-existence of the *Logos*, or Word, in the Godhead, and the sameness

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of that Word with him who was born of Mary, tabernacled in the flesh, and was called Jesus of Nazareth. Was not this bearing "record of the Word of God?" Do we not find another summary of the same testimony in the first chapter of his first Epistle? What else does he mean of the account which he gives of his testimony when he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life, declare we unto you"? Are not both his first and second Epistles but arguments against various evil spirits which were gone abroad, that Jesus is the Word of God, the only Christ, the Son of God, and that all who deny this are liars and Antichrist? And in reference to the great body of his Gospel, does he not himself say: "These things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name?" Does not all this make out for John a particular distinction as the apostle "who attested the Word of God, and the testimony of Jesus Christ"?

Some say that it was not John the Apostle who wrote this book, but another John, contemporaneous with the apostle. But it is not yet conclusively proven that there was such a John other than the apostle; and, if there even was, there is not the first tittle of evidence that he had ever distinguished himself for his record concerning the Logos, or concerning the testimonies, which he himself saw, by which Christ announced himself as the Messiah and the Son of God. I conclude, therefore, upon the solid basis of God's own identification of the author of this book, that it was the Apostle John who wrote it.

Such, also, has been the conviction of the best portions of the Church from the beginning. For the first two centuries the universal Christian testimony ascribed the Apocalypse to the pen of "that disciple whom Jesus loved." In the third century, out of a desire to get rid of its authority, for certain unpalatable doctrines, there were some who ascribed it to Cerinthus, a reputed heretic of the first century. But "if the common consent of all antiquity is to overturn the heady rashness of well-meaning but inconsiderate men of evil name, then we have the most satisfactory evidence that this book was written by John the Apostle, and believed by the Church to be most fully inspired. Justin Martyr, Irenæus, Tertullian, Clemens Alexandrinus, Origen, Jerome, Augustine, and a continued stream of Orthodox authority to our day, from the age next to that in which it was written, concur in the reception, the admiration, and the observance of this book." *

* Irving *in loc.* Some have sought to make a great deal of certain alleged discrepancies between the style and modes of expression used in the Apocalypse and those contained in John's Gospel and Epistles. But Alford has very well observed that "there are at the same time striking notes of similarity in expression and cast of thought," and that "we are not in a position to take into account the effect of a totally different subject and totally different circumstances upon one who, though knowing and speaking Greek, was yet a Hebrew by birth."—*Greek Test. Prol. Rev.*

And one of our ablest linguists and critics, "after an examination successively renewed through many years," says, "I have never been able to satisfy myself that what has been the common belief of the Churches in all ages respecting the authorship of the Apocalypse, is not sustained by more and better grounds than any other opinion."—*Stuart on Apoc.* i. 285.

"There is scarcely a book in the whole Bible whose genuineness and inspiration

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Such, then, is the exalted source and derivation of this wonderful production. It takes its origin in God's covenant gift to Jesus Christ as the reward of triumph and glory for his humiliation and obedience unto death. It was sent by the loving Saviour from heaven, in the charge of an angelic messenger, to be shown to John. And by the hands of "that disciple whom Jesus loved," thus visited in his lonely exile—emblem of that consolation in distress with which this book has ever irradiated the dark and gloomy days of the Church—was traced out in the language of mortals, and delivered over as Christ's last message to his people on earth.

III. A word or two now as *to the value and preciousness of this book.* A gift which the great God thinks a befitting honour and compensation to Christ for all his great deeds of love and condescension; a thing which the blessed Lord in heaven esteemed of sufficient moment to be made known by a special embassage, which holy angels considered it an honour to be permitted to signify, and which the tenderness of the disciple of love so conscientiously recorded for the comfort and admonition of the people of God in every age, certainly is not a thing of trifling significance. If we are interested in the story of the manger and the cross; if we can draw strength for our prayers and hopes by invoking Christ by the mystery of his incarnation, fasting, temptation, agony, and bloody sweat; if we find it such a precious treasure to our souls to come into undoubting sympathy with the scenes of his humiliation and grief, what should be our appreciation of this book, which treats of the fruits of those sufferings, and tells only of that wronged Saviour's glory and triumphs, and shows us our Lord enthroned in majesty, riding prosperously, and scattering to his ransomed ones the crowns and regencies of empire which shall never perish, and celestial blessedness without number and above all thought!

"All Scripture," indeed, "is profitable, for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be thoroughly furnished unto all good works;" but there are some portions more especially significant and precious, and proper attention to which is fraught with particular advantages. Of this sort is this book of the Revelation of Jesus Christ. What saith the text?—"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein." The same

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were more strongly attested on its first appearance than the Apocalypse. No doubts whatever seem to have been entertained on these points. Suffice it now to say that Papias, Justin Martyr, Irenæus, Melito,—that is, eminent teachers in the Church, in the next age to that in which it was written,—proclaim that its writer was St. John, the beloved disciple of Christ. Such was *then* the voice of the Church."—*Wordsworth on Apoc.* p. 22.

"So ends our Catena of testimonies to the genuineness and divine inspiration of the Apocalypse traced through the three half centuries that followed after its publication. Alike from east and west, north and south—from the Churches of the Asiatic province and the Syrian, of Italy and of Gaul, of Egypt and of Africa—we have heard an unbroken and all but uniform voice of testimony in its favour. And on the whole, and in conclusion, it does appear to me that Augustine and the Latin Council had good reason for their solemn verdict; and that we may safely and unhesitatingly direct our inquiries into the meaning of the Apocalypse, as into that of a prophecy of the future, revealed to the beloved disciple by none other than Christ's own divine, eternal, omniscient Spirit."—*Elliott's Horæ Apoc. Prel. Essay.*

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is repeated in chapter xxii. 7,—"Blessed is he that keepeth the sayings of the prophecy of this book." Of course, the more we learn and know of Christ, the better it will be for us, if the spirit of faith and obedience be in our hearts; and this book is pre-eminently the Revelation of Christ. It sets out our blessed Lord, and draws away the veil which hangs between us and him, and lifts us up into the sublimest things of heaven. It shows us how the Son of Man has been rewarded by the Father, and what works and offices are assigned unto that meek Lamb. It shows us the history of our Saviour's person, all-glorious and exalted, and his great ministrations in the Church and in the universe, until his coming again from the throne and in the power of the Father, with all the armies of heaven with Him. Above all does it dwell upon that great Apocalypse, the condition in which it will find the world, what it will bring to his prepared and waiting saints, what it will inflict upon lukewarm believers, infidels, and evil-doers, and what will be the character and issues of that great day of God Almighty. It tells what the Church will be till Christ comes, what it will be in that period of dreadful trial, what Satan and his children will attempt, and how the Lord Jesus shall trample them down under the glory of his power, raise the dead, renew the world, and set up for ever his blessed reign in it. It shows us what will be the final triumphs and rewards of the saints for their present griefs and toils; what will be the future of our world; how it is to be renewed, cleansed, beautified, and invested with heavenly excellences; and how the light and knowledge and glory of God is to become its eternal possession.

It is always important for us to be forewarned with regard to the future. It is our nature to be forecasting, and it is one of the necessities of our well-being to be able to anticipate with accuracy, at least with regard to the leading things that shall concern us. He who does not shape the conduct of to-day with reference to some end foreseen or calculated on for some other day, is a mere fool and madman, whether it be in the things of God or in the things of the world. And in this book we are certified beforehand of what God hath determined concerning the future—what the devout may hope for, what the indifferent and unbelieving have to fear, wherein the true safety and consolation of man is to be found, what tribulations are to come upon the world, and what birth-pangs are yet to be passed through to reach that Golden Age of which prophets and poets of all nations and times have spoken.*

There is also a peculiar efficacy and power in the doctrine of Christ's speedy return. Like a magnet, it lifts the heart of the believer out of the world, and out of his low self, and enables him to stand with Moses on the mount, and transfigures him with the rays of blessed hope and promise which stream upon him in those sublime heights. It is the most animating and most sanctifying subject in the Bible. It is the soul's serenest light amid the darkness and trials of earth. And the great end and aim of this book is to set forth this doctrine. The things of which it treats are things touching the apocalypse of Jesus Christ, and which it describes as "things which must shortly come to pass." *The impending advent* is the theme which pervades it from its

* "The Apocalypse *completes* the Canon of Scripture; and with reverence be it said, the sacred Canon would be imperfect without it."—*Wordsworth.*

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commencement to its close. And just in proportion as he who is awake to the great truth of the Saviour's speedy coming, and is engaged in waiting and preparing himself accordingly, is a better man, and in a safer condition, and really more happy, than the half-Christian and the lukewarm, in that same proportion is he who reads, hears, and keeps the words of this prophecy blessed beyond all other people. This book, at least its subject-matter, thus becomes to him an instrument of security and attainment to save him from surprise when his Lord cometh, and from the tribulations which shall try the indifferent, as well as a passport to admit him to the marriage supper of the Lamb, and to the highest awards of eternity. Precious book! and happy they who study it!

Nor can I close without remarking how all this plucks up, and crushes to atoms, those erroneous and mischievous notions entertained by many, that there is nothing useful in prophetic studies. To say nothing of the duty of giving heed to what God has thought it important to record, or of the folly of seeing only peril in trying to understand what the Spirit of God has inspired for our learning and consolation, what man is he, who, in the face of this text, and its outspoken benediction, will venture to denounce investigation into sacred prophecy? What if it is often dark and mysterious? The darker and more difficult, the greater the reason for earnest examination. Be the obscurity and mystery what it may, God says, "Blessed is he that readeth, and they that hear the words, and keep those things which are written." What if this book of Revelation is the fullest of all of dark things and perplexing mysteries? It is then a book which above all needs our most solemn and studious attention. Nay, it is concerning this book especially that God pronounces this blessedness upon the devout and obedient inquirer.

Some tell us that what is yet future ought not to be examined into till after it has come to pass. I can hardly realize that this is seriously meant. Yet I have had it argued to me, even in Jerusalem itself. Do such persons not perceive that they thus judge God, and Christ, and the sent angel of Christ, and John the beloved disciple of Christ, and join issue with the God of truth as to the correctness of his utterances? I find also that those who so argue are prone to insist that the day of death is the same as Christ's coming. Do they then mean that a man is only to study the predictions of that coming after he is dead? Out upon such doctrine as this! Away with such presumptuous deprivation of the Church of the precious legacy left her by her ascended Lord! I will not for a moment regard that as wrong and dangerous which the Lord himself hath pronounced *blessed*. Jesus knew what he was about when he sent this book to be shown unto his servants. He understood his own words when He said and repeated, "Blessed is he that reads and he that keeps what is in this book." And I will insist that it is to be studied. As Christ said to the writer of it, so he says to all his ministers, and all his people, in all time, "SEAL NOT THE SAYINGS OF THE PROPHECY OF THIS BOOK." It is an open book, and meant to be ever kept open to the view of the Church from that time forward to the end. Woe, then, to the man who undertakes to draw away God's people from it, or to warn them against looking

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into it! He takes from the Church, which has now been these 2000 years among the dashing waves, the chart by which above all Christ meant she should be guided, and wherein she may best see whither she is bearing, what are her perils, and where her course of safety lies! He undertakes to seal what God has said should not be sealed! He not only "takes away from the words of the book of this prophecy" (which who does, "God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book"), but seeks to take away the book itself!

And the more dangerous and reprehensible is such a course, now that "the time is near." Nearly two thousand years ago, it was said of the things herein written, that they must speedily come to pass. These records were from the first pressed upon the study of the Church by the solemn consideration that the period of their fulfilment was rapidly approaching. But if this argument was of force then, how much more now?

Standing, then, as we do, upon the very margin of the great Apocalypse, by all the solemnities with which it is to be accompanied, I not only invite and recommend, but conjure Christians, as they hope to be present at the marriage supper of the Lamb, not to put this precious book from them, or to forego the faithful study of its contents. The Lord open our hearts to its teachings, and make us partakers of the blessings it foretells!

THE TWENTY-FOUR ELDERS.

By R. GOVETT.

IN two papers of a late RAINBOW, and oft-times elsewhere, it is assumed that *the twenty-four elders are a symbol of the Church.* Is it a true idea? I think not. Will you allow me to plead against it? If my reasoning on the matter is faulty, there are eyes acute enough to detect, and pens able enough to expose, the mistake.

I. First, then, *what proofs does the opinion allege?* 'Of course, Rev. v. 8—10: "The four and twenty elders fell down before the Lamb. . . . And they sang a new song, saying, Thou art worthy to take the book, and open the seals thereof, for thou wast slain, and hast redeemed US to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made *us* unto our God kings and priests, and *we* shall reign on the earth."

'There! Is not that decisive?'

It would be, if that were the true reading of the text. But all modern editors of the Greek Testament that I am aware of declare that we should read, "Thou madest THEM unto our God kings and priests, and THEY shall reign on the earth."

But there is a division of opinion on the question whether the "*us*"

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of the previous verse is to be retained. How stands the case, then, if we hold to the 'us?' 'Thou redeemest *us* out of every nation; and madest *them* kings and priests, and *they* shall reign.'

Can this be right? This makes two parties; *one is redeemed, and the other reigns!* The elders and four animals are redeemed, but a *third party* is made kings, and is to reign. Who is that third party? Are there not but two classes? Is not the redemption the ground of the second being made kings?

Suppose, then, we omit the 'us': 'Thou redeemedst to God by thy blood (some) out of every nation. . . . And madest *them* kings, and *they* shall reign.' Here all is consistent. 'But what authority have you for such a reading?' 'Us' is omitted by the Alexandrian manuscript, and the Ethiopic version. It is discarded by the following critics, Ewald, Bleek, Buttmann, Darby, Lachmann, Tischendorf.

The mind, too, is incapable of being satisfied with the jumble of 'us' and 'them.' Hence, formerly the 'us' thrust out the 'them' and 'they'—'Thou redeemedst *us*, and madest *us*, and *we* shall reign!' There the understanding is again at rest. So did the Holy Spirit write (Rev. i. 5, 6): 'To him that loved *us*, and washed *us* from *our* sins . . . made *us* kings and priests, be glory!' But how confounding had it been, 'To him that loved *us*, and washed *us*, and made *them* kings!'

As, then, the 'us,' when accepted as true, drove out the 'them' and 'they,' so the 'them' and 'they,' accepted as genuine, must drive out the 'us.'

Let us take an illustration.

The Duke of Wellington is returned victorious from Spain and France, and is presented in the House of Commons amidst ringing cheers. The Speaker addresses him: 'My Lord Duke, you are worthy of all the honours you have so nobly won, for you have raised men of every department of your army—infantry, cavalry, artillery, and commissariat, to the highest degree of excellence, and have brought by *them* glory to our Queen and nation, and *they*, too, shall receive promotion with you!'

Here all is consistent. The Speaker distinguishes between himself and the army. He never went to the wars, and is not to be promoted. The Duke never taught *him* any lessons of military science, but another body altogether.

How confounding if we were to put in '*us*' here! 'You have raised *us* out of every department of your army to excellence, and have brought by *them* glory to our Queen!'

We should say at once, 'There must be a misprint here!' So then in the parallel case.

I now proceed to adduce proofs against the theory that the elders are the Church. And, by "the Church," I mean that body which began to be when the Holy Ghost came down, and which Jesus said he was going to build. (Matt. xvi. 18.)

"On the thrones I saw four and twenty elders sitting." (Rev. iv.) The Church, it is supposed, has at length entered heaven in resurrection. How, then, is it still represented as in symbol? Mystery has passed away when it has arrived at God's presence; why, then, is it still under

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the veil of mystery? "Elders!" Is the Church made up of old men only? Nay, of men and women; of young and old. 'Elders' there were *in* the churches, and set *over* the churches, together with "apostles" and "angels," but never set alone, or as characteristic of the churches. (Acts xi. 30; xiv. 23; xv. 2, 4, 6, 22, &c.)

"*Twenty-four* elders." "Redeemed to God by thy blood out of every kindred, and tongue, and people, and nation."

Why that number? Is it because there are only twenty-four tongues and nations? None, I suppose, will say so.

When we beheld the Church in mystery, it was under a *twofold* representation—STARS and LAMPS; *seven* of each. How do the *seven* become *twenty-four*? Where are the Churches, as distinct from the angels?

Jesus promises to the *twelve* apostles chosen before the descent of the Holy Ghost, thrones *with Himself* in the day of earth's regeneration. But the earth is not yet regenerate, Jesus is not seen on his throne; and the scene is laid, not on earth, but in heaven. Likewise here are *twice twelve* thrones.

Shall we say then, 'They are the twelve apostles, together with the twelve patriarchs?'

This cannot stand if the reading we have adopted be the true one. For the elders distinguish between themselves and the redeemed. 'Thou redeemedst some of every nation, and madest *them* kings, and *they* shall reign.'

The elders are reigning then; but they see in the distance another party, who, introduced by Jesus, *will* supplant them and reign. The elders are not the redeemed body, nor the one which is to reign. Those two things are knit together in their song.

There is nothing to show that the twenty-four elders were ever sinners. They are clothed in white robes, but it is never said that *they* made them white in the Lamb's blood. THEY ARE CROWNED KINGS AND PRIESTS BEFORE JESUS APPEARS ON THE SCENE. Did he make them kings and priests by his blood? And yet do they never own it? Do they appear before He does who gave them their post? The seven angels were stars on his hand; but these elders, are they not quite independent of Him?

When they worship they adore God as *Creator*. (iv. 10, 11.) Is that characteristic of the Church? They do indeed afterwards glorify Christ for redemption of others; but even then it is to them a "*new*" song. Is it so to the Church? (v. 9.)

They stand in constant connection with the four chief '*animals*' *of earth*. "The four *living creatures* and twenty-four *elders* fell down." (iv. 4, 6, 9, 10; v. 6, 8, 14; vii. 11; xiv. 3; xix. 4.) Is that characteristic of the Church? They belong to God's throne in heaven: they are never seen on earth. But they celebrate the reign of others on the earth. The throne of Christ is the throne of David, a throne on earth. (Luke i. 32.)

Does not the theory I oppose introduce great confusion into several passages? 'The twenty-four elders represent the Church.' But does not John represent it too? So then in chapter five we have in John, the Church weeping, because none can open the book. Whereupon the Church (in the elder) tells the Church (in John) that one is worthy to

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open the book! And the Church in John is to send intelligence of this to the Church!

Take again the scene in Rev. vii. An innumerable multitude in white robes are before the throne of the Father, and before the Lamb. They are redeemed out of every nation; and ascribe their salvation to God and the Lamb.

Here, then, is the body which the elders described. (v. 9, 10.) Are the elders identified with this body? Do the two stand side by side? Or does the symbol disappear, now the reality is there?

No! the elders are there. But while the Great Multitude worship God *and the Lamb*, the elders only worship "*our God.*" (11, 12.) While the Great Multitude ascribe their entrance on heaven as "salvation" or escape from deserved destruction, the elders have no such ascription to present. How can that be accounted, for save by supposing they have never fallen?

An elder inquires of John, who the great multitude are, and how they ascended thither? John professes his ignorance, and is instructed. Is it again—The Church ignorant is instructed by the Church intelligent, and is to render tidings of that intelligence to the Church still ignorant? Is there any higher intelligence in the Church than an apostle's? How, then, can any of the Church instruct John? And is the Church ignorant of itself when it is exhibited to itself?

Again, these white-robed ones, as the elder says, 'washed *their* robes and made *them* white in the blood of the Lamb. Therefore are *they* before the throne of God. . . . *They* shall hunger no more, the Lamb shall lead *them;* God shall wipe all tears from their eyes.'

How is this, if the elders are the symbol of the Church? Ungrateful elder! not to own that *his* white robe, as well as *theirs*, was so, only as *made* white in the blood of the Lamb! Instead of that, he distinguishes between himself and the Great Multitude as another body introduced to the heaven on other terms, and having a different history and destiny from his.

The elders appear again in Rev. xi. when the last trumpet sounds. Then the kingdom becomes God's and his Messiah's. The twenty-four elders worship God and praise him for resuming the power which he had for a while made over to men. Men are wicked, and the time to smite earth is come, and to give the reward to *thy servants*, the prophets, and to the saints, and to those that fear thy name—small and great.

Here, again, they seem to distinguish between themselves and the saved. They do not identify themselves as "*us* thy servants," but treat of them as if another body. 'Tis the time of Christ's reign, yet they say not, "We are going to reign with Him." An unnumbered series of thrones is set on earth for Christ and his people. (xx. 4—6.) But the twenty-four elders do not appear. They reign *before* Christ does; they do not reign *with Him.* They are never shown to us as reigning together. They appear without Him; they do not trace their thrones to him. "Thou madest *them* kings," never "*us.*" "The Lamb shall lead *them*," never "*us.*" They are not seen to act as priests, after the Great Multitude enter the temple; so far as I remember.

They do not appear after the millennium, in the eternal state. They

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are not seen before "the throne of God and the Lamb." (xxii.) We take leave of them in heaven, just before Jesus and his hosts of the ransomed leave the heaven. (xix. 4.) Is the reign of the Church transitory? The elders' reign is. We never read of them as within the city on high, where the saved "reign for ever and ever."

Look again at Rev. xiv. A hundred and forty-four thousand stand with the Lamb on Zion, with his name and his Father's written on their foreheads. But the elders stand not with them. The peculiar song of the First-fruits ascends before the throne, the elders and the cherubim! but the elders take no part in it. After that, the harvest is gathered in. Are not the First-fruits and Harvest the Church, or a part of it? I think they are. How, then, is the Church in heaven before it is caught up thither? For the elders are there before ever a seal is opened. How can the twenty-four elders and the Harvest both in the same vision symbolize the Church?

The elders, it is evident from xviii. 20; xix. 1—4, are a body different from 'the saints, apostles, and prophets.' The elders' praise comes in distinctly from that of the Great Multitude ("much people") in heaven. Yes, they are another body!

They are seen in their entirety when the Church has been tried by Christ, when much evil is found in her, and many warnings and threatenings have been uttered against her. No word of complaint goes up against *these*; no word is dropped of judgment held on these, or of reward given to them.

'Who are they then? Or why do they not appear in the millennial day, reigning with Christ, or after it?' Because they are angels, chief of the angels. And "unto *angels* hath he *not* put in subjection the future habitable earth of which we are speaking." (Heb. ii. 5.) (See Greek.) And why are they twenty-four? Because twenty-four was the number of the priests' courses, as commanded by God. (1 Chron. xxiv. 3—5; xxiii. 3, 4; xxv. 31; xxvi. 17—19.) And the earth was designed to figure to us the heaven. And why do they so joyously celebrate their own supplanting, and setting aside by Jesus and the saints? Because it is written, "Thy will be done in earth, *as it is in heaven.*" In conclusion, I gather that the twenty-four elders, in their standing before the throne of God, in their relation to Jesus and to John, in their appearance and disappearance, in their worship—both in its essence and its object, in their history and destiny, in their reign and its cessation, both on the positive side and the negative, are unlike the Church of God.

A QUERY.

In Daniel vii. 17 (the first sentence of the angel's interpretation of the vision of four great beasts) it is said, "These great beasts, which are four, are four kings, which *shall arise* out of the earth." As Daniel was then living under the Babylonian monarchy, in the first year of Belshazzar, its last king before Cyrus, is not the future tense, "shall arise," fatal to the popular interpretation that the first of these four beasts represented the empire of Babylon, especially Nebuchadnezzar its greatest king, who had then been dead several years? And would the original honestly allow of any other rendering that would admit of its including Babylon among the four kingdoms?

G. B. CHALONER.

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ISAIAH'S VISION.

THE date of this vision—Isaiah vi.—to the prophet is worthy of notice. It was "in the year that King Uzziah died." It was immediately after his death. The two events, the death of the king, and the vision of the prophet, are united. There must be some reason for this union. Attention to the history of the king, the character of his reign, and the cause of his death, would convince us that *his death* was the *occasion* of the prophet's vision. We must keep this particularly in view, if we would form a right estimate of the remarkable appositeness and use of this vision to the prophet and to the Jewish people. Who, then, was Uzziah? He was the son of King Amaziah, and the twelfth prince of David's house. He was called to the throne at the age of sixteen, and was happy in having Zechariah for a minister, "who had understanding in the visions of God." This young prince lived to sway the sceptre for fifty-two years in Jerusalem. In the early part of his reign he sought the Lord, "and as long as he sought the Lord, God made him to prosper." His prosperity as a king had not been equalled since the days of David and Solomon. He subdued Philistia, vanquished the Arabians, and reduced the Edomites and the Amorites to their ancient tribute, and having fortified Eloth, he re-opened the Indian trade, and extended his dominion to the river of Egypt. The interior of his kingdom, with regard to population, agriculture, and defence, corresponded with its external glory. He was particularly partial to agriculture. "He digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine-dressers in the mountains, and in Carmel: for he loved husbandry." (2 Chron. xxvi. 10.) "Moreover, Uzziah built towers, and fortified them." He had a standing army of 307,500 men, furnished with all the appliances of war. "And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And *his name spread far abroad*; for he was marvellously helped, till he was strong. But when he was strong,"—when in the zenith of his prosperity, a period when mortals often err,—"his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense." Not satisfied with the exercise of royal authority, he must needs intrude himself into the sacred offices of religion, and become supreme in the temple, as well as in the palace. But why intrude into the priestly office? Why did he desire to be priest as well as king? I think it is not improbable that Uzziah's prosperity, and the flourishing condition of his kingdom, puffed him up with the notion that he was *the promised Messiah*. His ancestors foretold that the Messiah should be a priest after the order of Melchisedec, who was both king and priest. As, therefore, the promised Messiah was to be priest and king in Israel, Uzziah might now suppose himself to be that priestly king. Filled with spiritual pride and vain glory, he put on the holy garments, took a censer, and approached the

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Golden Altar in the temple to offer incense to God: "Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, it appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God." The remonstrance of the priests enraged the king: "Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar." The priests, perceiving the leprosy making its appearance in his forehead, were going to force him out of the temple, but the unhappy king, convinced that it was a punishment for his presumption, hasted away not only from the temple, but he was an exile from the palace, and from society altogether. "And Uzziah was a leper unto the day of his death"—*sad termination of ambition and carnal pride!* How true it is that "man being in honour abideth not." "All flesh is grass, and all the glory of man as the flower of grass." Uzziah, after a long and prosperous reign, died without honour—died a leper! The nation which had risen to great wealth, and dignity, and influence under his reign, upon hearing of his melancholy end, would be thrown into consternation and deep lamentation. His death was an eventful crisis in their history, as it was uncertain whether the new monarch would be faithful to the Lord, or espouse the cause of idols.

The prophet Isaiah, being very closely related to the recent king, would on that account more painfully feel his death. Cast down with sorrow, he was ready to entertain gloomy views of the nation and the Church, and to think that both would now decline. He was in danger of looking too much to man. In this frame of mind he repairs to the temple—the same temple in which the much-lamented prince had been so recently smitten with the loathsome leprosy—that he might obtain relief and consolation in a time of need. While waiting upon God, his downcast soul would be lifted up and revived. It is good for us to draw near to God with all our complaints, for He will not only relieve us of our burdens, but fill us with peace and load us with tender mercies. Isaiah, refreshed and invigorated by waiting upon God, might now be thinking of leaving the temple; but before he departs Jehovah vouchsafes to him *a special vision*, and entrusts him with a *special message*.

The prophet, as we may imagine, is now in the temple, in the second apartment, in which were the golden altar of incense, the table of shew-bread, and the seven branched candlesticks, kept perpetually burning night and day. There he stands near the altar. The third apartment, which was separated from the second by a vast veil, was the most costly, hallowed, and glorious part of the temple. The ceiling and the floor, and the three sides of it, were of pure burnished gold; at the upper end of it was the ark of the covenant and the two cherubim of glory shadowing it with their wings. Suddenly the veil which concealed the "holy of holies" from the prophet's view, is drawn aside by an unseen hand—both apartments are thrown into one—the whole

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scenery is laid open—the august glories of Jehovah's palace are made manifest; and lo! as the prophet stands gazing, perplexed in deep admiration and reverential awe, a splendid vision bursts on his sight. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." (Verse 1.) What a vision! How valuable, how suitable to the prophet's state of mind. How replete with instruction and consolation to him and to the Jewish people.

Let us turn aside for awhile to behold this vision of Jehovah seated upon his throne, and the attendant seraphim, for the more clearly we understand it, the more shall we admire and appreciate it, as prophetic of the times of the kingdom of the Messiah.

I. *The prophet saw the Lord in royal majesty and glory.* In this he was not mistaken or deceived, for he not only affirms that he "saw the Lord sitting upon a throne," reigning in power and great majesty, but immediately adds in verse 5, "Mine eyes have seen the King, the Lord of hosts." "Who is this king of glory?" asked the Psalmist, when speaking of our Lord's ascension,* and the answer was given nearly in the words of the prophet. "The Lord of hosts, he is the king of glory." The prophets, when speaking of the reign of Christ, designate Him "the King of all the Earth"—"The King of Israel, even the Lord"—"The King, the Lord of Hosts." The king whom the prophet saw upon his throne is evidently no other than Christ himself. This is obvious from the testimony of John the Evangelist; for in manifest allusion to this vision, he observes, "These things, said Isaiah, when he saw his [Christ's] *glory*, and spoke of him." (John xii. 41.) John was one of the favoured three who saw Christ's glory on the holy mount, and he records the fact: "We beheld his glory, the glory of the only-begotten of the Father, full of grace and truth." Isaiah beheld it in the temple. He saw the King in his beauty. He saw Him upon a glorious throne; it was high and lifted up—high and lifted up above every other throne. "Unto the Son he saith, thy throne, O God, is for ever and ever." There can be no competition, no rivalship; it will never be overturned, never superseded by any other—it shall endure for ever. God the Son, as the occupant of the throne, is seen in an attitude of *calm repose.* "I saw the Lord sitting upon his throne." There is no fear, no alarm, no agitation, no disturbance. His conquests are gained, his enemies are vanquished, and now He sits as a conqueror to rest, as a monarch to survey, and as a judge to rule and govern the empire He has won. He sits arrayed in a royal robe, gracefully flowing down from his shoulders and spreading round the throne, for the skirts of it filled the temple. It was an emblem of consummate dignity and supreme majesty. As Daniel saw the ancient of days sit, he describes him as being "clothed with a garment white as snow."

* "The 24th Psalm contains a wondrous welcome to 'the Lord mighty in battle,' the victor 'King of Glory' returning to reign over the earth, which will *then* be truly his, and 'the fulness thereof;' the world, and they that dwell therein. We do not stay to vindicate our application of this great welcome to the second advent, because we are satisfied that no other interpretation can meet the requirements of the case."—*Editor* RAINBOW, vol. i. p. 98.

"Psalm xxiv. speaks of the earth and the fulness thereof being Jehovah's, at the time when, as King of Isreal, He is about to enter Jerusalem in triumphant glory."—*Antitypical Parallels*, p. 207 (note).

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John saw him clothed with a vesture on which was written, "King of Kings, and Lord of Lords." And though we are not told the peculiar texture or appearance of the robe which Isaiah saw, still it was one doubtless of unsullied purity, and amazing lustre—a robe that made him who wore it conspicuous to all around, and raised their ideas of his dignity and exalted perfection.

Now, to what period are we to look for the realization of this vision? No one can suppose that it was realized when our Lord tabernacled among men. He was then in a state of humiliation—a man of sorrows and acquainted with grief. But was it not subsequently realized when the Lord of life and glory ascended on high and sat down at the right hand of the majesty of God? We think not, because he is nowhere spoken of as sitting now upon his throne of glory. The reader will observe that when Christ ascended to heaven, He sat down, not on *his throne*, but at the Father's right hand in peculiar majesty and glory. Such passages as the following are very explicit and decisive: "The Lord said unto my Lord, sit thou at my right hand till I make thine enemies thy footstool." As a reward for his obedience unto death, even the death of the cross, "God also hath highly exalted him, and given him a name which is above every other name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 9—11.) Again, the God of our Lord Jesus Christ, the Father of Glory, hath "Raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come. (Eph. i. 20, 21.) But though these passages speak of his exaltation at the right hand of God, no hint is given that He is now reigning upon his throne as King over Israel. "Now we see not yet all things put under him." The power to put all things under Him, and the right to reign are his—his by purchase, and freely given to Him by God the Father. But the time to assert that right and exercise that power has not arrived. At present "the world lieth in the arms of the wicked one;" the prince of this world," who "ruleth in the hearts of the children of disobedience." At present, the kingdoms of this world are the kingdoms of ambitious monarchs. At present, many of those monarchs do not acknowledge Christ's authority; they refuse to do homage to his sceptre, they usurp his right and trample on his authority. But "in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." (1 Tim. vi. 15.) He shall put down all rule and all authority. All kings shall fall down before Him, all nations shall serve Him. "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." (Zech. xiv. 9.) "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. xxiii. 5.) "The Lord God shall give unto him the throne of his Father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke i. 32, 33.) "The

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Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. xxiv. 23.) "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusulem to worship the king, the Lord of hosts, even upon them shall be no rain." (Zech. xiv. 16, 17.) "The mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isa. ii. 2.) "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi. 9.) "All nations shall be blessed in him, and shall call him blessed." "The whole earth shall be full of his glory." So that when the prophet Isaiah saw the Lord sitting on his throne in the temple, he saw him, not as when He was on earth, nor even as he is now in heaven, but as he will be when these glowing predictions are fulfilled. The vision will, indeed, be realized when the kingdoms of this world will be under the Redeemer's sway.

What USE was this vision to the prophet?

1. *The vision was admirably fitted to console the prophet's mind, by teaching him that though Israel's king was dead, a more glorious King was destined to reign over the house of Israel.* Uzziah died—his successors to the throne died. Kings must die, and their thrones moulder; but the prophet was favoured to see a throne that will never be overturned, and a King that will never die. How reviving and consoling the sight! The celebrated Matthew Henry has the following beautiful remark: "When the breath of princes goes forth, and they return to the earth, this is our comfort, the Lord shall reign for ever and ever. Israel's king dies, but Israel's God lives. From the mortality of great and good men, we should take occasion with the eye of faith to look up to the King eternal, immortal, invisible."

2. The vision *would strengthen the prophet's faith in the certainty of the Lord's reign.* No marvel, after what he had seen in the temple, that he should say so much of the extent and glory of Christ's kingdom. He speaks of his millennial reign in the most confident language. "The Lord of hosts," says he, "*shall* reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." "Behold a king *shall reign* in righteousness, and princes shall rule in judgment." "Thine eyes *shall* see the King in his beauty." "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; *he will* save us." "The government *shall be* upon his shoulders." In short, the writings of Isaiah abound with such predictions; and what he saw was a pledge that all would be certainly fulfilled.

II. The *attendant seraphim.* "Above it,"—or round the throne—"stood the seraphim." These bright attendants, whoever they may be, will undoubtedly occupy high stations, and act very prominent parts in the kingdom of the Messiah. There is nothing, we conceive, in the word seraphim that would lead us to the conclusion that they are angels, or archangels, or that they are a distinct order of celestial intelligences. The word signifies, "*burning ones*," which indicates the glory and purity of their nature, the strength and intensity of their affection

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to *Him* who sitteth upon the throne. The word is sometimes employed, and not inaptly, to set forth the ardent love, the burning zeal, the lofty devotion, of some of the eminent saints of God on earth. We speak, for example, of the seraphic devotion of "the man after God's own heart;" the seraphic love "of that disciple whom Jesus loved;" and of the seraphic Fletcher, and others who have been distinguished for their light and love, and zeal and holiness. But, oh, what must be their love and devotion when inheriting the glories of the kingdom. They will be almost consumed with the ravishment and the love—the light and knowledge of their glorified Lord. No order of celestial beings will burn like them in love to Him who has done so much for them. Having had much forgiven, they will love much. It is probable, then, that the seraphim in the vision, are beings redeemed from among men, hereafter to attend as glorified persons the King Messiah, and to fly on his high behests in the government of that "world to come" which shall "not be put in subjection to angels," but to glorified man. "The Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients" or princes, "shall he be glorified." (Bishop Lowth.*)

They are said to have six wings. "Each one had six wings." Wings are frequently used in Scripture as emblems of defence, protection, and swiftness. Jehovah said that He had borne his people on the wings of eagles. The Psalmist prays, "Hide me under the shadow of thy wings;" and says, that "the children of men put their trust under the shadow of his wings." Each seraph had six wings; "with two he covered his face, with two he covered his feet, and with two he did fly."

With two wings *the seraph covered his face*, as not daring to gaze on the Divine Glory. He covered his face, as if he were unable to look steadfastly upon the light and splendour of the throne, and live. It is nowhere said that angels cannot look upon God. But, on the contrary, speaking of little children, Jesus expressly says, "that their angels *do always behold* the face of my Father." No sooner, however, is the King, the Lord of Hosts, seen upon his throne, than the seraph veiled his face, as if to prevent the brightness of his essential glory from overpowering him. He hid his face also, to denote his *unworthiness* to behold the glory of the enthroned Immanuel.

With two he covered his feet—acts of modesty and humility; for though his walk had been sincere and perfect, there was nothing worthy of the King to see. He had not performed any work or service which was worthy of the Divine regard. He felt he had done nothing *meritorious* in the Divine sight. Thus the attendant seraphim which Isaiah saw on this occasion, stood around the throne with veiled faces and covered feet, in token of their nothingness and unworthiness in the presence of the *Holy One*. By these actions they teach us that the Glorious Being seated upon the throne is to be worshipped and adored —worshipped in deep humility and reverential awe.

* As the vision is essentially Jewish, designed especially for their use, comfort, and instruction, the writer is inclined to the opinion that the seraphim are intended to represent the "Princes," or "Elders" of Israel. But as this is the only instance where the word occurs, he hesitates to come to any positive conclusion as to who they really are.

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With two they did fly. They were the servants of the King, ready on all occasions to execute with promptness the word of command, ready to go, with a velocity greater than the light, to do His pleasure. It was their glory to obey. Let their readiness to execute the Divine commands reprove our sluggishness, and inspire us with the spirit of ready, cheerful, and earnest obedience.

"*One cried unto another.*" One cried at a time, and but one. One seraph on the right cried, "Holy, holy, holy is the Lord of Hosts: the whole earth is full of his glory!" Another cried on the left, "Holy, holy, holy is the Lord of Hosts: the whole earth is full of his glory!" Thus seraph sang to seraph, in the manner of alternate responses. The *theme* of their song was *the holiness of Immanuel* and his *universal glory.*

I. *They celebrate the holiness of the King the Lord of Hosts.* They adore the King as the Holy One of Israel. They "praise the beauty of his holiness." They "give thanks at the remembrance of his holiness." Holiness will be the glory of his kingdom. We have in the xcix Psalm—which the reader would do well to peruse—not only a clear prediction of the Lord's reign, but also a distinct allusion to his holiness, and an exhortation, thrice repeated, to praise his holy name. "Let them praise thy great and terrible name; for it is holy." "Exalt ye the Lord our God, and worship at his footstool; for he is holy." "Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy." (Verses 3, 5, 9.) The prophet Zechariah says, "In that day shall there be upon the bells of the horses holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts: and all they that sacrifice shall come and take of them and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of Hosts." (xiv. 20, 21.) And in Revelation it is asked, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." (xv. 4.)

II. *They proclaim the glory of the King to be universal.* "The whole earth is full of his glory." The words of the seraphim are in the present tense, as if the vision had become a reality. The whole earth *is*—not let it be, or shall be, but—"*is* full of his glory." Their affirmation was anticipative and prophetic of the time when this glorious picture of our Saviour's reign shall be realized. When shall it once be? When the oath of God is performed—"As I live, saith the Lord, the whole earth shall be filled with my glory." When the prayer of David is answered, "Let the whole earth be filled with his glory." When Jerusalem becomes "the city of the Great King"—and we exult in the prospect of it—*then* the vision shall be realized, the anointed King shall be enthroned, the earth shall be filled with the glory of his holiness—with the knowledge of his truth, and with the happiness flowing from obedience to his will. "The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

While this rapturous solo was echoed one to another by the seraphic worshippers, the posts of the doors moved "at the voice of him that cried," and they were no common posts; they were ponderous pillars

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of brass; but they trembled like an aspen-leaf at the seraph's voice. It is stated that at a musical festival which was held in Westminster Abbey in the reign of George the Third, there was one stroke, a swell so deep and so amazing, that the whole building shook, and that they were afraid of its repetition. So it was on this occasion. The pillars of the vestibule quiver again, as in sympathy with the seraph's song of praise. Presently the spacious and beautiful "house is filled with smoke," the visible symbol and assurance of the presence of the Lord of Hosts. At the consecration of the temple, "a cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of the Lord." So now, as the voices of the seraphim were heard weaving the high song of triumph and adoration to the *Occupant* of the throne, a wonderful noise is heard—the sacred edifice shakes—a wonderful smoke is seen, gradually filling the house of the Lord. At this solemn moment the temple scene had reached its highest grandeur and sublimity! The Lord, and the throne, and the seraphim, are now in the midst of smoke. O how solemnizing the scene! How dreadful the place! Truly, "The Lord is in his holy temple: let all the earth keep silence before him."

Liverpool. D. R.

Correspondence.

THE FIRST RESURRECTION—WHEN?

DEAR SIR.—In the scrap I forwarded you, per September mail, on the "Seals, Trumpets, and Vials," there was one acknowledged difficulty in my arrangement of the trumpets.

Thus, I had thoroughly satisfied myself that the trumpets are none of them sounded till after the great tribulation, and with every other literal-day interpreter, with whose writings I am acquainted, I supposed there were but seventy-five days intervening between that tribulation and the millennium. (Dan. xii.) But yet while all the trumpet judgments must necessarily fall within that space, there was one alone, the fifth, which was said to last just double the whole period.

It is for the purpose of explaining this difficulty I now write you. And in doing so I think you will see the promised goodness of God in some degree verified in the unsealment of another fraction of the prophecies of Daniel, and therein another sign of the approaching "time of the end."

The matter is extremely simple.

It is a mere assumption of interpreters to limit the time between the close of the tribulation and the commencement of the millennium.

The seventy-five days, in addition to the 1260, instead of reaching forward to the millennium, only point to the first resurrection and rapture of the saints as taking place 1335 days after the setting up of the abomination, while there exists *no intimation whatever of the extent of time intervening between that and the millennium.*

And this view of the matter materially aids us in understanding how many and great undertakings may be accomplished in what is generally believed to be *so short a time*, and at the same time effectually removes the apparent obstacle of the five months' locust torment.

But to the proof.

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Daniel, full of wonder at the revelation, "heard, but understood not," notwithstanding the "man clothed in linen" (Dan. xii. 7) had just declared the duration of the tribulation, for he, Daniel, was anxious to know something more; he wished to know the final results, or *end* of all these things. The answer is given in two several dates, the latter reaching on to the grand ultimatum of Christian hope, the first resurrection. "Blessed is he that waiteth and cometh to the 1335 days." (Ver. 12.) But as for thee, Daniel, thou shalt *not wait* till that day, yet thou "shalt stand in thy place" (amongst the rest); but meanwhile go thy way, thou shalt rest till the "end of the days"—*i.e.* the end of the 1335 days.

Thirteen hundred and thirty-five days, then, after the setting up of the abomination, the prophet Daniel will rise from his grave (at the same time the *blessedness* of those who wait—live—until that day shall be realized). But all the righteous rise together; therefore, all the righteous rise 1335 days after the setting up of the abomination.

This understanding of Dan. xii. also throws a flood of light on several other important subjects of dispute. For instance, it settles the time relatively of the Advent. For the moment the resurrection and rapture of the saints takes place, that moment the Lord appears "in the air." (1 Thess. iv. 16, 17; Matt. xxiv. 30, 13; Rev. xiv. 14, 15; 1 Cor. xv. 23.)

The day, then, *even the day* of the Second Advent, is revealed to those who will witness the setting up of the abomination in the temple at Jerusalem, as being neither more nor less than 1335 days from that event.

But now, how will the views of the yesterday theorists stand with regard to this text?

Most of such interpreters say the abomination was set up A.D. 70; add to this 1335 *years*, and you get A.D. 1405 as the time of the Advent and resurrection of the saints.

Was it so?

What the 1290 days (ver. 11) points out, I can only conjecture to be the sealing of the 144,000 *Jews* (Rev vii.); an event which clearly takes place under the sixth seal (the tribulation being the fifth) and before the gathering of the "countless multitude" before the throne of God.

And as there is no other event predicted to occur about that time, except the convulsions of nature (and those convulsions commence "immediately after the tribulation" (Matt. xxiv. 29), and very likely continue throughout the subsequent seventy-five days), it does seem to me a justifiable belief that that date points out the time of the Jewish sealing for preservation from the trumpet judgments.

That the 144,000 Jews are sealed *in order that they may not fall victims to the trumpet judgments*, will readily be seen by a comparison of that which is withheld till they are sealed, with the results of the first two trumpets.

Until those Jews are sealed, neither the earth, the sea, nor the trees can be hurt, while under the trumpets mentioned (and which belong to the seventh seal) these objects are one-third part of them destroyed.

Herein, also, we see who are those sealed ones preserved from the locust torment.

As this is to be supplementary merely to my letter of September last, I need not occupy your valuable space by reiterating proofs therein given that the first resurrection does not occur until after the *Antichristian tribulation*, and that it does occur *before any of the trumpet judgments*.

What generally leads to error in those writers who expect the Church to be entirely removed before the tribulation is a confounding of the terrors of the Antichristian reign with the judgments of the Lord. A great mistake.

The judgments of the Lord fall on the ungodly *only*, the terrors of the tribulation on the godly chiefly.

All the Lord's people will be delivered from the former, even those sealed Jews who will remain on the earth, while from the latter 144,000 *only* are said to be preserved (whatever that number may represent).

The tribulation is the world's triumph over the Church, but the sub-

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sequent wrath of God contained in the trumpets is the triumph of Christ and his Church over the world.

Such are some of the thoughts which have occupied my mind of late; if you deem them worthy of insertion in your valuable journal, you will oblige,

Dear Sir, yours faithfully,

Clunes, Australia. B. Cass.

P.S.—The possible explanation of the locust difficulty which I submitted in my former letter, viz.,—the declaration of the Lord that "for the elect's sake" the days of the tribulation should be shortened; thus widening the space between that event and the millennium, I now see to be an error.

The 1260 days are, of course, the already shortened period, and are a standing argument against the year-day theory. B. C.

REBUILDING OF BABYLON.

Dear Sir,—In Mr. Purdon's jealousy against interposing anything between the Lord's coming and the believer's constant expectation of it, I fully sympathize, and refuse Mr. Newton's idea of certain signs necessarily preceding the Saviour's advent for his Church. Nor do I believe in the restoration of the empire of Babylon.

Yet it seems to me that Scripture cannot be fulfilled without the restoration of literal Babylon. Rome never was the great commercial city of the world, such as Babylon is depicted in Rev. xviii.

I differ from Mr. Purdon, then, in believing that whatever is requisite to elevate the literal Babylon to the height there described will either be fulfilled before the saints' first rapture, or after it. No part of that greatness *must* be reached before the Lord can descend, so that to me the belief does not in any degree operate to defer the Lord's coming.

Is Mr. P.'s distinction between 'Babylon' and 'Babylon the Great,' sound? I think not. Twice Babylon stands by itself—'the great' being attached to the word 'city,' not to the word 'Babylon.' (Rev. xviii. 10, 21.) On the second occasion it runs thus: "Thus with violence shall be cast down *Babylon, the great city.*" If I say 'London,' or 'London the Great,' or 'London, the great city,' do I not mean the same place?

'But Babylon means the whole empire of Antichrist.' I doubt that much. Will Mr. P. prove it?

While the feet of the image are to be smitten, does not the prophet tell us that the gold, silver, and copper, are broken to pieces by the blow, no less than the iron and clay? (Dan. ii. 34, 35, 44, 45; Conf. vii. 12.)

Mr. P. would understand the sudden fall of Babylon to mean the fall of its *empire.* Would anyone gather that from the statement of Jeremiah? I am sure I should not. Does not Revelation distinguish between a city and its empire? The woman John saw was the *city* that held the *empire* of earth. (Rev. xvii. 18.)

Does not the prophet speak of Babylon as a fortified place, attacked by nations from the north, with bows and arrows? Does he not speak of its 'storehouses,' of the 'streets,' and the slain in them?—of the fight upon the walls, and their breaking down?—of the couriers running to tell the king that his city is taken at one end?—and of its so great desolation afterward, that no stone shall be taken thence, while only wild beasts shall dwell on its site? (Jer. l. 39, 40; li. 37.) To me the Lord's last words to the prophet are quite conclusive. "Then shalt thou say, 'O Lord, thou hast spoken against THIS PLACE, to cut it off, *that none shall remain in it, neither man nor beast,* but that it shall be desolate for ever.'" (Jer. li. 62.)

'But Mr. Newton is wholly mistaken in his statement that Babylon is still inhabited. He affirms that the town of Hillah stands on a part of the ground occupied by ancient Babylon. Now, Captain Selby, a Government engineer, declares that Babylon is a complete morass, and none can inhabit it, and that Hillah lies beyond the bounds of ancient Babylon. How, then, can Mr. Newton's testimony compare with that of Mr. Selby, an eye-witness?'

To this I answer, that Captain S.'s testimony to the present state of the country, which he considers to repre-

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sent ancient Babylon, is beyond dispute. But we venture to ask—how does Captain S. know *what were the limits of ancient Babylon?* He can only tell by turning to volumes within reach of any scholar at home. *And there is the point where we dispute his record.* He has too limited ideas of its size.

Will the reader turn to Oppert's map of Babylon, given in Dr. Smith's "Biblical Dictionary"? (Art. Babel.) There he will see that Hillah lies between two great divisions of ancient ruins, the Kasr on the north, and the Birs Nimroud on the south. He will observe, that whether we take the lowest statement of the site of ancient Babylon, or the greatest, *Hillah still lies in the centre of the ancient city's site.* On the testimony of Herodotus and Pliny, Babylon would be about 200 square miles in extent! (Herod. i. 178.) On the lowest estimate it would be still of the size of 100 square miles, and those 100 square miles would enclose Hillah. R. GOVETT.

WHAT ARE WE TO WATCH FOR?

DEAR SIR,—The writer of an article called "Babylon," in the March number of THE RAINBOW, seems uneasy lest expecting the building of a city for the Antichrist should prevent persons watching for the coming of our Lord.

We are not commanded to watch or wait for the building of any earthly city: but we cannot ignore the fact that, in the latter days, a great *city* is to be destroyed, therefore must have an existence. This writer thinks that ancient Babylon will be "rolled out and spread abroad," into an empire called "Babylon the Great," but the 18th Rev. does not tell of the destruction of an *empire.* It describes a *mysterious city* of surpassing wealth, splendour, and *iniquity;* the metropolis of an infidel world. What city at the present day bears the marks of this Babylon the Great? Rome may become like it, but now there is nothing *mysterious* about it, or about any city built *slowly* with the routine of former days. Paris certainly is being rebuilt (remodelled) at a rate that would mystify our ancestors, but it does not bear *the marks!* Why not believe that when Antichrist is revealed he may build a city with such miraculous *haste* as to make all men wonder? Riches will pour into his treasury, he will be helped by *the evil one;* miracles will be worked for him —*his city* may well be called MYSTERY.

We must not think the fulfilment of any prophecy too difficult to be performed, yet how disappointed we would be if told that we must wait for the revealing of this earthly King, or the building of his city; but *we* wait only for the revealing of our Heavenly King, and the building of *his city.* But to return to the statement that Babylon was to be *suddenly* destroyed; we read that when Cyrus conquered it he "Sought to perpetuate its pre-eminence among the nations, and left it to his successor in all its strength and magnificence." (See Kitto's "Babylon.") Even if the prophecy implied the destruction of a *kingdom* only, the Chaldean kingdom was not then destroyed. At the death of Belshazzer "Darius, the Median, took *the kingdom,*" and Darius was made king over the *realm of the Chaldeans;* there was a *change of kings,* but the kingdom continued to exist. Thus while Cyrus conquered and reigned over many kingdoms, his kinsman, Darius, reigned over Chaldea until the death of Cyrus, when he also reigned over those kingdoms. Many years after (at the death of Alexander of Greece), Babylon again became a separate kingdom, over which Seleucus reigned. (See "Antiquities of Josephus.")

With regard to the stone cut out without hands; when it comes, it is to break in pieces the iron, the brass, the clay, the silver, and the gold. The iron first, the *gold last;* it is to break *all,* the entire image. "And in the days of *these kings,* a kingdom will be set up, which shall consume *all* these kingdoms." The lives of those kings are to be prolonged for a season and a time after their dominion is taken away. (Dan. vii. 12.) Has the stone come yet? The original kingdom, *the gold,* must be broken *by the stone.* We read, "It shall come to pass *hereafter.*" The site of ancient Babylon

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may continue "desolate for ever." Prophecy does not name an exact site for Babylon the Great; but it certainly describes a city bearing many of the marks of ancient Babylon, and perhaps points to the revival of the Chaldean (Babylonian) kingdom.

It seems easier to believe that prophecy will be fulfilled as *literally* as the word of God has ever been, than to find a solution of those difficulties in any imaginative speculation. Let us *watch*—we have been placed in an attitude of watchfulness. Beings whose hearts are filled with adoration for that "Saviour King" who shed his blood for them—jealous at the slightest breath of scoffing or coldness towards his name, may surely hope to escape to his heavenly city away from the god of this world, away from the infidelity which even now strides apace, and fills with sadness the hearts of those who seek the fount of all purity. How painful even to *witness* the mammon worship of the latter days; yet we must remember what Jesus witnessed and bore, and not shrink from whatever his wisdom orders for us.

E. P.

THE 144,000 OF REV. XIV. NOT THE CHURCH.

DEAR SIR,—There are some writers on the Second Advent of the Lord Jesus of the greatest celebrity, and whose productions on the whole are of vast utility in awakening the Church from its slumbers at the present time, but who, however, it seems to me, have confounded the 144,000 sealed Jews of the 14th chapter of Revelation with the Church, the Bride of the first rapture.

This chapter clearly shows two distinct parties. There are the 144,000 *learners* of the song, and there are the party who had *learnt* the song, and could sing it with their harps; the first stood on Mount Sion, the second before the throne of God, the four beasts and the elders, the former in the *earthly*, the latter in the *heavenly* places. Again, the Lamb stood on Mount Sion with the 144,000, but the latter had the higher prerogative "of following the Lamb whithersoever he went." The first are redeemed from the earth, the last are redeemed from among men, being the firstfruits unto God and the Lamb. The expressions, "These were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb; and in their mouth was found no guile: for they are without fault before the throne of God," I should think wholly apply to the latter. If this view of the chapter is correct, the description of the 144,000 closes with the end of the third verse, and the commencing expression of the fourth verse. "These are they" have for their antecedent the second and third verses in those whose voice was heard from heaven as the voice of many waters, and as the voice of a great thunder harping with their harps as they sung a new song before the throne.

I think, therefore, the 144,000 are no other than the sealed Jews of the twelve tribes of the seventh chapter, now brought through the great tribulation, and standing on the holy hill, Mount Sion, with the Lamb.

The harpers singing a new song before the throne of God are the Church, the Bride of the first rapture, caught up before the tribulation, and whose new song is recorded, chapter v. 8, 9, 10. They are said to be "the firstfruits unto God and to the Lamb," evidently implying a harvest was to follow; this harvest, I suppose, is the "great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, that are to come out of the great tribulation mentioned (chap. vii. 9—17), and are styled the harvest (chap. xiv. 14, 15). This party will be saved at or about the end of the tribulation, and are said to have gained the victory over the beast, and over his image, and over his mark, and over the number of his name (chap. xv. 2, 3, 4).

Both the Church, or Bride of the Lamb, taken up before the tribulation begins, and this large multitude styled the harvest, saved at the end of the tribulation, appear to be included as reigning with Christ. (Rev. xx. 4.)

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"And I saw thrones, and they sat upon them, and judgment was given unto them" (so far the Church, or the Bride of the first rapture); and then follows, "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years."

I am, yours truly,
Sidmouth. PAUL HAYMAN.

THE HINDERER AND HIS REMOVAL.

DEAR BROTHER,—I read in your last number some remarks on the above subject by "T. C. W.," combating the opinion that the Roman Emperorship, as it existed in the apostle's day, constituted the predicted hinderer. Your correspondent writes: "It is not historically true that the Roman Emperorship *terminated*, and by its *termination* made way for the rise of the Papacy." "T. C. W." is certainly right in denying that the Roman emperorship *terminated* to make way for the Papacy, but such a supposition is not involved in the interpretation of 2 Thess. ii., which regards the emperorship as the hinderer to the manifestation of the "man of sin." The prophecy only asserts that the hinderer, *as such*, should be "taken out of the way;" not that its existence *in other respects* should come to an end. It is very remarkable that when "T. C. W." proceeds to give us his own view concerning the predicted hinderer, he assumes that this is the meaning of the apostle's words. Having stated that the Holy Ghost is the hinderer, he proceeds to refute Mr. Chester's notion "that his influence is *entirely withdrawn* from the earth" previous to the revelation of the man of sin, and he accomplishes this by the following conclusive argument: "It is by no means certain *that the influence of the Holy Spirit will cease* with the removal of the Church; for if . . . the influence of the Holy Spirit be withdrawn, I am at a loss to account for the success of the Gospel, typified by the white horse and his rider under the first seal." Hence it is manifest that the *partial diminution* of influence, but *not the termination* of what "T. C. W." regards as the hinderer, is contemplated in his interpretation; and if such supposition be not fatal to his interpretation, I cannot conceive how it can be fatal to another; which I confess I regard as the true one.

It is to be carefully noted that whatever the hinderer was, it was known to the Christians at Thessalonica, for the apostle had told them (2 Thess. ii. 5, 6). A subject of such exciting interest must have been ventilated in the early Church, and soon have obtained a wide notoriety among the Lord's people. Now, it is an incontrovertible fact, that it was the unanimous persuasion of the Church for the first three centuries, that the Roman Empire, as it then existed, was the hinderance to the revelation of the man of sin; and I cannot account for the universal prevalence of such a persuasion, except on the supposition that it originated in the disclosure of the inspired apostle, alluded to in 2 Thess. ii. 5, 6. I should be glad to hear what can be said in reply to this by those who suppose that this prophecy refers to a future Antichrist, who is not to appear before the final three years and a half of this dispensation.

I remain, dear Brother,
Faithfully yours,
S. E.

"THE END OF ALL THINGS."

SIR,—Does anybody really imagine that τὸ τέλος, in the passage 1 Peter iv. 7, means the end in the sense of destruction, annihilation, finishing up, doing away with? If so, I would say rather development, maturity, completion, perfection. The context refers to glory, grandeur, magnificence of creation, upon which Christians shall enter when Christ, who is our life, shall appear, ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ ἀγαλλιώμενοι.

One distinctive feature of these last days is the fact of opposers crying out, "Where is the promise of his coming?" On the subject of the millennial glory, criminations and counter-crimi-

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nations abound. Arguments against the reality of it there are none.

To quote trash advertisements would be a loss of time. But if men suppose that statements of "cutting away from millenarians the ground under their feet," "not leaving them a leg to stand on," and all such like gratuitous assertions, go for anything with intelligent Christians, they are greatly mistaken.

To invalidate plain statements of the word of God, to oppose irresistible arguments demonstrating stupendous facts of coming grand realities elicited long ago from Holy Scripture by a host of godly writers, would require more power than any of these weak advertisers possess.

From Irenæus, Bishop of Lyons, in the second century, down to Edward Bickersteth, Rector of Watton, in the nineteenth, God has raised up a succession of witnesses. *Litera scripta manet.* This is the best refutation of all anti-millennial neophytes.

Doctor Cumming will do well to go on with his sound, faithful, valuable comments on the coming kingdom of our God and Saviour Jesus Christ, without troubling himself to notice these grumblers, remembering that—

"The dragon hates,
And therefore doth he much revile the reign
Of Christ and saints enthroned. For well he knows
The time of that inauguration fixed
For his imprisonment. And flesh and blood
Are equally averse to hear thereof,
Having no part therein. A wicked world
Mocks the whole system adverse to its course
And policy. But friends, a chosen few,
Called and faithful, rise in every age,
And testify to truth."

Palingenesia, pp. 233, 234.

I am, sir,
Yours very faithfully,
WILLIAM LEAY.
Downside Parsonage, Bath.

MR. GOVETT'S CRITICISMS.

MY DEAR SIR,—Having read Mr. Govett's replies to Mr. Grant, upon his three volumes, "The End of All Things," I fully enter into all the remarks made by Mr. Rees, of Sunderland, and thank Mr. Govett for the trouble he has taken, and the forbearance he has shown in dealing with such productions. I have shown Mr. Grant's books to those who were, if anything, inclined to be anti-millenarians, and his writings have convinced them that he only wishes to deny a certain doctrine, with no wish to lead people right. It is one thing to deny a doctrine because Mr. Grant finds it opposed to his teachings, but if he had wanted to bring truth from the word of God, he would have made that word his groundwork, and left the issue with God.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What mean those words, "believeth in him?" Do they mean acknowledging his death for us and denying his words? Did he say, "Ye believe in God, believe also in me?" Is not one as plain and intelligible as the other? Let me be a babe in Christ, and others, if they choose, as wise and prudent as they like. Our Saviour says, "Ye are my friends, if ye do whatsoever I command you." (John xv. 14.) "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke xxi. 36.) Please accept the enclosed £10 towards your Guarantee Fund, and rest assured of my recommending THE RAINBOW to all who desire truth, and praying that the Spirit of peace may rest upon you,

I remain, my dear Sir,
Yours faithfully,
Heckmondwike. JAMES FIRTH.

THE REPRESSER.

DEAR SIR,—Your correspondent, "T. C. W." misunderstands—as did Mr. Chester at first—my theory that Satan is the hinderer. Mistakes have constantly arisen on this subject from a misapprehension of the thing hindered. Strange, indeed, but so it is, that sometimes *sin* has been considered the object, instead of the "*man* of sin." Satan cannot hinder sin, he only evolves it, and can do nothing else. He does not, however, want precocious

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development, and he hinders, or represses *that* by repressing Antichrist for awhile.

The Greek text gives no uncertain sound. "His time"—lit., "the time of himself," *must* refer to the one who represses. If "T. C. W." can show that there is a time to come that will be specially the time of the Spirit, and that the Spirit is repressing the "man of sin" till then, he may gain something for the common notion. Satan has his time coming. For particulars, "T. C. W." may refer to THE RAINBOW, vol. i., pp. 88, 420, 518, and vol. ii., p. 463. Yours very faithfully,

Clifton. W. H.

Literature.

Jesus Christ: Europe and Asia. Being the substance of a Lecture, delivered extempore, in the Theatre of the Calcutta Medical College, on Saturday, 5th May, 1866. By KESUB CHUNDER SEN, Esq. (reprinted from the Calcutta Edition), with an Introductory Preface by the Rev. Edward Storrow. London: John Snow and Co., 2, Ivy Lane, Paternoster-row.

If the signs of the times really be (and for our part we have not the shadow of a doubt that they are) premonitory of a rapidly approaching "end," we should expect to discern amongst them not only preparation for judgment, but also preparation for mercy; inasmuch as we know from the sure word of prophecy that *both* are then to be exhibited, and each upon a scale proportionately large; and, moreover, that mercy is eventually to "rejoice against judgment." Of coming judgment there are at present fearfully solemn indications in the abounding and ripening of iniquity everywhere around us. Of coming mercy we are not without happy evidences both at home and abroad. At home we see the Lord's people, though they be, alas! but "a little flock," daily augmenting in number, and daily increasing in preparedness and expectancy for his coming. Abroad we see not only Judaism but Heathenism shaking off the nightmare—the one of childish superstition—the other of debasing idolatry; and although not as yet either of them nationally or largely adopting Christianity—this we are not in this dispensation warranted to expect—yet both of them just now evincing a growing preparedness for its speedy reception only a degree less wonderful when contrasted with their former state of feeling concerning it, than will be its positive and universal adoption by-and-bye. The most satisfactory and unquestionable evidence of this state of growing preparedness among the Heathen for their approaching reception of the Gospel of Christ that we have as yet met with is to be found in the pamphlet before us. In it we heartily commend to our readers the able and eloquent testimony of a Hindoo gentleman, of high caste, and remarkable intelligence, to the "almost Christianity" which Hindooism now exhibits amongst multitudes of its professed adherents. Never was there more important or conclusive evidence borne to the indirect influence of our missionary work in India—to the noble field for missionary enterprise which that country now more than ever affords; or to the glorious results which such enterprise shall yet be found to have had a share in effecting, than that which this deeply interesting pamphlet affords.

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The One Hundred and Forty-four Thousand of the Seventh Chapter of Revelation. By HENRY SMITH WARLEIGH, Rector of St. Andrews, Hertford; author of "Ezekiel's Temple," "Mental, Moral, and Industrial Training," &c. London: James Nisbet and Co.

WE ought to feel, and do feel, thankful for this, as for every effort, to shed additional light upon the acknowledged difficulties of Apocalyptic interpretation. Each one of such is another evidence of the important and significant fact that a rapidly-increasing amount of attention is now being concentrated upon that wondrous book to the reading and hearing and keeping of the words of which the promise of special blessing is attached. For our own part, however, we believe that there is no portion of the book which presents less of difficulty to the reader, and which, therefore, needs less of comment from the interpreter, than the first half of the seventh chapter. In it, we conceive, God speaks of a people from amongst the twelve tribes of Israel to be preserved in the midst of destroying judgment, and to be sealed in order to their preservation, and means precisely what He says, That by thus interpreting the passage literally we are driven, as Mr. Warleigh affirms, to the conclusion that 144,000 must be the literal number thus preserved, we by no means admit. The use of symbolic language in passages which have a literal signification is of frequent occurrence. The sixth chapter, for instance, predicts, we feel satisfied, literal judgments, war, famine, pestilence, earthquake, yet how many symbols, horses, riders, swords, balances, &c., does it contain. For a satisfactory reason for the use of the symbolic number 144,000, we refer our readers to the November number of THE RAINBOW, p. 484.

Mr. Warleigh regards the 144,000 as denoting the ministers of the Church —the palm-bearing multitude of the subsequent portion of the chapter as representing its members. Had we no other objection to this view, the fact that the former are represented as belonging exclusively to one nation—the latter, as, taken out of "*every* nation, and kindred, and tongue, and people," would, in our estimation, suffice to overthrow it; inasmuch as for the difference thus broadly established in the type between ministers and people, there is no corresponding difference in the antitype. The further fact that while the 144,000 are "sealed" in order to their preservation during a period of judgment, there is no mention whatsoever of a sealing of the multitude, is, in our opinion, equally decisive against this interpretation.

Memoir of Colonel Wheler (afterwards Major-General), E.I.C.S. By Major H. M. CONRAN, late Bengal Artillery. With Preface by MACLEOD WYLIE, Esq. London: Morgan and Chase.

THERE are no more faithful or devoted soldiers of the Cross than those whom the Holy Spirit seeks and calls from amidst the ranks of the British army, both at home and abroad. Military manliness and intrepidity, when thoroughly consecrated to the service of Jehovah, furnishes one of the most convincing evidences which the world possesses of the power and the reality of the religion of the Gospel. Never has there been a more noble specimen of such than the subject of this memoir. Nowhere has there been a more arduous field upon which to exhibit these qualities than that of India and among the Indian Sepoys, just previous to and during the recent memorable mutiny. Such was Colonel Wheler's field of action. Heroically did he there contend for the truth as it is in Jesus.

The Tribute of Science to Revealed History. By J. W. HARRIS, F.R.A.S. London: William Macintosh.

A MARVELLOUSLY clear, comprehensive, and cheap compendium of the testimony borne alike by botany, geology, astronomy, and the new and beautiful science of the Spectroscope, to the truth of the word of God in its inspired history of the Creation. Such a work, at any time most useful and interesting, is at present truly invaluable. Scepticism is alarmingly on the

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increase. Nature is being interrogated upon every side in the hope of adducing evidence whereby to invalidate the authority of the Bible. Her answers, always clear and explicit, if only they be rightly understood, and always of necessity perfectly harmonising with the inspired statements of Holy Writ, are twisted and tortured through the ignorance, and sometimes through the dishonesty, of those who profess to interpret them by the aid of science. The minds of many are thereby unsettled. We cordially welcome Mr. Harris as a questioner of nature who knows beforehand that her answers, whether science does or does not convey or interpret them intelligibly to our very imperfect comprehension, *cannot* but thoroughly accord with those of revelation.

Extreme Ritualism: Its Principles, Causes, and Results. By C. COWAN, M.D. Reading: T. Barcham, Broad-street. London: Hamilton, Adams, and Co.

A MOST valuable and unimpeachable testimony as to what the Ritualistic movement is as to its origin, its object, and, unless suppressed, and that speedily, its too probable result. Its origin, we are told, is "the Tractarian or Jesuitical conspiracy which so craftily disclosed itself in 'The Tracts for the Times' some thirty years ago." Its object is clearly shown to be the Romanising of Protestant England. It necessarily follows that its result, if attained, must be the apostacy from Christianity into idolatry of the great body of the inhabitants of this country. We would strongly commend to the attention of those who may feel in the least degree sceptical upon this subject, the extracts given from the "Directorium Anglicanum."

Sinai: a Sacred Poem. By the Rev. S. J. Stone, B.A. London: Mitchell, Bond Street. Oxford: Parker & Co.

To this poem was awarded the Oxford Triennial Prize of 1866. The fact, however, of the author having withdrawn his name from the books of his college in the interval between the announcement of the subject and the adjudication of the prize has interfered with his actual reception of the reward. Every reader of the poem will we are very sure, unite with us in pronouncing that reward well earned, the high honour of its adjudication to the author well merited, and, while condoling with him concerning the loss of the one, in congratulating him that of the other and far more valuable acquisition he is not, and cannot be, deprived.

Praying to Christ. A Reply to Bishop Colenso, by C. SCHWARTZ, D.D., Minister of Trinity Chapel, John-street, Edgware-road. London: Elliot Stock.

WE have here two singularly able and faithful sermons, in which the Divinity and glory of our blessed Redeemer are triumphantly rescued from the dishonour sought to be cast upon them by the mitred reviler of Moses. The attempt to bring discredit upon him of whom Moses wrote is just as successfully dealt with by Doctor Schwartz as the previous attempt to invalidate his testimony concerning Christ has been by many a like-minded champion of the truth as it is in Jesus.

Wine and its Bottles; or, Doctrine and Rites: a Truth for the Times. Second edition revised and enlarged. By R. GOVETT. Norwich: Printed by Jarrold and Sons, London-street. Price Threepence.

IT is difficult to say whether this admirable little tract is more to be commended for its sound, masterly, and convincing exposition of an important and difficult passage of God's Word, or for the timeliness and wisdom of its warning voice against the Ritualistic tendencies now so sadly prevalent.

Living unto God; or, Chapters in Aid of the Christian Life. London: Elliot Stock.

THE pens of different authors, no less than eighteen in number, most of them well known and highly esteemed in

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the spiritual department of our Christian literature, have been employed upon this beautiful little volume. They have succeeded in furnishing a chaplet of imperishable flowers, the fragrance of which will revive many a languid, weary spirit, and impart fresh vigour to many a sick and drooping heart. The volume commences with "The Cure of Thirst," by Rev. James Culross, and concludes with "Going Home," by Rev. Octavius Winslow.

Who and What is Antichrist? By DIONYSIUS, author of "Anomia; or, Liberalism and its Napoleonic Messiah." London: Wm. Macintosh.

IN this pamphlet the author follows up the previous testimony of his recently published work, "Anomia." He sets forth in parallel columns "Christianity as Revealed in the Bible," "Antichristianity as foretold in the Bible," and "Liberalism or Napoleonism as at Present Developed." His testimony is well worth the attention of every observer of, and inquirer into, the signs of the times.

Who's Your Priest? A Word for the Times. London: S. W. Partridge. Price One Penny.

THE argument from the Epistle to the Hebrews is in this little penny tract brought to bear with the force and effect of a sledge-hammer alike upon Romanism and its Ritualistic counterpart.

Stories for Sunday Scholars. Twelve Stories Beautifully Illustrated. In packet. Second Series. Price One Shilling. London: Elliot Stock.

PRECIOUS seeds of Gospel Truth for old and young, worthy of being sown broadcast.

Trust and Triumph; or, the Memorials of Robert E. A Convert from Romanism. London: Morgan and Chase.

THEY (and they cannot but be many) who wish not for theoretical, and, for the most part, worthless, speculation; but for practical matter of fact evidence concerning Ireland's disease and Ireland's remedy, would do very well to procure and ponder over this truthful and touching little biography.

The Fulness of Jesus; or, Devout Reflections upon the Relations of Christ to His People. By the Rev. G. CROWTHER SMITH, Curate of St. Paul's, Chatham. London: William Macintosh.

A TRULY blessed theme, very simply, beautifully, and experimentally handled. The little volume overflows with instruction and encouragement for the children of God.

The Times of the Woman. Considerations for Christians. London: Morand Chase.

A TRACT of timely and commendable warning upon the all-important subject of the nearness of the Saviour's coming.

Come and See; or, Christianity its Own Witness. By the author of "Sunset Thoughts," "Watchwords for the Happy," &c. London: Hamilton, Adams, and Co. Nisbet and Co.

The Sinner Welcome. By ALBERT BARNES. London: Hamilton, Adams, and Co. Nisbet and Co. Six copies for Sixpence.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MAY 1, 1867.

MILLENARIAN ARGUMENTS.—THE SECOND ADAM.

By R. Govett.

IT has been thought that a connected series of papers, bringing into view some of the chief heads of evidence for the millennial kingdom, might be acceptable and useful to persons inquiring into the matter. This is the first of them, in which I propose, with the editor's permission given, to consider the future appearing and work of the Lord Jesus as THE SECOND ADAM.

In the opening of God's blessed revelation, we read of his creating all things in six days, and resting on the seventh day, which he hallowed and blessed. It was believed, even by Jews, that these six days of creation answered to six thousand years of our world's duration, and that the seventh thousand would be of a character distinct from the rest, and more excellent. The prominence of seven, and the idea of rest given to it in the law, justified this view. But the apostle's argument in the Hebrews firmly establishes this conclusion. (Heb. iii. iv.) He quotes a passage out of the Psalms, in which God, speaking of some disobedient ones, swears that they shall not enter into his rest. The reasoning thereupon may be drawn out in this form. 'God's promise of rest implied in those words has never yet been fulfilled. "There remains, therefore, a Sabbath—rest (Greek) for the people of God." It is the hope set before us, as it was before Israel, and we are to strive to become partakers of it.'

'Types of it have been several times given by God on purpose that we may understand its nature. 1. It is not the first *Sabbath* on which God rested when his works of creation were completed, for that was long past. But that day of rest was typical of it. Sin broke God's rest in creation; and the Most High began again the work, in order to

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bring in a better rest. The work of the Lord Jesus completed in resurrection is a part of that work of God; and in it the Father and his sons can spiritually rest. But there is also a *future* rest—a rest which is to prevail on earth and in heaven, as well as in the soul. While God calls the time in which we live, "to-day," the present period of labour and suffering will last. *To-morrow* is the rest—the day of Christ—"the great day of God Almighty." *This* day is "the day of grace:" *that* day is "the day of justice." "To-day" has lasted well nigh six thousand years; no wonder if to-morrow shall last a thousand years—as Peter says (2 Peter iii. 8). It will be the days of heaven upon earth." (Deut. xi. 21.) It is not eternity; for the earth shall not abide for ever. It is a fixed period of a thousand years, after which comes the judgment of the dead, and the new heavens and earth. (Rev. xx.)'

'That day is not the rest which Jesus (Joshua) the son of Nun gave to Israel, after he had led them past the trials of the desert into the land, and put down their enemies there. For, long after that day, David writes of the rest as yet to come. And yet that day of Joshua was typical of it; as it is written—"And the Lord gave unto Israel all the land which he sware to give unto their fathers: and they possessed it, and dwelt therein. And *the Lord gave them rest round about*, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand." (Josh. xxi. 43, 44.) And again, "And now *the Lord your God hath given rest* unto your brethren, as he promised them." (xxii. 4.) And again, "It came to pass a long time after that *the Lord had given rest unto Israel from all their enemies round about*, that Joshua waxed old, and stricken in age." (xxiii.)

1. 'The Sabbath-rest was a rest in the creatures of earth as God made them; this rest of Joshua was a rest from *enemies*, after that judgment had destroyed them. It was an entry on new ground after the trials of the wilderness were past—the great and terrible wilderness—the scene of burning and drought, of fiery serpents and scorpions. Even thus the future day is to be a rest from the day of trial and foes now. It is to us the wilderness still—a march in the midst of foes, in which it becomes us to be girt with all the armour of God.'

'The future day of rest is not the day of David's kingdom; for Paul assures us that the rest yet remains to be enjoyed by God's people, whether of the Old Testament or the New. And yet Scripture spoke of David's kingdom as a day of rest, as it is written, "The king sat in his house, and the Lord had given him *rest round about from his enemies*." (2 Sam. vii. 1.) And again—"These are they whom

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David set over the service of song in the house of the Lord, *after that the ark had rest.*" (1 Chron. vi. 31.) And again—"David said, 'The Lord God of Israel hath *given rest unto his people*, that they may dwell in Jerusalem for ever. And also unto the Levites, they shall no more carry the tabernacle, nor any vessels of it for the service thereof.'" (1 Chron. xxiii. 25.)

'It was called a day of rest because typical of the future kingdom of David's son, when his priests shall repose after the cities of God—the old Jerusalem and the new; and the two temples, the heavenly and the earthly, have made their appearance.'

But the days of David carry us on to a period in which the Lord's work was far more developed than in Adam's time. We are to consider the scenes of early creation. Now if it be true that no jot or tittle shall pass away from the law or prophets till all be fulfilled, then it is certain that a special season is required in order to fulfil promises not accomplished in the first Adam.

Unto the first Adam and his wife God spoke blessing, when he said, "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and *over every living thing that moveth upon the earth.*" (Gen. i. 28.) But that blessing was lost by sin, and that dominion was broken. Bird, and creeping thing, and wild beast, revolted from man; and tormented, and slew, and preyed upon their sovereign. And the law did not restore the lost dominion. The fiery serpents slew in the wilderness, and the lion and bear devoured even in the holy land. Unless, then, there be a day of rest, and a restored empire over earth's animals committed to the second Adam, this word will not be fulfilled.

But such is promised, and to the *second Adam;* as saith the 8th Psalm, "What is man, that thou art mindful of him, and *the Son of Man*, that thou visitest him? For thou madest him a little lower than the angels, and hast crowned him with glory and honour." This 5th verse, the Holy Ghost tells us, is fulfilled in Jesus's exaltation after death to God's presence, as our High Priest. But he assures us, too, that the following words have not yet been fulfilled, though we may confidently anticipate their coming to pass: "Thou madest him to have dominion over the works of thy hand; *thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.* O Lord our Lord, how excellent is thy name in all the earth!"

Such a day is promised to *the Son of David*, in the season of his kingdom. "The wolf shall dwell with the lamb, and the leopard

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shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed (together); their young ones shall lie down together; and *the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp;* and the weaned child shall put his hand on the cockatrice' den." (Isa. xi. 6—8.)

The glory of Adam's day was the garden which the Lord planted for him and his wife. All earth was beautiful, but this pre-eminently so. Sin drove the guilty pair out of that Garden; but the second Adam by his righteousness shall restore, and more than restore, the lost Eden. The *Law* did not do it. Famine and pestilence smote even in the Holy Land. The *Gospel* has not done it. The Gospel puts forth no hand on nature to change it. The people of God are to find earth the wilderness, and to pass through it, as pilgrims and strangers, to a home above. Famine was prophesied of by a Gospel prophet, and came to pass in the days of Claudius Cæsar. And earthquake once and again rocked the earth in Gospel days. *There must, therefore, be another day, different both from the Law and the Gospel, in which Eden shall be restored.* And such a day is promised when Jesus returns—"the times of the *restoration* of all things." (Acts iii.) (Greek.) Then earth and sea, the fields and the woods are called on to rejoice before the Lord. But an especial glory is to enclose one spot of earth. "For the Lord will comfort Zion; he will comfort all her waste places; and he will make *her wilderness like Eden*, and *her desert* like the Garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." (Isa. li. 3.) Men shall say then: "*This land that was desolate is become like the Garden of Eden;* and the waste and desolate and ruined cities are become fenced, and are inhabited." (Ezek. xxxvi. 35.)

Did a river water the Garden of Eden? So shall it be in Jerusalem. But the *Law* did not bring it. Jerusalem has no river. The Kings of Judah had to lead water in aqueducts in order to supply their need. The *Gospel* has not done it. It has left Jerusalem and Judea to languish in drought and barrenness. There must then be *another dispensation* which shall fulfil this word. Now, such another era is foretold, in which Israel and Jerusalem are to take their long predicted place of glory on earth. After the days of terror, described in Psa. xlvi., are past, we read: "*There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.*" (V. 4.) That is the time when wars shall cease throughout the earth. The Lord speed the day!

The advent of this river is cotemporaneous with the great earthquake

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which marks the appearing of the Lord. (Zech. xiv. 1—7.) "And it shall be in that day that *living waters shall go out from Jerusalem: half of them toward the former sea (the Dead Sea), and half of them toward the hinder sea (the Mediterranean)*: in summer and in winter shall it be. *And the Lord shall be king over all the earth.*" (Ver. 8, 9.) The river shall not be a winter torrent like the Kedron, but an everflowing stream. So says Joel. (Joel iii. 18.) So says Ezekiel in his vision of the holy waters. They shall flow into the bitter Dead Sea, and then fishes live in that now dread lake.

Was Eden a place in which grew "every tree which is pleasant to the sight and good for food"? In that day, and on the banks of this holy river, "On this side and on that side, shall grow *all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.*" (Exek. xlvii. 12.) Here we have reached a point far ahead of the Eden of old.

Into Eden sin entered, and God, in giving sentence against the man, laid a curse upon the ground: "*Thorns* also, and *thistles* shall it bring forth unto thee." But, then, "Instead of the *thorn* shall come up the *fir-tree*, and instead of the *brier* shall come up the *myrtle-tree*: and it shall *be to the Lord for a name, for an everlasting sign, that shall not be cut off.*" (Isa. lv. 13.)

There is yet to come a partial repeal of the curse on the ground, and of the Lord's sentencing man to live on the *herb* instead of the fruits of the *tree*. "Thus," says the Spirit, "I will cause the shower to come down in his season: there shall be showers of blessings. And *the tree of the field shall yield its fruit, and the earth shall yield her increase.*" (Ezek. xxxiv. 27.) When God judges the nations in righteousness, "*Then shall the earth yield her increase*," which the sins of generations have curtailed. When the Lord restores and forgives captive Judah, then shall the fertility of their land appear. (Psa. lxvii., lxxxv.)

The Law has never fulfilled these promises; nor the Gospel either. The Dead Sea remains as dead now and destitute of fish as when the Lord smote the cities. No river coming out of Jerusalem visits its salt shores. There is no temple in God's ancient city, from whose precincts the waters might flow. The removal of the curse of thorn and brier has never yet taken place. It was not difficult, even at God's own city, to pluck for his Son a crown of thorns. In the Law's day of wrath, yet to come, the brier and thorn are to have a wider empire over the land of promise than even now. "*All the land shall*

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becoms briers and thorns." (Isa. vii. 23—25.) As, then, neither the Law nor the Gospel has fulfilled this word, there must be a new dispensation which shall effect it. And that new dispensation is not eternity; for our everlasting rest is on a new earth, after the old one has passed away, and no place is found for it. (Rev. xx. 11.)

In Eden, God pronounced the sentence of death upon the guilty pair. But in the day to come, God shall restore again the long lives of the patriarchs. They lived nearly a thousand years; so shall it be once more in the days of the glad reign of the Saviour. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. . . . . *For as the days of a tree are the days of my people*, and mine elect shall long enjoy (wear out) the work of their hands." (Isa. lxv. 20, 22.)

Did the *Law* effect this? Nay, it cut short life. Moses, in Psalm xc., though he himself lived to 120 years, yet fixes the duration of man's age at from 70 to 80. And at that point it continues. Has the *Gospel* made any change in this? Did apostles and prophets live beyond 70? Nay, they were cut off before reaching such an age by the violence of men. But the Gospel promises life in resurrection, something infinitely superior to the fading life of even a thousand years on earth. It is evident, then, that there must be a new dispensation on another footing in order to fulfil this word, which especially and primarily embraces the twelve tribes of Israel. Now, while the Gospel lasts, those tribes remain "enemies for our sakes." It is only when the Church is removed that they come into view again.

But there is one very interesting feature to be noticed. The calamities of our fallen world began through *the Serpent*, originally the most intelligent of the creatures. Into it entered Satan, the great foe of our race. On the Serpent, and on the Adversary incarnate in it, the curse and wrath of God fell. "The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle and above every (wild) beast of the field; upon thy belly shalt thou go,"—a word at once fulfilled; from which it appears that it was once an animal possessed of four feet. In some kinds of serpents the traces of feet folded up are still found.

The Serpent has bruised the heel of the Woman's Seed. Jesus' heels were literally bruised in crucifixion by the feet being nailed to the cross; the only kind of death that would certainly produce this effect. The bruising of the Serpent's head has yet to come. When? Did the *Law* effect it? Nay, the law brought fiery serpents upon the murmurers

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against Jehovah, and thousands perished. Then God displayed the brazen serpent hung upon the tree, and so gave a type of Satan fixed for ever under the curse of the Law. For "Cursed is every one that hangeth on a tree."

Has the *Gospel* bruised the Serpent's head? Let us divide the matter into (1) the Serpent literal, and (2) the Serpent spiritual. Has the Gospel bruised the Spiritual Serpent's head? Nay; Paul puts off that effect as something yet to be waited for. "The God of peace *shall* bruise Satan under your feet *shortly*." (Rom. xvi. 20.) It cannot be done till the Strong One who suffered the bruised heel from him shall do it. The disciples are as yet unable to eject Satan's subordinates while the Master is on the mountain top. It is only when he descends and says, "Thou dumb and deaf spirit, I charge thee come out of him, and *enter* no more into him," that the demoniac is healed. (Mark ix. 25.)

During the Gospel time, even Paul had to feel Satan as the Hinderer; and we know him as the Sifter of the disciples, as their Accuser before God day and night, and as the dread Destroyer into whose hands, for heinous misdemeanours, offenders of the Church are cast. (Luke xxii. 31; 1 Cor. v. 5; 1 Tim. i. 20; 1 Thess. ii. 18; Rev. xii. 10.)

How did the Gospel and its miraculous powers affect the literal serpent? It left it, such as it was, as venomous and subtle to all the world as before. But Jesus, the Seed of the Woman, promised to disciples chosen out of the world, and possessed of his Spirit, power over their fangs. "They shall take up *serpents*." And when the seventy with joy made known to the Saviour the might of his name against the demons of Satan, Jesus beheld in this first-fruit of power the full harvest that is to come; and said, "I beheld Satan as lightning fall from heaven. Behold, I give unto *you* power to tread on *serpents* and scorpions, and over all the power of the *Enemy;* and nothing shall by any means hurt you." (Luke x. 17—20.) Thus our Lord links together the literal and the spiritual serpent, and gives disciples power over them; but he leaves the fangs and the sting of both scorpion and snake to exert their power against all others.

What shall we say, then, concerning God's word to the serpent in Eden? "*Dust* shalt thou *eat* all the days of thy life." Has that been fulfilled yet? Scott suggests, "that by reason of their proneness on the earth they eat their food mingled with dust." That, however, is only 'by accident,' as logicians say. Serpents live naturally on animals. But the Scripture foretells a time when, "*Dust shall be the serpent's meat.*" It is the day when the lion's food shall be altered; and it shall no more lap blood, but "eat straw like the bullock," and when, as we have seen, man's life is prolonged. (Isa. lxv. 25.) The *Law* never effected this,

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nor the *Gospel*. There must then be *another Dispensation*, in which this mark of God's displeasure shall fall upon the animal by which sin and death entered and reigned. It is that day in which "the Dragon, that Old Serpent which is the devil and Satan," is bound a thousand years. Satan, in a figurative sense, will then eat dust, in the utter ruin of all his plans, and the pressure of trouble brought to bear on himself.

The creatures of earth, as Paul tells us, are looking forward to this happy day. The *Law* did not take off from them the load of vanity, or the slavery of death and its corruption. Rather, it singled out fresh victims for slaughter. Witness—to take but one day—Solomon's sacrifice of 22,000 oxen and 120,000 sheep! (1 Kings viii. 63.)

Nor has the *Gospel* removed the weary burden. The "creation groans and travails together in pain *till now*." It is expecting a better season, when the sons of God now concealed shall then be revealed, and the body shall be redeemed from death and the tomb. It is not eternity; for it is "while the earth remaineth," and while sacrifice at Jerusalem is still to be offered. How then can it be accomplished save in the millennial reign of the Son of Adam, the Son of Abraham, the Son of David, and the Son of God? The Lord speed his coming, for that is the day!

THE WONDERFUL EXODUS.

"Comfort ye, comfort ye my people, saith your God;
Speak ye comfortably to Jerusalem;
Cry aloud to her that for all her sins
Her hardship is accomplished,
Her iniquity is pardoned:
She hath received of Jehovah's hand double."—Isa. xl. 1, 2.

HAVING satisfied ourselves as to the fact of the final restoration of Israel, let us next make inquiry as to where the Israelites of the ten lost tribes may be expected to be found. Even after thirty years, the writer remembers reading, with all the ardour of a fresh student, the "Christian Researches" of the Rev. Claudius Buchanan, and with his guidance he found the seed of Israel in numerous cities of Eastern Asia. Later on he perused Grant's "Nestorian Christians," and discovered them in Adiabene, and the mountain fastnesses of Armenia. An Oriental traveller and missionary, himself one of the seed of Israel (Rev. Mr. Samuel), has discovered them in the regions of the Caspian Sea, between Europe and Asia, and the gallant Sir George Rose has fallen in with them in the rocky defiles of Affghanistan. It would

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appear, then, that we have at least four distinct, and seemingly conflicting statements as to the hiding-places of the seed of Israel. But what shall we say if all these high and independent authorities should prove to be true? We know that the *twelve tribes* were in existence in the times of the apostles, for St. James wrote his apostolic counsels to converts from these twelve tribes. St. Paul also spoke of "our twelve tribes" as being in existence; and not only were they recognised as the actual seed of Israel, but they are said to have held fast the doctrine of the resurrection of the dead. More than this, in the lifetime of these apostles, King Agrippa tells the Jews at Jerusalem that Parthia lay between them (in Palestine) and their brethren of the dispersed tribes. Thus, some of these would appear to have been in Adiabene in very considerable numbers in the first century of the Christian era—the very regions in which they have been discovered at the present day. Israelites from Parthia, from Elam, or Persia—from Media, from Mesopotamia, beheld the marvels of the ever-memorable Pentecost, and carried back to their homes far away glad tidings of salvation by their Shiloh. From Egypt also, and the parts of Lybia about Cyrene, did these exiles come to keep this never-to-be-forgotten feast of weeks. The rest were from the various regions of Asia Minor, and were most probably of the tribe of Judah proper.

In perfect harmony with these findings, it is from these very countries that the God of Jacob is to call his exiles home. Egypt on the one hand, and Assyria on the other, are more distinctly specified by the prophets Hosea (xi. 8—11), Zechariah (x. 10), and Isaiah (xxvii. 12, 13), as the regions where the offshoots of Israel have planted themselves; but other parts are also named in particular. It must also be borne in mind that in the early age of these prophets the Assyrian empire would comprehend not only Assyria proper, or Mesopotamia, but most of those countries which have been indicated as the hiding-places of the seed of Israel. But the prophets descend into more minute detail. Isaiah xi. 11—16, contains a strain of song, which is pre-eminently the song of the second exode, and which has fired the breast of many an exulting child of the promise. The remnant of Jehovah's people which are left are to be brought from *Pathros*, *Cush*, *Shinar*, *Elam*, and the isles; he shall assemble the outcasts of Israel, and gather together the dispersed of Judah, even from the four wings of the earth. Where is *Pathros*? 'Tis the Thebais of Upper Egypt; and for these exiled ones on the Upper Nile shall Jehovah utterly destroy the tongue of the Egyptian Sea; and with his mighty wind shall he shake his hand over the river, and shall smite it (even old Nile) in its seven streams, and shall make men go over dry-shod. The

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Delta of Egypt shall disappear; and the redeemed ones of Jehovah, like unto their sires of historic fame, shall pass over the smitten river even '*in shoes.*' (See margin of Isaiah xi. 15.) Where is *Cush?* You may find this hiding-place of Israel in the vast range of country beyond the Persian Gulf, and bounded only by the gigantic rivers of India. 'Tis the land of the *swarthy*, yea, *black* Malayan races. In those regions beyond where Buchanan has detected the sibboleth of Ephraim amongst the dialects of Asia—where Sir George Rose has recognised the unmistakable lineaments of the posterities of Jacob amidst the fierce countenances of Affghan tribes. From these far-off lands shall Jehovah bring home his prodigal, even Ephraim, concerning whom He speaks in strains of such touching tenderness: "How shall I give thee up, O Ephraim; how shall I surrender thee, O Israel; mine heart is turned within me; my repentings are kindled together." The jealousy also of Judah (the elder brother) shall depart; there shall be joy and universal gladness because the long estranged ones are brought home; because the dead are alive again, and the lost are found. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." The highway of this grand exode, to which the hearts of the thousands of these scattered ones shall be impelled by heaven-sent impulse (O marvellous unanimity of purpose!)—the highway must be through Assyria proper, where they shall join numerous crowds, gathering strength as they approach those mighty streams of Babylon by which their fathers wept when they remembered Zion. This land of *Shinar* is none other than Assyria, where Israel is slumbering awhile, soon to awake as a strong man to run his race, as a giant refreshed with new wine, for they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall rejoice and be glad; their heart shall rejoice in Jehovah. These shall rally together as did their sires in the days of old under Zerubbabel, and a highway shall there be prepared by Jehovah for these the remnant of his people from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. Not only shall the seven streams of old Nile be smitten, but the deeps of the river, the pride of Assyria, shall be dried up; yea, Euphrates shall afford a passage for these triumphant hosts, and the song of Moses shall become the song of the Shiloh. The Elamites, Israel from Persia, shall join these dwellers in Mesopotamia, and swell the hosts of these ransomed of the Lord, returning to Zion with singing. Where is Hamath? 'Tis the land of Syria, where thousands more of the long lost ones shall be found at the very gates of their loved fatherland. These receive with a mighty jubilee the swelling confluence of immigration. From the north and west also

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pour in mighty tides from the dominions of the Czar, Rosh, Mesech, and Tubal. Gomer also delivers up his many captive ones, for it is Jehovah's jubilee of jubilees, and all must be brought home to keep the feast of love. Who are these flying in those swift ships—'those vessels feeding on waters—those gigantic steam fleets o'er the billows of the great sea?' Why speed they to the havens of Hamath, and the bay of Carmel? These are from the islands of far distant seas, even from lands whose rule is by diplomacy rather than by arms—the land that sendeth ambassadors by sea from her island home. These are being brought as a present, an offering unto the Lord of Hosts, even the levies of Jehovah, for his muster-roll. The trump of the Lord shall be blown. His ensign shall float on Zion. He is about to set up his rest, his millennial repose on Mount Zion. His eye is upon the land of his reversionary blessing, the home of his own ingathered people. 'Tis in the esteem of the Lord genial 'as the clear heat after rain,' yea, welcome 'as the cloud of dew in the heat of harvest.' Open thy doors, O Lebanon, to admit the advancing hosts to the land of their fathers. Behold the brethren of the holy seed, the covenant people, brought as an offering unto Jehovah. 'Tarshish and the isles bring these most acceptable gifts: Sheba and Seba offer these gifts most precious to the Lord;' these send them forth laden with the spoil of a freewill offering. Upon horses, in chariots, in cars—upon swift beasts, do they return from Tarshish, or Western Europe—from Pul, or Assyria, from Lud, that draw the bow, or Lydia, which represented Asia Minor in the times of the prophet Isaiah—from Javan, or Ionia, Greece, and the isles afar off, even from the maritime nations of our western seas. "Surely the isles shall attend upon me, saith Jehovah, and the ships of Tarshish first, to bring my sons from far, their silver and their gold with them unto the name of Jehovah thy God, even to the Holy One of Israel; and the sons of strangers shall build thy walls, and kings shall be thy servants; for I the Lord have made thee glorious. Happy art thou, O Israel: who is like unto thee O people saved of the Lord."

The most important question next arises, What part shall these redeemed ones enact in that last eventful week of years? This momentous septenary of tribulation is not to commence until Daniel's people are gathered into the land of their fathers. Before Ezekiel saw that last terrible vision of the battle at the Euphrates, he saw that significant sign of two rods blended into one, portraying the union of the long dissevered Judah from the lost ten tribes, henceforward to blossom as the rod of Aaron. Thus were the crooks of Zechariah's shepherds united, even Beauty and Bands, the union of concord, and the beauties

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of holiness. This wondrous re-union and restoration shall prove such a phenomenon of the signal favour of the Most High, that all nations shall court their alliance and friendship; 'The sons of them that afflicted this nation, scattered and peeled, shall come bending unto them, and all they that despised them shall bow themselves down at the soles of their feet: they shall call them the city of Jehovah; the Zion of the Holy One of Israel.' No marvel then that the last representative of the world's fourth great Potentate, the Prince of the people, shall make a covenant with this wondrous nation, even with the heaven-planted theocracy in Palestine. This Vindicator of oppressed nationalities may have had his share in the restoration of the favoured race to the land of their ancestors. He makes a treaty with them, for they will have become formidable through their aggregation of numbers, their accumulations of immense wealth, and their heaven-led conquests. During the first half of this period of treaty, peace and prosperity are to reign. The temple, with its ritual and worship, is to arise in all its ancient glory. 'The glory of Lebanon shall be brought unto Mount Zion; the fir tree, the pine tree, and the box together, to beautify the place of Jehovah's sanctuary—and he shall make the place of his feet glorious.'

But in the midst of the week, after three years and a half of untold prosperity, this treaty is to be broken. Doubtless, by this commercial and political union, this last potentate will have become vastly aggrandized, and his mighty power so established, that 'all the world shall wonder after the beast.' But behold a new marvel, a mystery of infinity, the great red dragon is let loose even for five months. Well may it be a reign of terror, of massacre, of death, of 'tribulation, such as never hath been since there was a nation.' This Prince of the powers of the air giveth to his vassal potentate, 'the kingdoms of the world and the glory of them; he giveth him power over all kindreds, and tongues, and peoples; and all men worship this potentate, saying, Who is able to make war with him? Who is like unto him?'

A second mighty Power of evil also is to arise—an Incarnate Messiah of evil. But of him more anon. But the operations of this power of evil are chiefly limited to the land of Judæa. He would be the *counterpart* of Israel's Shiloh. His ministry of evil is for three years and a half; his theatre is Palestine; his resort is the temple; his utterances are blasphemies instead of beatitudes; his miracles are of destruction rather than mercy; his ambition is to destroy rather than to save; his zeal is to supplant the worship, the fear, the name of the Living God. His name is Antichrist—the mystery of iniquity. The bards who have chiefly sung of these days of vengeance, have

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caught glimpses of the glorious part that Israel is to enact. The city is to be seized; the abomination of the desolator, the idol of the last great Potentate standeth in the holy of holies—Jerusalem is encompassed with armies; the men of Judah and Ephraim do valiantly—they are the archery of Jehovah's bended bow—as the arrow, the sword, as the lightnings of Jehovah; yea, even as the lightnings of the south. They saw Judah doing exceeding valiantly, treading down his foes in the gory mire of the battle; they saw the captains of their troops as a hearth of fire among the wood, as a torch of flame amongst the sheaves; and Jerusalem a cup of trembling to the besieging foes. The inspired seer, who pointed the world to the birthplace of the Holy Child Jesus, beheld also these last days of tribulation and anguish. He sees the prowess of his patriot countrymen, albeit they have been long unused to arms, although they have been a nation scattered and peeled. He saw Israel courageous as the lion amidst the beasts of prey; terrible as the young lion among the unprotected flocks—trampling them down, tearing in pieces, mangling the slain. He saw the peoples quaking before these brave patriots, licking the dust like the serpent, confounded with terrors. Terrible shall be the carnage of this day of vengeance! At length shall the city be taken by the assaults of the foes; 'the houses shall be taken, the women shall be ravished, the spoil shall be divided in the midst of her;' one-half of her gallant patriot citizens shall become captives of war. But shall the residue of the people be cut off from the city? No, indeed, for behold her deliverance draweth nigh! Look to that hallowed mount, whence Jesus rose to his heavenly glory. He standeth there yet again; beneath his tread the mount is cleft in twain. This vale, this cleft in the rock, is to be the refuge of Jehovah's ransomed ones—it is to be the valley of threshing to his foes; Jehovah shall 'fight for his people against the nations as when he fought in the day of battle.' That valley shall be 'The winepress of his fury; the overflowing vats of his all-righteous anger; and there shall be multitudes, multitudes in the valley of threshing, in the vale of the pressing of grapes. It shall be filled with the carcasses of the transgressors, for their worm, rioting on their rotting carcasses, shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh.'

But shall these ransomed ones be *converted* as well as restored? Let us seek for information from the prophet Zechariah, who tells us so many details of this final catastrophe. Behold the spirit of grace and of supplication is poured out; Jerusalem is filled with mourners bewailing their sins, but chiefly their sin in so long, so obstinately,

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rejecting Him whom their fathers slew, and whose blood had been terribly avenged on children's children, even to the sixtieth generation.

Upon these repentant ones is pardon bestowed, even as upon their fathers before their dispersion in the times of the earliest Evangelists. 'Behold a fountain opened for sin, and for uncleanness unto the house of David, and to the inhabitants of Jerusalem.' There shall be a thoroughly cleansed people; idols He shall utterly abolish; false prophets, diviners, deceivers, formalists, all shall be cut off in that terrible tribulation; fully two-thirds of the people shall thus miserably perish. When the repentant ones shall gaze upon 'him who was wounded for their transgressions and bruised for their iniquities,' they shall exclaim 'What are these wounds in Thy hands? He will answer, Those wherewith I was wounded in the house of My friends.'

From other Scriptures it would appear that the estrangement of Esau is to be at an end, and that the God of Jeshurun is to have mercy, in his richness of blessing, upon repentant Esau, as upon suppliant Jacob.

Let us pass by these glowing odes for the present. Upon one sublime lay, however, memory loves to linger. It is in the rolls of the son of Amoz. (Chapters xxvi. xxvii.)

"Thou hast increased the nation, O Lord;
Thou hast increased the nation.
Thou art glorified, O Jehovah;
Thou hast far stretched out the borders of the land."

There is every reason to believe that these borders of the recovered land shall be commensurate with the dominion of Solomon in Israel's palmiest days. The final return is a *resurrection:*

"Thy dead men shall live;
With my dead body shall they rise.
Awake and sing, ye that dwell in dust;
For as the dew of herbs is thy dew,
The earth shall cast out her dead."

Then Jehovah comes to avenge his restored people, as in the days of the first exodus from Egypt; then Israel was commanded to remain within their houses, until the destroying angel had passed over. So now Jehovah yet once again gives command:

"Come, My people, enter thy chambers,
And shut thy doors about thee.
Hide thee for a little moment,
Until the indignation be past.
For, lo! Jehovah cometh out of His place,
To punish the dwellers on the earth for their sins;
The earth also shall disclose her blood,
And no more cover her slain.

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With His sore and great and strong sword
Shall Jehovah punish leviathan, the piercing serpent;
Even leviathan, that crooked serpent."

This is none other than that great red dragon, with seven crowned heads and ten horns, who is to be loosened for this *small moment*, even for five months, until the indignation be overpast. Then the inspired bard proceeds:

"He shall slay the dragon that is in the sea."

This is none other than the last Potentate of these last eventful times, who arose 'out of the sea as a monster with seven heads and ten crowned horns, and whom Jehovah-Jesus shall destroy at the brightness of his coming. Israel is then likened unto a most precious vineyard, kept by Jehovah Himself in this crisis of woe when they have enacted their part in the last dread struggle:

"Sing ye unto her, A vineyard of red wine!
I Jehovah keep it: every moment will I water it:
Lest any hurt it, I keep it night and day.
Who would set the briers and thorns against Me in battle?
Fury is in Me for them.
I would go through them, and burn them together."

But perhaps the full disclosures of this last crisis belong more properly to the "Scripture Events of the Time of the End,' which will form the subject of a future paper.

THE KING IN GLORY AND THE KINGDOM IN POWER.

By Rev. John Kelly, *Author of "The King and the Kingdom."*

Matt. xvii. 1—9; Mark ix. 2—10; Luke ix. 28—36.

A WEEK after the inquiry put by the Lord as to the opinions entertained by the people of his character and mission, after Peter had in the name of his fellow disciples declared that Jesus was the Christ of God—the Christ, the Son of the living God—after Jesus had pronounced the blessing on him, and uttered that saying concerning the rock on which the Church was built, memorable in itself, but memorable also as the battle-ground of a controversy between truth and error—between Christ and the papal Antichrist which has long raged, and still rages, after Christ had begun to teach his disciples what He was to suffer, and what they must endure for his sake, at the close of his

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Galilean ministry, before his last journey to Jerusalem, He selects three of his disciples, the inner circle of the chosen twelve, the leaders of the band, to accompany Him up to the top of a high mountain, that there they might see the kingdom of God come with power, according to the saying which He spake: "Verily I say unto you, there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power."

They knew not the meaning of the words when they were uttered; they knew not why Jesus was leading them up the mountain when they went; but afterwards, especially when their eyes were anointed by the Holy Ghost at Pentecost—after the Holy Ghost brought all things to their remembrance, they would understand the matter aright.

Often did Jesus go up into a mountain to pray; often did He go alone; sometimes the disciples were with Him, or came to Him; this time He took three of them. It was probably evening when they ascended. The Lord was watching and praying. On such occasions He would be heard wrestling with God—bearing on his heart his people, as their substitute, confessing their sins, and seeking that strength which He daily needed, and needed so much for the carrying on of his work. On such occasions He would be inwardly strengthened, but after a night of prayer on the lonely mountain side, or in some solitary place, He could not but be worn in appearance. These prayerful vigils, along with the untiring and absorbing labours of the day, the anxiety incident to his work, the yearning of his spirit for the recovery of his own, and their rejection and contradiction of Him, would contribute to that marred appearance which the prophet saw by anticipation, and so vividly described:—"His visage was more marred than any man's, and his form more than the sons of men." In three short years this effect was produced. The three years of his public ministry added nearly twenty to his appearance. At the age of thirty, in the prime of manly beauty, He began his ministry; ere three brief years of conflict, testimony, suffering, and good-doing had passed over Him, the Pharisees could say, "Thou art not yet fifty years old." In that brief space He had become so aged in looks. These nights of prayer, strengthening as they might be to his spirit, would mar his fair countenance, and wrinkle his noble brow. His disciples might see the effect of his prayers in the deepening intensity of his labours, in the wondrous way He was supported through unceasing toil. They doubtless expected nothing different on the present from what had happened on former occasions. No hint of the cause of their ascent had probably been given them. They could not, of course, connect the prediction already quoted with the ascent in the first instance. But they were to witness an effect of prayer such as they had never before witnessed.

While Jesus was praying, a wondrous change passed over Him. He was transfigured before them. "The fashion of his countenance was altered, and his raiment was white and glistering." "His face did shine as the sun, and his raiment was white as the light." "His raiment became shining, exceeding white as snow, so as no fuller on earth can white them." While He was praying, during the act of prayer, as the incense of prayer was rising from his heart, as the words of prayer

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were ascending from his lips to the ear of his Father and our Father, his God and our God, the wondrous change took place. The fashion of his countenance was changed. The lines of care were smoothed out. The furrows ploughed by grief were effaced. The expression of intense anxiety gave place to radiant peace and joy. The marred countenance, which had often excited the astonishment of the beholder, shone with a splendour not of earth. His form, more toil-worn than the sons of men, was clothed with immortal youth and beauty. His very vesture partook of the wondrous change. His seamless robe became a robe of light. While engaged in prayer, He put on immortality. Without passing through death, he appeared in the glory of the resurrection body. Yet He was the same Jesus still. His bodily and spiritual identity was unchanged.

Who can describe this change in an adequate manner? The inspired writers tell us the result, the impression produced on the beholders' minds by the change. They tell us that it was a process, not an instantaneous effect; that it was a gradual becoming. They give us a very vivid picture of the accomplished result. That is all they do. They do not tell us how long they had been on the mount, or the hour when the change took place. Perhaps Jesus had been all night in prayer, and it may have been near the break of day. The images they employ are the most splendid earth or sky afford—the sun, light, snow. The whiteness is said to be such as no fuller on earth can white them, denoting the supernatural splendour of Christ's appearance. The images are not used in the way of poetical license. They are not employed by poets who are lending to a merely unusual scene the hues of their own imagination. They are used by historians calmly employing the words of truth and soberness, and using the only images which can possibly give an idea of the Lord's appearance, and using them with a sense of their inadequacy to convey the full impression. It was night or early dawn when this change came over the Lord's person, but it did not need the darkness to heighten the effect. The radiance of his transfigured countenance, the light of his glistening garments would not have paled before the light of the risen sun. The spectators saw the Lamb in his new Jerusalem glory, when the city shall have no need of the sun, neither of the moon, to shine in it; for the glory of God shall lighten it, and the Lamb shall be the light thereof.

He brought his disciples up with Him to witness the scene, but they were not the only witnesses. Heavenly witnesses came down to the mount of transfiguration. Two of the inhabitants of the heavenly city came down. Had Jesus alone been seen, his prediction would not have been fulfilled. Jesus is the King, not the Kingdom; saints in glory and saints in the flesh are needed to exhibit the complete kingdom. The King, his bride, and his subjects compose the kingdom; not the one without the other. There are no angels seen on the mount. The dispensation of law was ordained by angels in the hands of a mediator. Angels are ministering spirits to the Church, but the kingdom of glory is administered by Christ and his saints only. The disciples were to see the kingdom of God come with power before they died—*i.e.*, with the bodily eyes they were to see it in manifested glory. They were to see all its component parts in juxtaposition. The kingdom of grace is

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seen in weakness now; the power of it is visible only to faith. The saints in glory are co-heirs of Christ's kingdom. They are with the King, waiting for the time of the manifestation of the sons of God, when the Lamb and his bride shall reign over the converted world. There will be Christ's saints in glory with Him in heavenly places, and saints on the earth in the flesh; open communication betwee and heaven. This was the kingdom the three favoured disciple to see. This kingdom they did now see with their bodily eyes mount of transfiguration. This, not Pentecost, not the destruc Jerusalem, was the kingdom of God with power. To the eyes flesh, Pentecost was weakness and foolishness. The destruct Jerusalem was a providential judgment.

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Christ and his heavenly visitants spake together of the decease He should accomplish at Jerusalem. We are told the subject, not the details of their conversation. Our curiosity would prompt us to desire to have a report of that wondrous conversation, just as sometimes we wish we possessed that exposition of all that the law and prophets contained regarding Himself, given to the favoured disciples on the ever-memorable walk to Emmaus. Though such a desire is natural, it springs, after all, from curiosity, for we have all that Moses and the

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...Christ was to accomplish at Jerusalem. ..." is the word exodus, and means "way ...econd book of Moses, because the depar- ...corded therein. The use of the word in ...ess designed to connect the two events, ...l the death of Christ, to show that the ...r the antitype; that Israel's deliverance ...he deliverance of the true Israel of God, ...shes a similar connection between Moses ...d, Christ, the spiritual deliverer. Moses ...ne hard bondage of their cruel Egyptian ...power of the Lord entered into conflict ...gents, the magicians of Egypt, and in ...s doom. Jesus by suffering, by bearing ...it to deliver his people from the slavery ... death He was about to destroy him who ...had the power of death, even the devil. He had measured his strength ...with and overcome the enemy in the wilderness. He was now about to ...enter into the final conflict with him in the garden, and on the cross. ...Through seeming defeat He was about to wrest the prey from the grasp ...of the prince of this world. Moses went out at the head of Israel's ...hosts, and personally accompanied them to the borders of the promised ...land. The Israel of God were mystically in Christ; all the countless ...multitudes were in Him—in Him suffered, in Him overcame, in Him ...triumphed.

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Who, then, are the two visitants from heaven? And why are they selected? Why not Abraham and David? Why not Enoch and any other than either of the two prophets who came? Why Moses and Elias? There is a propriety in the selection made. Moses the lawgiver, Elias the prophet. Moses the founder of the old economy, now waxing old and about to vanish away; Elias the restorer of the fallen dispensation in Israel. Moses the type of the Great Teacher, who was now transfigured before the eyes of his disciples. Elias the forerunner, in whose spirit and power John the Baptist had come to herald the first advent, who in his own person shall herald the second. Moses the meekest of men. Elias the stern preacher of righteousness. Each reflecting thus one aspect of the Lord's character and ministry. The law and the prophets in personal representatives were doing homage to Christ, the fulfiller of both. All the dispensations are bound together here, and their essential unity and harmony are shown. Moses, the sole historian of the antediluvian and patriarchal ages, the founder of the legal; Elias the herald of the future kingdom and all the persons on the mount, representing the various elements of that kingdom.

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prophets wrote; we have the right explanation of it in Christ's life, death, and resurrection. We have the apostolic exposition of Christ's history and of the Law, as well as of much of the prophets, and regarding the decease accomplished at Jerusalem, we have the fullest, clearest, and most abundant light. Anything said by Moses, Elias, or Christ on this occasion, that would have been intelligible to us, would probably have given us no more information than we already possess in the written word. Nevertheless, it is only a sense of the unlawfulness of eager curiosity that checks our desire to know the very thoughts and words uttered on this memorable occasion.

. The subject of their conversation shows what was the theme of all-absorbing interest among the heavenly inhabitants—the approaching death of Christ. No other theme would be broached—not what was happening in heaven, but what was about to come to pass on earth. How strange the apathy and unbelief of earth must have appeared to the glorified saints! Only the remembrance of their own slowness of heart to believe while in the flesh—only the difficulty, the painful, wistful labour experienced by prophets when they endeavoured to understand the utterances wherewith the Spirit inspired them, would enable glorified saints to understand the blindness and unbelief even of those who companied with the Lord. We could imagine all heaven to have watched with bated breath Christ's progress to Jerusalem on his last journey, and silence profounder than had ever reigned there to have prevailed, as in awe-struck wonder they watched the closing scene! What a contrast to the heartless unbelief and indifference of earth!

They talked of the exodus Christ was to accomplish at Jerusalem. The word translated "decease," is the word exodus, and means "way out." The title is given to the second book of Moses, because the departure of Israel out of Egypt is recorded therein. The use of the word in the present instance is doubtless designed to connect the two events, the deliverance from Egypt and the death of Christ, to show that the former was the type, the latter the antitype; that Israel's deliverance was the shadow, the figure of the deliverance of the true Israel of God, of Christ's people. It establishes a similar connection between Moses and Christ, Moses, the temporal, Christ, the spiritual deliverer. Moses delivered the Israelites from the hard bondage of their cruel Egyptian taskmasters. Moses in the power of the Lord entered into conflict with and overcame Satan's agents, the magicians of Egypt, and in pursuing him Pharaoh met his doom. Jesus by suffering, by bearing the curse due to sin, was about to deliver his people from the slavery in which they were held. By death He was about to destroy him who had the power of death, even the devil. He had measured his strength with and overcome the enemy in the wilderness. He was now about to enter into the final conflict with him in the garden, and on the cross. Through seeming defeat He was about to wrest the prey from the grasp of the prince of this world. Moses went out at the head of Israel's hosts, and personally accompanied them to the borders of the promised land. The Israel of God were mystically in Christ; all the countless multitudes were in Him—in Him suffered, in Him overcame, in Him triumphed.

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In the waters of the Red Sea *Israel got rid of their oppressors* finally. Through Christ's death *the power of sin* and Satan *is* broken. Moses gave the law, Christ *magnified* and made it honourable. *Moses* said, do this, and live; the *law* he gave had only death for the transgressor. Christ purchased *life*, and removed sin by his obedience *unto* death. Moses, as it were, pronounced sentence of death on Christ as the sinner's substitute. He condemned Him to death, and equally welcomed Him from it, pronouncing the sentence of justification. In anticipatory virtue of Christ's death and resurrection, He was transfigured before his disciples, and visited by the glorified saints, and gave a sample of what his fully developed and established kingdom shall be. He showed what He meant by his kingdom in power.

Elias was and is to be the restorer. He was the restorer. He describes his own character, and the evil days he had fallen on in his answer to the Lord at Horeb, the mount of God.

"I have been very zealous for the Lord God of hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword." (1 Kings xix. 14.)

The character of his work proved his jealousy for the Lord, and was designed to rebuild what Moses first erected, and Israel had wickedly cast down. His first recorded wonderful work, after his appearance to Ahab, and his foretelling the three years' drought, was making provision for a poor widow. Then he restored her dead son to life. Then we find him rebuking Israel's apostate king, entering into conflict with and destroying Baal's prophets. We find him denouncing judgment on Ahab and Jezebel, calling fire from heaven on Ahaziah's fifties, and predicting Ahaziah's immediate death, thereby manifesting his jealousy for the Lord God of hosts, and exhibiting the holiness of God's character and law. This Elias had come down from heaven with Moses, to talk with Jesus of the decease about to be accomplished at Jerusalem—the decease which was a more awful and impressive exhibition of God's holiness than Sinai's thunders and lightnings, cloud and smoke, than the voice of the trumpet exceeding loud, or than its quaking foundations, than the slaughter of Baal's prophets, or the consumption by fire of Ahaziah's fifties with their captains, while it was a more astonishing exhibition of divine love and grace than Israel's deliverance, than the restoration of the widow's son to life, or the abundance of rain after the three years' drought.

Malachi describes the state of things to which Elijah shall return:—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Chap. iv. 5, 6.)

Lawlessness will be the feature of the time. Elias shall come as the herald of the true, the universal Restorer. John the Baptist came in the spirit and power of Elias. The Elias prophecies meet in him a partial fulfilment. In Elias himself they seem to await a complete and literal one.

There is one outward link of connection between Christ, Moses, and Elias, perhaps only a coincidence. They had each fasted forty days and forty nights. Moses fasted that length of time on Sinai.

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Elias went forty days and forty nights in the strength of the bread and water supernaturally supplied him by the angel under the juniper tree in the wilderness.

Elias had been translated without tasting of death. In a chariot of flame he had been carried to heaven. He was in the body, but Moses had died and been buried. No one had witnessed his death, but we know that he actually died, because God tells us so in his word, and further tells us the Lord buried him in a vale in the land of Moab, over against Bethpeor, where none knows. What body then did Moses appear in? To the disciples' eyes there was no difference between Moses and Elias. Both were in glory. Was Moses a mere spirit, with an imparted visibility for a time? Or had he been raised again? These questions will start up, but it is impossible to affirm anything with certainty on the matter. In the book of Jude we have a strange intimation about the body of Moses, which we cannot understand, but which is, doubtless, the record of a literal fact. It is a glimpse into the spirit world, revealing the interest spirits, good and evil, take in the affairs of men. Satan, for some purpose, wished to obtain possession of the body of Moses; for what purpose we cannot conjecture, unless in some way to bring it to light and lead men into idolatry. The attainment of this object was prevented by the resistance of the archangel Michael. This fact is merely incidentally mentioned to illustrate another point. But it suggests itself in connection with this appearance of Moses on the mount of transfiguration. Was Moses furnished on this occasion with the mere semblance of a body? Or had soul and body been permanently reunited? These questions start up on a consideration of all the circumstances. Answer them positively we cannot; materials fail us for their solution.

The difference between the close of the earthly career of Moses and Elias brings out another feature of the future kingdom of Christ. It will be composed of those who have fallen asleep in Jesus, of those who are alive and remain unto the coming of the Lord, and are caught up to meet Him in the air, as well as of saints in the flesh. "We shall not all die, but we shall all be changed." "Then we who are alive and remain, shall be caught up to meet him in the air." Moses died, Elias was translated.

What effect had this amazing scene and the wondrous conversation on the disciples? Did they witness the whole from the beginning, or did they only awake to see the celestial vision complete? It would seem from Matthew's and Mark's accounts that they had witnessed it from the commencement. But Luke tells us of a circumstance passed over by Matthew and Mark: "Peter, and they that were with him, were heavy with sleep, and when they awoke, they saw his glory, and the two men that were with him." Did their weariness arise from the fatigues of the day, and the toils of the ascent? Did they fall asleep while Jesus was praying, and before the fashion of his countenance began to change? Or were they overcome by the combined effects of fatigue, and the bewilderment produced by the heavenly vision? Most probably this last is the explanation. For the words, "He was transfigured before them" seem to imply that they witnessed the change, and Luke's narrative which

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says, "As he prayed the fashion of his countenance was altered, and his raiment became," &c., seems also to confirm this view. During the continuance of the vision they were overcome with sleep, from which they recovered themselves again. What a picture this sleep gives us of the weakness of the flesh even in saints! Neither the glory of the Mount of Transfiguration, nor the amazing spectacle of the agony of the garden could keep these disciples from sleep! A vague sense of the blessedness of being in such company, in such circumstances, coupled with holy awe, a confused state of mind, a feeling that something should be said or done, and utter bewilderment as to what was proper under the circumstances to be said or done, seems to have been the state of mind produced in the apostles by the scene; and Peter, ever foremost, ever impetuous, replies, as it were, to all that he has seen and heard, giving expression to the feelings actuating himself and his fellow-disciples in the strange question he puts. He found it good to be there, he desired to prolong his stay, and proposed to build three tabernacles for the Lord and his heavenly visitants. He said this because he felt he ought to say something, and knew not what to say, and because they were sore afraid. Peter and John afterwards had a clearer, calmer impression of that never-to-be-forgotten scene. Peter writes in memory of it, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Peter i. 17, 18.) And John more briefly, when he combines in one parenthetical allusion his remembrance of the scene, and the Father's testimony:—"We beheld his glory, the glory as of the only-begotten of the Father." (John i. 14.) These quotations show the profound enduring impressions made on their minds by the scene. The only answer Peter received was an overshadowing cloud, which withdrew the glorified saints from view, leaving Jesus alone with his disciples, but out of the approaching cloud the voice of God was heard testifying to his Son, "This is my beloved Son, in whom I am well pleased, hear ye him," thereby identifying the Lord with Him of whom Moses spake when he prophesied—"The Lord thy God will raise up unto thee a prophet from the midst of thy brethren like unto me, *him shall ye hear*." (Deut. xviii. 15.)

At Jordan He had been baptized with water, on the mount in the cloud, like that Israel which typified Him, of whom with Himself God said, "Out of Egypt have I called my Son." At his water baptism, at his entrance on his public ministry, a voice from heaven had borne witness to Him in identical terms: "This is my beloved Son, in whom I am well pleased." Now, just before his baptism of fire, before his baptism of suffering and death, just before the closing in of the hour and power of darkness, and doubtless to prepare Him for it, God once more, in an audible voice, bore witness to his well-beloved Son, with the added injunction to the spectators and audience, "Hear ye him." That injunction comes to us now from heaven with the additional

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urgency furnished by his death, resurrection, and ascension. If we refuse to regard Christ's voice in the calls of his grace, we shall be compelled to regard it when driven from his presence in judgment. There is a wrath of the Lamb, as well as a grace of the Lamb; and the wrath against all finally impenitent unrighteousness and ungodliness of men will be proportioned to the grace and long-suffering previously displayed.

We find here that the disciples recognised Moses and Elias. They were probably not told the purpose of their journey up the mount, nor that they were to see anyone there. Therefore they could not know Moses and Elias in an ordinary way. Did they learn who they were from the conversations they heard, or is the recognition of saints in heaven of such a kind that each new-comer knows instinctively, as it were, who each one is, and were they for the time endowed with this faculty of glorified saints? Why were these apostles chosen to witness this event? Doubtless because, in character and attainments they were the fittest. Peter, the most confident and self-asserting, but also of strongest faith. The Lord bore witness to his rock-like character in spite of his infirmities. The first to confess Christ in the fullest manner, he was also the first to fall, but the first after Pentecost to preach the Gospel. Like his Master, he was crucified. John, the most silent and self-renouncing, but also of deepest spiritual insight, the last survivor of the twelve, the medium of the loftiest and grandest revelations of Christ and his kingdom and glory. James, the first martyr from the apostolic circle. These three were chosen to be the sole witnesses, with the father and mother, of the raising of Jairus's daughter from the dead. They were the chosen witnesses of the agony of the garden.

As they descended, Jesus enjoined secrecy upon them till after the resurrection. They observed the injunction, but were perplexed by the limit of it. They understood not yet what the resurrection from the dead should mean. Why? Because *they stumbled at the thing predicted, and rejected the literal sense of the words.* Is not this the reason why many explain away the "*things to come*," which the Holy Ghost has revealed in the Word, and is ready to reveal to our understandings; why many pay no heed to "the *sure word of prophecy*," whereto, the inspired apostle tells us, "*we do well that we take heed* as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts."

The transfiguration of Christ would teach the disciples that though Christ's kingdom would be established on earth, that Christ would be visibly, corporeally present at its establishment, that its establishment would be supernatural, and its distinguishing glory heavenly and spiritual.

The closing words of the Apocalypse are a declaration that Christ will come quickly, and an echo on the part of the Bride in the shape of a prayer—"Even so, come Lord Jesus, come quickly!" May the Lord direct our hearts unto the love of God, and the patient waiting for Christ!

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THE JUDGMENT OF THE NATIONS.

(Matt. xxv. 31—46.)

"The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."—2 Tim. iv. 1.

"In righteousness he doth judge and make war."—Rev. xix. 11.

THE various scenes of judgment mentioned in scripture present difficulties to some minds, simply because the time, character, and circumstances of the events, in connection with which they appear, are not quite clearly discerned. I know this from experience, and I feel sure that it is from the absence of such discrimination that the opponents of the personal reign of the Lord Jesus are in the habit of mixing up these scenes—though they manifestly differ—into one vast tragic pageant of assize, which they say is to take place immediately on the Second Advent of the Lord. It is with a view to afford some light on this important subject, and to suggest a right division of the word of truth, that I send the following thoughts, on Matth. xxv. 31—46.

In that chapter there are three parabolic scenes of righteous discrimination and award. 1. The Wise and Foolish Virgins. 2. The Talents. 3. The Sheep and Goats. Seemingly applicable to three differing parties, viz.—the Jews, professing Christendom, and the nations to whom the Gospel will have been sent "for a witness," (Matth. xxiv. 14.), when "the end of the age" therein referred to will have come.

The scene recorded in chap. xxv. 31—46 belongs to a period when the Lord, who has been long exercising the office of a Shepherd, will suddenly be revealed in glory as a King—an event that is to close this present age and usher in the future, or millennial age. We are reminded of this fact by the typical history of Moses and David, the former of whom was a long time separated from Egypt and Israel, and occupied in tending a flock in the wilderness before he became "king in Jeshurun," and ruler in Israel. David, too, was taken from the sheepfolds, "to feed Jacob his people, and Israel his inheritance."

The scene presents to us the King seated "upon the throne of his glory," pronouncing award, and not the assize of a judge examining the arraigned. Here no books are opened, as they will be when those whose names are not written in the book of life, will be "judged out of those things which are written in the books," (Rev. xx. 12.), hence this scene has no connection with that before the Great White Throne, which will take place 1000 years afterwards. That to which we are now referring is a judgment of "the quick," or *living*, at, or soon after the manifestation of the kingdom; the other is a judgment of "*the dead*, small and great." Our present event is that alluded to by the prophet Malachi, "in that day when Jehovah Jesus will make up his jewels," and there will be a separation between the righteous

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and the wicked, "between him that serveth God and him that serveth Him not." (Malachi iii. 17, 18.)

The character of the nations is that by which they have been already stamped during the period of the absence of the Great Shepherd, but will culminate representatively in the acts of those who will be on earth in the latter days immediately preceding His return: this being a period of such intense and unequalled persecution of His Jewish saints as shall more particularly bring out the features of true fidelity to the absent Lord.

I say that this scene refers to the latter days, because of the sessional Throne of Glory which summons "all nations" *then living* before it, and deals exclusively with them.

The time and circumstances appear to coincide with those referred to in Rev. xx. 4, which is the record of a vision where "*they* sat upon thrones" (surely the "Elders" whom the seer had beheld on "seats" [lit. thrones] in chap. iv. 4) in judgment, together with the King as Son of Man,* on those who had beheaded the witnesses of Jesus during the preceding years of tribulation. These, the martyrs, are said to have been *foreviewed in the vision* as raised to life and to have "reigned with Christ 1000 years"; they are thus identified as a part of the "brethren" of Matt. xxv. 40, who enter *manifestly* into the kingdom with "the sheep," as announced at verse 34.

At 2 Tim. iv. 1, we are informed, that "the Lord Jesus Christ shall judge the quick (living) *and* the dead, at his appearing AND his kingdom." A command is *therefore* given to Timothy to preach the Gospel. This command to bear witness to the truth is evidently intended to extend to those servants, or "brethren" who will be bearing testimony for Jesus during the time alluded to in verse 3—5, or the latter days of apostasy. During that time there will be declension and evil to a far greater extent than there was at the time to which the prediction of the Lord *primarily* referred, when He warned his witnesses (Jewish) that they should be "delivered up to be afflicted, killed, and hated of *all nations* for his name's sake." Matt. xxiv. 6—13, with which compare Rev. xiii. 6, 7, 15, 16, and xii. 17. Here we have, I think, the "brethren" and the "nations" of our subject.

The pinnacle of wickedness on earth will be reached when the idol of the desolator (Rev. xiii. 14; Dan. xii. 11) shall be set up in the temple of Jerusalem; all testimony will have been withdrawn (Rev. xi. 7, 12), and the wrath of God about to be fully poured out. It is at this period of time that we hear the *anticipative* voices in Heaven proclaiming the rightful lordship of the kingdom of the world to be vested in Christ, whose personal advent to assume his sovereignty and to reign on the earth, is declared to excite the anger of "the nations," because their expectations of power under the Antichrist will thereby be destroyed. The hour at which the Lord is said to take to himself his great power to reign, is to be followed by the award of the dead, or slaughtered and raised martyrs, and the reward to witnessing servants

* Wherever there is a scene of judgment, the Son of Man must be present, for "*all* judgment" is committed into his hands. (John v. 22 and 27.) See also in regard to the Church, "the elders." (1 Cor. vi. 2.)

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or saints. (Rev. xi. 14—18, carried into execution at chap. xx. 4.) This is, in fact, the very scene that is the subject of our consideration.

Accordingly, when the time shall come that his enemies are prepared as his "footstool" (Ps. cx. 1), He will descend "in flaming fire taking vengeance" on those who will not have obeyed the testimony, but will have allied themselves to the Antichrist. "In righteousness will He make war," slaying with the sword of his mouth those members of the nations ("a remnant,") who will be found in immediate antagonism to his person, and defiance of his power (Rev. xix. 19—21), reserving the remaining vast host of "all nations" for appearance before his "throne of glory," then about to be established.* I would here direct attention to Ps. xciv., which very accurately testifies to the subject on which we are engaged.

When "the sword" of war shall be sheathed, the sword of justice will be drawn (Rev. xix. 11), and the *first* session of those righteous acts of judgment by which the kingdom will be characterized will take place. (Ps. 11, 8, 9, xcvi. 13, xcviii. 9, xcix. 1—5.)

Rev. xx. opens a new scene. It is no longer making war, but a session of judgment on thrones, and verse 4 alludes to the thrones and to the judgment being "set," just as they were similarly presented to the prophet Daniel (vii. 9, 10) after the thrones of the beast and his confederate kings had been "cast down."

In verse 22 we read that "judgment was given to the saints of the Most High;" here the thrones are seen to be occupied, but though thus beheld by the prophet, the actual sitters thereon are not brought on to the scene until they form part of the whole. This was what the apocalyptic seer witnessed, viz., the saints who followed the Lamb out of Heaven in his glory for the destruction of the Antichristian hosts. (Rev. xix. 11—14.)

The saints take this place of judgment when the Lord Jesus takes his place openly, viz., "when the Son of Man shall come in his glory. . . . . Then shall he sit on the throne of his glory." (Matt. xxv. 31.) It is the *manifested* assumption of the power that is conferred on him as "Son of Man" (John v. 22 and 27), and is connected with the earth. Thus Daniel prospectively saw in the vision that, *when* "the Ancient of days† *came*, judgment was given to the saints of the Most High."

Having thus looked at the time and circumstances under which this sessional scene will occur, we will endeavour to gather information concerning the persons engaged. There are four distinct parties. The Lord the king, as Son of Man, the brethren, the sheep and the goats. The two latter being generally included in the term "all nations." In regard to the "nations" it is, I think, evident that the Evangelist refers to those to whom the Gospel will have been sent "as a witness" up to

* I would simply suggest that the New Jerusalem, which will be suspended over, and visible from, the earth, having descended out of heaven at this time, may be the place of this "throne of glory," whence the judgment may proceed, and before which "all nations" can be gathered. (Rev. xxi. 10, 23—26.) What an amazing scene!

† That the Lord Jesus, as God, is "The Ancient of days," compare the following Scriptures: Dan. viii. 9, 10, with Rev. i. 8, 13—16; Prov. viii. 22—31.

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the end (Rev. xiv. 6), and who will be *professing* the name of Christ; that "remnant of them" who will have altogether rejected him being destroyed with the Antichristian beast as already seen. (Rev. xix. 21.)

Again, by "all nations," is, I think, meant those to whom the prophet Zechariah refers in the same terms, and as present at the time to which allusion has just been made. "The day of the Lord cometh. For *I will gather 'all nations'* against Jerusalem to battle." (Zech. xiv. 1, 2.) God also says, "For behold, in those days, and in that time when I shall bring again the captivity of Judah and Jerusalem, *I will gather all nations*, and will bring them down into the valley of Jehoshaphat, and will plead with them there." (Joel. iii. 1, 2.) The reason is given in the following verses, viz., *because of their oppression of his Jewish brethren.* See also Micah iv. 10—12, Zeph. iii. 8. I would particularly remark that these "nations" who are thus judicially gathered on account of their confederacy in the final apostasy, are "all" within the limit of the empire of the anti-Christian Monarch, and must not be confounded with other "nations," or heathen, also mentioned by the prophets, viz., those who, up to the time of the Second Advent, will "not have heard of the fame" of the Lord Jesus, "nor seen his glory" (Isa. lxvi. 18, 19), from out of whom vast multitudes will be converted during the period of the kingdom.

The "sheep" I believe to be such members of the first-mentioned Gentile "nations," who will have ministered to the Jewish "brethren" of the Messiah Jesus, when, during the terrific time of Judah's trouble, they will have incurred the fiercest fires of the persecution in consequence of their testimony. See parallel in Dan. iii. 16—25.

The "goats," on the contrary, will be such Gentiles who will not only have stood aloof from any ministry to the afflicted witnesses,—being mere hollow professors, and ignorant of the sustaining grace of God—but will very likely have taken part in their oppression.

The award of the King will be in righteous accord with the above conduct, and *that only*, because it will have distinct reference to their treatment of HIMSELF, in the persons of his own people. (See Acts ix. 3—5.)

The sheep and the goats are not gathered *in order to the determination then* of their respective characters; all this will have been known before; but they will be at once separated *as sheep and goats*, and their destiny affirmed—that of the sheep to the promised inheritance of the kingdom, which has been prepared in the eternal counsels of God, in order to the manifested glory of his beloved Son; that of the goats will be just that of the unbelieving and impenitent wicked who are cut off from day to day, reserved for the "everlasting punishment," which shall be carried into execution at the great day that shall close the entire judgment of the *quick* as well as the *dead*.

Beloved brethren in the Lord, this is for our instruction. What will be our wonder when we shall really behold the Lord, the Great King, in the glory of his Majesty, and discover who that ever blessed Person is, whom, by grace, we may have served, bearing his reproach! "When saw we THEE?" Beloved, let it be our prayerful endeavour, by the power of the Holy Ghost and the light of the truth, practically to realize the Lord Jesus Christ in his people.

GERSHOM.

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Galilean ministry, before his last journey to Jerusalem, He selects three of his disciples, the inner circle of the chosen twelve, the leaders of the band, to accompany Him up to the top of a high mountain, that there they might see the kingdom of God come with power, according to the saying which He spake: "Verily I say unto you, there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power."

They knew not the meaning of the words when they were uttered; they knew not why Jesus was leading them up the mountain when they went; but afterwards, especially when their eyes were anointed by the Holy Ghost at Pentecost—after the Holy Ghost brought all things to their remembrance, they would understand the matter aright.

Often did Jesus go up into a mountain to pray; often did He go alone; sometimes the disciples were with Him, or came to Him; this time He took three of them. It was probably evening when they ascended. The Lord was watching and praying. On such occasions He would be heard wrestling with God—bearing on his heart his people, as their substitute, confessing their sins, and seeking that strength which He daily needed, and needed so much for the carrying on of his work. On such occasions He would be inwardly strengthened, but after a night of prayer on the lonely mountain side, or in some solitary place, He could not but be worn in appearance. These prayerful vigils, along with the untiring and absorbing labours of the day, the anxiety incident to his work, the yearning of his spirit for the recovery of his own, and their rejection and contradiction of Him, would contribute to that marred appearance which the prophet saw by anticipation, and so vividly described:—"His visage was more marred than any man's, and his form more than the sons of men." In three short years this effect was produced. The three years of his public ministry added nearly twenty to his appearance. At the age of thirty, in the prime of manly beauty, He began his ministry; ere three brief years of conflict, testimony, suffering, and good-doing had passed over Him, the Pharisees could say, "Thou art not yet fifty years old." In that brief space He had become so aged in looks. These nights of prayer, strengthening as they might be to his spirit, would mar his fair countenance, and wrinkle his noble brow. His disciples might see the effect of his prayers in the deepening intensity of his labours, in the wondrous way He was supported through unceasing toil. They doubtless expected nothing different on the present from what had happened on former occasions. No hint of the cause of their ascent had probably been given them. They could not, of course, connect the prediction already quoted with the ascent in the first instance. But they were to witness an effect of prayer such as they had never before witnessed.

While Jesus was praying, a wondrous change passed over Him. He was transfigured before them. "The fashion of his countenance was altered, and his raiment was white and glistering." "His face did shine as the sun, and his raiment was white as the light." "His raiment became shining, exceeding white as snow, so as no fuller on earth can white them." While He was praying, during the act of prayer, as the incense of prayer was rising from his heart, as the words of prayer

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were ascending from his lips to the ear of his Father and our Father, his God and our God, the wondrous change took place. The fashion of his countenance was changed. The lines of care were smoothed out. The furrows ploughed by grief were effaced. The expression of intense anxiety gave place to radiant peace and joy. The marred countenance, which had often excited the astonishment of the beholder, shone with a splendour not of earth. His form, more toil-worn than the sons of men, was clothed with immortal youth and beauty. His very vesture partook of the wondrous change. His seamless robe became a robe of light. While engaged in prayer, He put on immortality. Without passing through death, he appeared in the glory of the resurrection body. Yet He was the same Jesus still. His bodily and spiritual identity was unchanged.

Who can describe this change in an adequate manner? The inspired writers tell us the result, the impression produced on the beholders' minds by the change. They tell us that it was a process, not an instantaneous effect; that it was a gradual becoming. They give us a very vivid picture of the accomplished result. That is all they do. They do not tell us how long they had been on the mount, or the hour when the change took place. Perhaps Jesus had been all night in prayer, and it may have been near the break of day. The images they employ are the most splendid earth or sky afford—the sun, light, snow. The whiteness is said to be such as no fuller on earth can white them, denoting the supernatural splendour of Christ's appearance. The images are not used in the way of poetical license. They are not employed by poets who are lending to a merely unusual scene the hues of their own imagination. They are used by historians calmly employing the words of truth and soberness, and using the only images which can possibly give an idea of the Lord's appearance, and using them with a sense of their inadequacy to convey the full impression. It was night or early dawn when this change came over the Lord's person, but it did not need the darkness to heighten the effect. The radiance of his transfigured countenance, the light of his glistening garments would not have paled before the light of the risen sun. The spectators saw the Lamb in his new Jerusalem glory, when the city shall have no need of the sun, neither of the moon, to shine in it; for the glory of God shall lighten it, and the Lamb shall be the light thereof.

He brought his disciples up with Him to witness the scene, but they were not the only witnesses. Heavenly witnesses came down to the mount of transfiguration. Two of the inhabitants of the heavenly city came down. Had Jesus alone been seen, his prediction would not have been fulfilled. Jesus is the King, not the Kingdom; saints in glory and saints in the flesh are needed to exhibit the complete kingdom. The King, his bride, and his subjects compose the kingdom; not the one without the other. There are no angels seen on the mount. The dispensation of law was ordained by angels in the hands of a mediator. Angels are ministering spirits to the Church, but the kingdom of glory is administered by Christ and his saints only. The disciples were to see the kingdom of God come with power before they died—*i.e.*, with the bodily eyes they were to see it in manifested glory. They were to see all its component parts in juxtaposition. The kingdom of grace is

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seen in weakness now; the power of it is visible only to faith. The saints in glory are co-heirs of Christ's kingdom. They are with the King, waiting for the time of the manifestation of the sons of God, when the Lamb and his bride shall reign over the converted world. There will be Christ's saints in glory with Him in heavenly places, and saints on the earth in the flesh; open communication between earth and heaven. This was the kingdom the three favoured disciples were to see. This kingdom they did now see with their bodily eyes on the mount of transfiguration. This, not Pentecost, not the destruction of Jerusalem, was the kingdom of God with power. To the eyes of the flesh, Pentecost was weakness and foolishness. The destruction of Jerusalem was a providential judgment.

Two of the citizens of the heavenly city came down to talk with Jesus. They appear suddenly on the scene. No notice is given of their approach. We are not told how they came. There they stood talking with Jesus. Their appearance is not described. They were in glory, Luke tells us. Their glory is derived, it is reflected, and makes comparatively little impression in the presence of the original underived light of the Sun of Righteousness.

The appearance of heavenly visitants is described when they come alone. The splendour of their appearance is then noteworthy, when there is no higher glory to compare it with. But on this occasion their appearance is not dwelt upon. Only one of the inspired historians takes notice of it, and that but slightly, saying merely, they appeared in glory.

Who, then, are the two visitants from heaven? And why are they selected? Why not Abraham and David? Why not Enoch and any other than either of the two prophets who came? Why Moses and Elias? There is a propriety in the selection made. Moses the lawgiver, Elias the prophet. Moses the founder of the old economy, now waxing old and about to vanish away; Elias the restorer of the fallen dispensation in Israel. Moses the type of the Great Teacher, who was now transfigured before the eyes of his disciples. Elias the forerunner, in whose spirit and power John the Baptist had come to herald the first advent, who in his own person shall herald the second. Moses the meekest of men. Elias the stern preacher of righteousness. Each reflecting thus one aspect of the Lord's character and ministry. The law and the prophets in personal representatives were doing homage to Christ, the fulfiller of both. All the dispensations are bound together here, and their essential unity and harmony are shown. Moses, the sole historian of the antediluvian and patriarchal ages, the founder of the legal; Elias the herald of the future kingdom and all the persons on the mount, representing the various elements of that kingdom.

Christ and his heavenly visitants spake together of the decease He should accomplish at Jerusalem. We are told the subject, not the details of their conversation. Our curiosity would prompt us to desire to have a report of that wondrous conversation, just as sometimes we wish we possessed that exposition of all that the law and prophets contained regarding Himself, given to the favoured disciples on the ever-memorable walk to Emmaus. Though such a desire is natural, it springs, after all, from curiosity, for we have all that Moses and the

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prophets wrote; we have the right explanation of it in Christ's life, death, and resurrection. We have the apostolic exposition of Christ's history and of the Law, as well as of much of the prophets, and regarding the decease accomplished at Jerusalem, we have the fullest, clearest, and most abundant light. Anything said by Moses, Elias, or Christ on this occasion, that would have been intelligible to us, would probably have given us no more information than we already possess in the written word. Nevertheless, it is only a sense of the unlawfulness of eager curiosity that checks our desire to know the very thoughts and words uttered on this memorable occasion.

The subject of their conversation shows what was the theme of all-absorbing interest among the heavenly inhabitants—the approaching death of Christ. No other theme would be broached—not what was happening in heaven, but what was about to come to pass on earth. How strange the apathy and unbelief of earth must have appeared to the glorified saints! Only the remembrance of their own slowness of heart to believe while in the flesh—only the difficulty, the painful, wistful labour experienced by prophets when they endeavoured to understand the utterances wherewith the Spirit inspired them, would enable glorified saints to understand the blindness and unbelief even of those who companied with the Lord. We could imagine all heaven to have watched with bated breath Christ's progress to Jerusalem on his last journey, and silence profounder than had ever reigned there to have prevailed, as in awe-struck wonder they watched the closing scene! What a contrast to the heartless unbelief and indifference of earth!

They talked of the exodus Christ was to accomplish at Jerusalem. The word translated "decease," is the word exodus, and means "way out." The title is given to the second book of Moses, because the departure of Israel out of Egypt is recorded therein. The use of the word in the present instance is doubtless designed to connect the two events, the deliverance from Egypt and the death of Christ, to show that the former was the type, the latter the antitype; that Israel's deliverance was the shadow, the figure of the deliverance of the true Israel of God, of Christ's people. It establishes a similar connection between Moses and Christ, Moses, the temporal, Christ, the spiritual deliverer. Moses delivered the Israelites from the hard bondage of their cruel Egyptian taskmasters. Moses in the power of the Lord entered into conflict with and overcame Satan's agents, the magicians of Egypt, and in pursuing him Pharaoh met his doom. Jesus by suffering, by bearing the curse due to sin, was about to deliver his people from the slavery in which they were held. By death He was about to destroy him who had the power of death, even the devil. He had measured his strength with and overcome the enemy in the wilderness. He was now about to enter into the final conflict with him in the garden, and on the cross. Through seeming defeat He was about to wrest the prey from the grasp of the prince of this world. Moses went out at the head of Israel's hosts, and personally accompanied them to the borders of the promised land. The Israel of God were mystically in Christ; all the countless multitudes were in Him—in Him suffered, in Him overcame, in Him triumphed.

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In the waters of the Red Sea Israel *got rid of their* oppressors finally. Through Christ's death *the power of* sin and Satan *is* broken. Moses gave the law, Christ magnified and made it honourable. Moses said, do this, and live; the law he gave had only death for the transgressor. Christ purchased life, and removed sin by his obedience unto death. Moses, as it were, pronounced sentence of death on Christ as the sinner's substitute. He condemned Him to death, and equally welcomed Him from it, pronouncing the sentence of justification. In anticipatory virtue of Christ's death and resurrection, He was transfigured before his disciples, and visited by the glorified saints, and gave a sample of what his fully developed and established kingdom shall be. He showed what He meant by his kingdom in power.

Elias was and is to be the restorer. He was the restorer. He describes his own character, and the evil days he had fallen on in his answer to the Lord at Horeb, the mount of God.

"I have been very zealous for the Lord God of hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword." (1 Kings xix. 14.)

The character of his work proved his jealousy for the Lord, and was designed to rebuild what Moses first erected, and Israel had wickedly cast down. His first recorded wonderful work, after his appearance to Ahab, and his foretelling the three years' drought, was making provision for a poor widow. Then he restored her dead son to life. Then we find him rebuking Israel's apostate king, entering into conflict with and destroying Baal's prophets. We find him denouncing judgment on Ahab and Jezebel, calling fire from heaven on Ahaziah's fifties, and predicting Ahaziah's immediate death, thereby manifesting his jealousy for the Lord God of hosts, and exhibiting the holiness of God's character and law. This Elias had come down from heaven with Moses, to talk with Jesus of the decease about to be accomplished at Jerusalem—the decease which was a more awful and impressive exhibition of God's holiness than Sinai's thunders and lightnings, cloud and smoke, than the voice of the trumpet exceeding loud, or than its quaking foundations, than the slaughter of Baal's prophets, or the consumption by fire of Ahaziah's fifties with their captains, while it was a more astonishing exhibition of divine love and grace than Israel's deliverance, than the restoration of the widow's son to life, or the abundance of rain after the three years' drought.

Malachi describes the state of things to which Elijah shall return:—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Chap. iv. 5, 6.)

Lawlessness will be the feature of the time. Elias shall come as the herald of the true, the universal Restorer. John the Baptist came in the spirit and power of Elias. The Elias prophecies meet in him a partial fulfilment. In Elias himself they seem to await a complete and literal one.

There is one outward link of connection between Christ, Moses, and Elias, perhaps only a coincidence. They had each fasted forty days and forty nights. Moses fasted that length of time on Sinai.

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Elias went forty days and forty nights in the strength of the bread and water supernaturally supplied him by the angel under the juniper tree in the wilderness.

Elias had been translated without tasting of death. In a chariot of flame he had been carried to heaven. He was in the body, but Moses had died and been buried. No one had witnessed his death, but we know that he actually died, because God tells us so in his word, and further tells us the Lord buried him in a vale in the land of Moab, over against Bethpeor, where none knows. What body then did Moses appear in? To the disciples' eyes there was no difference between Moses and Elias. Both were in glory. Was Moses a mere spirit, with an imparted visibility for a time? Or had he been raised again? These questions will start up, but it is impossible to affirm anything with certainty on the matter. In the book of Jude we have a strange intimation about the body of Moses, which we cannot understand, but which is, doubtless, the record of a literal fact. It is a glimpse into the spirit world, revealing the interest spirits, good and evil, take in the affairs of men. Satan, for some purpose, wished to obtain possession of the body of Moses; for what purpose we cannot conjecture, unless in some way to bring it to light and lead men into idolatry. The attainment of this object was prevented by the resistance of the archangel Michael. This fact is merely incidentally mentioned to illustrate another point. But it suggests itself in connection with this appearance of Moses on the mount of transfiguration. Was Moses furnished on this occasion with the mere semblance of a body? Or had soul and body been permanently reunited? These questions start up on a consideration of all the circumstances. Answer them positively we cannot; materials fail us for their solution.

The difference between the close of the earthly career of Moses and Elias brings out another feature of the future kingdom of Christ. It will be composed of those who have fallen asleep in Jesus, of those who are alive and remain unto the coming of the Lord, and are caught up to meet Him in the air, as well as of saints in the flesh. "We shall not all die, but we shall all be changed." "Then we who are alive and remain, shall be caught up to meet him in the air." Moses died, Elias was translated.

What effect had this amazing scene and the wondrous conversation on the disciples? Did they witness the whole from the beginning, or did they only awake to see the celestial vision complete? It would seem from Matthew's and Mark's accounts that they had witnessed it from the commencement. But Luke tells us of a circumstance passed over by Matthew and Mark: "Peter, and they that were with him, were heavy with sleep, and when they awoke, they saw his glory, and the two men that were with him." Did their weariness arise from the fatigues of the day, and the toils of the ascent? Did they fall asleep while Jesus was praying, and before the fashion of his countenance began to change? Or were they overcome by the combined effects of fatigue, and the bewilderment produced by the heavenly vision? Most probably this last is the explanation. For the words, "He was transfigured before them" seem to imply that they witnessed the change, and Luke's narrative which

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says, "As he prayed the fashion of his countenance was altered, and his raiment became," &c., seems also to confirm this view. During the continuance of the vision they were overcome with sleep, from which they recovered themselves again. What a picture this sleep gives us of the weakness of the flesh even in saints! Neither the glory of the Mount of Transfiguration, nor the amazing spectacle of the agony of the garden could keep these disciples from sleep! A vague sense of the blessedness of being in such company, in such circumstances, coupled with holy awe, a confused state of mind, a feeling that something should be said or done, and utter bewilderment as to what was proper under the circumstances to be said or done, seems to have been the state of mind produced in the apostles by the scene; and Peter, ever foremost, ever impetuous, replies, as it were, to all that he has seen and heard, giving expression to the feelings actuating himself and his fellow-disciples in the strange question he puts. He found it good to be there, he desired to prolong his stay, and proposed to build three tabernacles for the Lord and his heavenly visitants. He said this because he felt he ought to say something, and knew not what to say, and because they were sore afraid. Peter and John afterwards had a clearer, calmer impression of that never-to-be-forgotten scene. Peter writes in memory of it, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Peter i. 17, 18.) And John more briefly, when he combines in one parenthetical allusion his remembrance of the scene, and the Father's testimony:—"We beheld his glory, the glory as of the only-begotten of the Father." (John i. 14.) These quotations show the profound enduring impressions made on their minds by the scene. The only answer Peter received was an overshadowing cloud, which withdrew the glorified saints from view, leaving Jesus alone with his disciples, but out of the approaching cloud the voice of God was heard testifying to his Son, "This is my beloved Son, in whom I am well pleased, hear ye him," thereby identifying the Lord with Him of whom Moses spake when he prophesied—"The Lord thy God will raise up unto thee a prophet from the midst of thy brethren like unto me, *him shall ye hear.*" (Deut. xviii. 15.)

At Jordan He had been baptized with water, on the mount in the cloud, like that Israel which typified Him, of whom with Himself God said, "Out of Egypt have I called my Son." At his water baptism, at his entrance on his public ministry, a voice from heaven had borne witness to Him in identical terms: "This is my beloved Son, in whom I am well pleased." Now, just before his baptism of fire, before his baptism of suffering and death, just before the closing in of the hour and power of darkness, and doubtless to prepare Him for it, God once more, in an audible voice, bore witness to his well-beloved Son, with the added injunction to the spectators and audience, "Hear ye him." That injunction comes to us now from heaven with the additional

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urgency furnished by his death, resurrection, and ascension. If we refuse to regard Christ's voice in the calls of his grace, we shall be compelled to regard it when driven from his presence in judgment. There is a wrath of the Lamb, as well as a grace of the Lamb; and the wrath against all finally impenitent unrighteousness and ungodliness of men will be proportioned to the grace and long-suffering previously displayed.

We find here that the disciples recognised Moses and Elias. They were probably not told the purpose of their journey up the mount, nor that they were to see anyone there. Therefore they could not know Moses and Elias in an ordinary way. Did they learn who they were from the conversations they heard, or is the recognition of saints in heaven of such a kind that each new-comer knows instinctively, as it were, who each one is, and were they for the time endowed with this faculty of glorified saints? Why were these apostles chosen to witness this event? Doubtless because, in character and attainments they were the fittest. Peter, the most confident and self-asserting, but also of strongest faith. The Lord bore witness to his rock-like character in spite of his infirmities. The first to confess Christ in the fullest manner, he was also the first to fall, but the first after Pentecost to preach the Gospel. Like his Master, he was crucified. John, the most silent and self-renouncing, but also of deepest spiritual insight, the last survivor of the twelve, the medium of the loftiest and grandest revelations of Christ and his kingdom and glory. James, the first martyr from the apostolic circle. These three were chosen to be the sole witnesses, with the father and mother, of the raising of Jairus's daughter from the dead. They were the chosen witnesses of the agony of the garden.

As they descended, Jesus enjoined secrecy upon them till after the resurrection. They observed the injunction, but were perplexed by the limit of it. They understood not yet what the resurrection from the dead should mean. Why? Because *they stumbled at the thing predicted, and rejected the literal sense of the words.* Is not this the reason why many explain away the "*things to come*," which the Holy Ghost has revealed in the Word, and is ready to reveal to our understandings; why many pay no heed to "the *sure word of prophecy*," whereto, the inspired apostle tells us, "*we do well that we take heed* as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts."

The transfiguration of Christ would teach the disciples that though Christ's kingdom would be established on earth, that Christ would be visibly, corporeally present at its establishment, that its establishment would be supernatural, and its distinguishing glory heavenly and spiritual.

The closing words of the Apocalypse are a declaration that Christ will come quickly, and an echo on the part of the Bride in the shape of a prayer—"Even so, come Lord Jesus, come quickly!" May the Lord direct our hearts unto the love of God, and the patient waiting for Christ!

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THE JUDGMENT OF THE NATIONS.

(Matt. xxv. 31—46.)

"The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."—2 Tim. iv. 1.

"In righteousness he doth judge and make war."—Rev. xix. 11.

THE various scenes of judgment mentioned in scripture present difficulties to some minds, simply because the time, character, and circumstances of the events, in connection with which they appear, are not quite clearly discerned. I know this from experience, and I feel sure that it is from the absence of such discrimination that the opponents of the personal reign of the Lord Jesus are in the habit of mixing up these scenes—though they manifestly differ—into one vast tragic pageant of assize, which they say is to take place immediately on the Second Advent of the Lord. It is with a view to afford some light on this important subject, and to suggest a right division of the word of truth, that I send the following thoughts, on Matth. xxv. 31—46.

In that chapter there are three parabolic scenes of righteous discrimination and award. 1. The Wise and Foolish Virgins. 2. The Talents. 3. The Sheep and Goats. Seemingly applicable to three differing parties, viz. — the Jews, professing Christendom, and the nations to whom the Gospel will have been sent "for a witness," (Matth. xxiv. 14.), when "the end of the age" therein referred to will have come.

The scene recorded in chap. xxv. 31—46 belongs to a period when the Lord, who has been long exercising the office of a Shepherd, will suddenly be revealed in glory as a King—an event that is to close this present age and usher in the future, or millennial age. We are reminded of this fact by the typical history of Moses and David, the former of whom was a long time separated from Egypt and Israel, and occupied in tending a flock in the wilderness before he became "king in Jeshurun," and ruler in Israel. David, too, was taken from the sheepfolds, "to feed Jacob his people, and Israel his inheritance."

The scene presents to us the King seated "upon the throne of his glory," pronouncing award, and not the assize of a judge examining the arraigned. Here no books are opened, as they will be when those whose names are not written in the book of life, will be "judged out of those things which are written in the books," (Rev. xx. 12.), hence this scene has no connection with that before the Great White Throne, which will take place 1000 years afterwards. That to which we are now referring is a judgment of "the quick," or *living*, at, or soon after the manifestation of the kingdom; the other is a judgment of "*the dead*, small and great." Our present event is that alluded to by the prophet Malachi, "in that day when Jehovah Jesus will make up his jewels," and there will be a separation between the righteous

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and the wicked, "between him that serveth God and him that serveth Him not." (Malachi iii. 17, 18.)

The character of the nations is that by which they have been already stamped during the period of the absence of the Great Shepherd, but will culminate representatively in the acts of those who will be on earth in the latter days immediately preceding His return: this being a period of such intense and unequalled persecution of His Jewish saints as shall more particularly bring out the features of true fidelity to the absent Lord.

I say that this scene refers to the latter days, because of the sessional Throne of Glory which summons "all nations" *then living* before it, and deals exclusively with them.

The time and circumstances appear to coincide with those referred to in Rev. xx. 4, which is the record of a vision where "*they* sat upon thrones" (surely the "Elders" whom the seer had beheld on "seats" [lit. thrones] in chap. iv. 4) in judgment, together with the King as Son of Man,* on those who had beheaded the witnesses of Jesus during the preceding years of tribulation. These, the martyrs, are said to have been *foreviewed in the vision* as raised to life and to have "reigned with Christ 1000 years"; they are thus identified as a part of the "brethren" of Matt. xxv. 40, who enter *manifestly* into the kingdom with "the sheep," as announced at verse 34.

At 2 Tim. iv. 1, we are informed, that "the Lord Jesus Christ shall judge the quick (living) *and* the dead, at his appearing AND his kingdom." A command is *therefore* given to Timothy to preach the Gospel. This command to bear witness to the truth is evidently intended to extend to those servants, or "brethren" who will be bearing testimony for Jesus during the time alluded to in verse 3—5, or the latter days of apostasy. During that time there will be declension and evil to a far greater extent than there was at the time to which the prediction of the Lord *primarily* referred, when He warned his witnesses (Jewish) that they should be "delivered up to be afflicted, killed, and hated of *all nations* for his name's sake." Matt. xxiv. 6—13, with which compare Rev. xiii. 6, 7, 15, 16, and xii. 17. Here we have, I think, the "brethren" and the "nations" of our subject.

The pinnacle of wickedness on earth will be reached when the idol of the desolator (Rev. xiii. 14; Dan. xii. 11) shall be set up in the temple of Jerusalem; all testimony will have been withdrawn (Rev. xi. 7, 12), and the wrath of God about to be fully poured out. It is at this period of time that we hear the *anticipative* voices in Heaven proclaiming the rightful lordship of the kingdom of the world to be vested in Christ, whose personal advent to assume his sovereignty and to reign on the earth, is declared to excite the anger of "the nations," because their expectations of power under the Antichrist will thereby be destroyed. The hour at which the Lord is said to take to himself his great power to reign, is to be followed by the award of the dead, or slaughtered and raised martyrs, and the reward to witnessing servants

* Wherever there is a scene of judgment, the Son of Man must be present, for "*all* judgment" is committed into his hands. (John v. 22 and 27.) See also in regard to the Church, "the elders." (1 Cor. vi. 2.)

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or saints. (Rev. xi. 14—18, carried into execution at chap. xx. 4.) This is, in fact, the very scene that is the subject of our consideration.

Accordingly, when the time shall come that his enemies are prepared as his "footstool" (Ps. cx. 1), He will descend "in flaming fire taking vengeance" on those who will not have obeyed the testimony, but will have allied themselves to the Antichrist. "In righteousness will He make war," slaying with the sword of his mouth those members of the nations ("a remnant,") who will be found in immediate antagonism to his person, and defiance of his power (Rev. xix. 19—21), reserving the remaining vast host of "all nations" for appearance before his "throne of glory," then about to be established.* I would here direct attention to Ps. xciv., which very accurately testifies to the subject on which we are engaged.

When "the sword" of war shall be sheathed, the sword of justice will be drawn (Rev. xix. 11), and the *first* session of those righteous acts of judgment by which the kingdom will be characterized will take place. (Ps. 11, 8, 9, xcvi. 13, xcviii. 9, xcix. 1—5.)

Rev. xx. opens a new scene. It is no longer making war, but a session of judgment on thrones, and verse 4 alludes to the thrones and to the judgment being "set," just as they were similarly presented to the prophet Daniel (vii. 9, 10) after the thrones of the beast and his confederate kings had been "cast down."

In verse 22 we read that "judgment was given to the saints of the Most High;" here the thrones are seen to be occupied, but though thus beheld by the prophet, the actual sitters thereon are not brought on to the scene until they form part of the whole. This was what the apocalyptic seer witnessed, viz., the saints who followed the Lamb out of Heaven in his glory for the destruction of the Antichristian hosts. (Rev. xix. 11—14.)

The saints take this place of judgment when the Lord Jesus takes his place openly, viz., "when the Son of Man shall come in his glory. . . . . Then shall he sit on the throne of his glory." (Matt. xxv. 31.) It is the *manifested* assumption of the power that is conferred on him as "Son of Man" (John v. 22 and 27), and is connected with the earth. Thus Daniel prospectively saw in the vision that, *when* "the Ancient of days† *came*, judgment was given to the saints of the Most High."

Having thus looked at the time and circumstances under which this sessional scene will occur, we will endeavour to gather information concerning the persons engaged. There are four distinct parties. The Lord the king, as Son of Man, the brethren, the sheep and the goats. The two latter being generally included in the term "all nations." In regard to the "nations" it is, I think, evident that the Evangelist refers to those to whom the Gospel will have been sent "as a witness" up to

* I would simply suggest that the New Jerusalem, which will be suspended over, and visible from, the earth, having descended out of heaven at this time, may be the place of this "throne of glory," whence the judgment may proceed, and before which "all nations" can be gathered. (Rev. xxi. 10, 23—26.) What an amazing scene!

† That the Lord Jesus, as God, is "The Ancient of days," compare the following Scriptures: Dan. viii. 9, 10, with Rev. i. 8, 13—16; Prov. viii. 22—31.

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the end (Rev. xiv. 6), and who will be *professing* the name of Christ; that "remnant of them" who will have altogether rejected him being destroyed with the Antichristian beast as already seen. (Rev. xix. 21.)

Again, by "all nations," is, I think, meant those to whom the prophet Zechariah refers in the same terms, and as present at the time to which allusion has just been made. "The day of the Lord cometh. For *I will gather 'all nations'* against Jerusalem to battle." (Zech. xiv. 1, 2.) God also says, "For behold, in those days, and in that time when I shall bring again the captivity of Judah and Jerusalem, *I will gather all nations*, and will bring them down into the valley of Jehoshaphat, and will plead with them there." (Joel. iii. 1, 2.) The reason is given in the following verses, viz., *because of their oppression of his Jewish brethren.* See also Micah iv. 10—12, Zeph. iii. 8. I would particularly remark that these "nations" who are thus judicially gathered on account of their confederacy in the final apostasy, are "all" within the limit of the empire of the anti-Christian Monarch, and must not be confounded with other "nations," or heathen, also mentioned by the prophets, viz., those who, up to the time of the Second Advent, will "not have heard of the fame" of the Lord Jesus, "nor seen his glory" (Isa. lxvi. 18, 19), from out of whom vast multitudes will be converted during the period of the kingdom.

The "sheep" I believe to be such members of the first-mentioned Gentile "nations," who will have ministered to the Jewish "brethren" of the Messiah Jesus, when, during the terrific time of Judah's trouble, they will have incurred the fiercest fires of the persecution in consequence of their testimony. See parallel in Dan. iii. 16—25.

The "goats," on the contrary, will be such Gentiles who will not only have stood aloof from any ministry to the afflicted witnesses,—being mere hollow professors, and ignorant of the sustaining grace of God—but will very likely have taken part in their oppression.

The award of the King will be in righteous accord with the above conduct, and *that only*, because it will have distinct reference to their treatment of HIMSELF, in the persons of his own people. (See Acts ix. 3—5.)

The sheep and the goats are not gathered *in order to the determination then* of their respective characters; all this will have been known before; but they will be at once separated *as sheep and goats*, and their destiny affirmed—that of the sheep to the promised inheritance of the kingdom, which has been prepared in the eternal counsels of God, in order to the manifested glory of his beloved Son; that of the goats will be just that of the unbelieving and impenitent wicked who are cut off from day to day, reserved for the "everlasting punishment," which shall be carried into execution at the great day that shall close the entire judgment of the *quick* as well as the *dead*.

Beloved brethren in the Lord, this is for our instruction. What will be our wonder when we shall really behold the Lord, the Great King, in the glory of his Majesty, and discover who that ever blessed Person is, whom, by grace, we may have served, bearing his reproach! "When saw we THEE?" Beloved, let it be our prayerful endeavour, by the power of the Holy Ghost and the light of the truth, practically to realize the Lord Jesus Christ in his people.

GERSHOM.

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seen in weakness now; the power of it is visible only to faith. The saints in glory are co-heirs of Christ's kingdom. They are with the King, waiting for the time of the manifestation of the sons of God, when the Lamb and his bride shall reign over the converted world. There will be Christ's saints in glory with Him in heavenly places, and saints on the earth in the flesh; open communication between earth and heaven. This was the kingdom the three favoured disciples were to see. This kingdom they did now see with their bodily eyes on the mount of transfiguration. This, not Pentecost, not the destruction of Jerusalem, was the kingdom of God with power. To the eyes of the flesh, Pentecost was weakness and foolishness. The destruction of Jerusalem was a providential judgment.

Two of the citizens of the heavenly city came down to talk with Jesus. They appear suddenly on the scene. No notice is given of their approach. We are not told how they came. There they stood talking with Jesus. Their appearance is not described. They were in glory, Luke tells us. Their glory is derived, it is reflected, and makes comparatively little impression in the presence of the original underived light of the Sun of Righteousness.

The appearance of heavenly visitants is described when they come alone. The splendour of their appearance is then noteworthy, when there is no higher glory to compare it with. But on this occasion their appearance is not dwelt upon. Only one of the inspired historians takes notice of it, and that but slightly, saying merely, they appeared in glory.

Who, then, are the two visitants from heaven? And why are they selected? Why not Abraham and David? Why not Enoch and any other than either of the two prophets who came? Why Moses and Elias? There is a propriety in the selection made. Moses the lawgiver, Elias the prophet. Moses the founder of the old economy, now waxing old and about to vanish away; Elias the restorer of the fallen dispensation in Israel. Moses the type of the Great Teacher, who was now transfigured before the eyes of his disciples. Elias the forerunner, in whose spirit and power John the Baptist had come to herald the first advent, who in his own person shall herald the second. Moses the meekest of men. Elias the stern preacher of righteousness. Each reflecting thus one aspect of the Lord's character and ministry. The law and the prophets in personal representatives were doing homage to Christ, the fulfiller of both. All the dispensations are bound together here, and their essential unity and harmony are shown. Moses, the sole historian of the antediluvian and patriarchal ages, the founder of the legal; Elias the herald of the future kingdom and all the persons on the mount, representing the various elements of that kingdom.

Christ and his heavenly visitants spake together of the decease He should accomplish at Jerusalem. We are told the subject, not the details of their conversation. Our curiosity would prompt us to desire to have a report of that wondrous conversation, just as sometimes we wish we possessed that exposition of all that the law and prophets contained regarding Himself, given to the favoured disciples on the ever-memorable walk to Emmaus. Though such a desire is natural, it springs, after all, from curiosity, for we have all that Moses and the

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prophets wrote; we have the right explanation of it in Christ's life, death, and resurrection. We have the apostolic exposition of Christ's history and of the Law, as well as of much of the prophets, and regarding the decease accomplished at Jerusalem, we have the fullest, clearest, and most abundant light. Anything said by Moses, Elias, or Christ on this occasion, that would have been intelligible to us, would probably have given us no more information than we already possess in the written word. Nevertheless, it is only a sense of the unlawfulness of eager curiosity that checks our desire to know the very thoughts and words uttered on this memorable occasion.

The subject of their conversation shows what was the theme of all-absorbing interest among the heavenly inhabitants—the approaching death of Christ. No other theme would be broached—not what was happening in heaven, but what was about to come to pass on earth. How strange the apathy and unbelief of earth must have appeared to the glorified saints! Only the remembrance of their own slowness of heart to believe while in the flesh—only the difficulty, the painful, wistful labour experienced by prophets when they endeavoured to understand the utterances wherewith the Spirit inspired them, would enable glorified saints to understand the blindness and unbelief even of those who companied with the Lord. We could imagine all heaven to have watched with bated breath Christ's progress to Jerusalem on his last journey, and silence profounder than had ever reigned there to have prevailed, as in awe-struck wonder they watched the closing scene! What a contrast to the heartless unbelief and indifference of earth!

They talked of the exodus Christ was to accomplish at Jerusalem. The word translated "decease," is the word exodus, and means "way out." The title is given to the second book of Moses, because the departure of Israel out of Egypt is recorded therein. The use of the word in the present instance is doubtless designed to connect the two events, the deliverance from Egypt and the death of Christ, to show that the former was the type, the latter the antitype; that Israel's deliverance was the shadow, the figure of the deliverance of the true Israel of God, of Christ's people. It establishes a similar connection between Moses and Christ, Moses, the temporal, Christ, the spiritual deliverer. Moses delivered the Israelites from the hard bondage of their cruel Egyptian taskmasters. Moses in the power of the Lord entered into conflict with and overcame Satan's agents, the magicians of Egypt, and in pursuing him Pharaoh met his doom. Jesus by suffering, by bearing the curse due to sin, was about to deliver his people from the slavery in which they were held. By death He was about to destroy him who had the power of death, even the devil. He had measured his strength with and overcome the enemy in the wilderness. He was now about to enter into the final conflict with him in the garden, and on the cross. Through seeming defeat He was about to wrest the prey from the grasp of the prince of this world. Moses went out at the head of Israel's hosts, and personally accompanied them to the borders of the promised land. The Israel of God were mystically in Christ; all the countless multitudes were in Him—in Him suffered, in Him overcame, in Him triumphed.

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In the waters of the Red Sea Israel got rid of their oppressors finally. Through Christ's death the power of sin and Satan is broken. Moses gave the law, Christ magnified and made it honourable. Moses said, do this, and live; the law he gave had only death for the transgressor. Christ purchased life, and removed sin by his obedience unto death. Moses, as it were, pronounced sentence of death on Christ as the sinner's substitute. He condemned Him to death, and equally welcomed Him from it, pronouncing the sentence of justification. In anticipatory virtue of Christ's death and resurrection, He was transfigured before his disciples, and visited by the glorified saints, and gave a sample of what his fully developed and established kingdom shall be. He showed what He meant by his kingdom in power.

Elias was and is to be the restorer. He was the restorer. He describes his own character, and the evil days he had fallen on in his answer to the Lord at Horeb, the mount of God.

"I have been very zealous for the Lord God of hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword." (1 Kings xix. 14.)

The character of his work proved his jealousy for the Lord, and was designed to rebuild what Moses first erected, and Israel had wickedly cast down. His first recorded wonderful work, after his appearance to Ahab, and his foretelling the three years' drought, was making provision for a poor widow. Then he restored her dead son to life. Then we find him rebuking Israel's apostate king, entering into conflict with and destroying Baal's prophets. We find him denouncing judgment on Ahab and Jezebel, calling fire from heaven on Ahaziah's fifties, and predicting Ahaziah's immediate death, thereby manifesting his jealousy for the Lord God of hosts, and exhibiting the holiness of God's character and law. This Elias had come down from heaven with Moses, to talk with Jesus of the decease about to be accomplished at Jerusalem—the decease which was a more awful and impressive exhibition of God's holiness than Sinai's thunders and lightnings, cloud and smoke, than the voice of the trumpet exceeding loud, or than its quaking foundations, than the slaughter of Baal's prophets, or the consumption by fire of Ahaziah's fifties with their captains, while it was a more astonishing exhibition of divine love and grace than Israel's deliverance, than the restoration of the widow's son to life, or the abundance of rain after the three years' drought.

Malachi describes the state of things to which Elijah shall return:—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Chap. iv. 5, 6.)

Lawlessness will be the feature of the time. Elias shall come as the herald of the true, the universal Restorer. John the Baptist came in the spirit and power of Elias. The Elias prophecies meet in him a partial fulfilment. In Elias himself they seem to await a complete and literal one.

There is one outward link of connection between Christ, Moses, and Elias, perhaps only a coincidence. They had each fasted forty days and forty nights. Moses fasted that length of time on Sinai.

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Elias went forty days and forty nights in the strength of the bread and water supernaturally supplied him by the angel under the juniper tree in the wilderness.

Elias had been translated without tasting of death. In a chariot of flame he had been carried to heaven. He was in the body, but Moses had died and been buried. No one had witnessed his death, but we know that he actually died, because God tells us so in his word, and further tells us the Lord buried him in a vale in the land of Moab, over against Bethpeor, where none knows. What body then did Moses appear in? To the disciples' eyes there was no difference between Moses and Elias. Both were in glory. Was Moses a mere spirit, with an imparted visibility for a time? Or had he been raised again? These questions will start up, but it is impossible to affirm anything with certainty on the matter. In the book of Jude we have a strange intimation about the body of Moses, which we cannot understand, but which is, doubtless, the record of a literal fact. It is a glimpse into the spirit world, revealing the interest spirits, good and evil, take in the affairs of men. Satan, for some purpose, wished to obtain possession of the body of Moses; for what purpose we cannot conjecture, unless in some way to bring it to light and lead men into idolatry. The attainment of this object was prevented by the resistance of the archangel Michael. This fact is merely incidentally mentioned to illustrate another point. But it suggests itself in connection with this appearance of Moses on the mount of transfiguration. Was Moses furnished on this occasion with the mere semblance of a body? Or had soul and body been permanently reunited? These questions start up on a consideration of all the circumstances. Answer them positively we cannot; materials fail us for their solution.

The difference between the close of the earthly career of Moses and Elias brings out another feature of the future kingdom of Christ. It will be composed of those who have fallen asleep in Jesus, of those who are alive and remain unto the coming of the Lord, and are caught up to meet Him in the air, as well as of saints in the flesh. "We shall not all die, but we shall all be changed." "Then we who are alive and remain, shall be caught up to meet him in the air." Moses died, Elias was translated.

What effect had this amazing scene and the wondrous conversation on the disciples? Did they witness the whole from the beginning, or did they only awake to see the celestial vision complete? It would seem from Matthew's and Mark's accounts that they had witnessed it from the commencement. But Luke tells us of a circumstance passed over by Matthew and Mark: "Peter, and they that were with him, were heavy with sleep, and when they awoke, they saw his glory, and the two men that were with him." Did their weariness arise from the fatigues of the day, and the toils of the ascent? Did they fall asleep while Jesus was praying, and before the fashion of his countenance began to change? Or were they overcome by the combined effects of fatigue, and the bewilderment produced by the heavenly vision? Most probably this last is the explanation. For the words, "He was transfigured before them" seem to imply that they witnessed the change, and Luke's narrative which

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says, "As he prayed the fashion of his countenance was altered, and his raiment became," &c., seems also to confirm this view. During the continuance of the vision they were overcome with sleep, from which they recovered themselves again. What a picture this sleep gives us of the weakness of the flesh even in saints! Neither the glory of the Mount of Transfiguration, nor the amazing spectacle of the agony of the garden could keep these disciples from sleep! A vague sense of the blessedness of being in such company, in such circumstances, coupled with holy awe, a confused state of mind, a feeling that something should be said or done, and utter bewilderment as to what was proper under the circumstances to be said or done, seems to have been the state of mind produced in the apostles by the scene; and Peter, ever foremost, ever impetuous, replies, as it were, to all that he has seen and heard, giving expression to the feelings actuating himself and his fellow-disciples in the strange question he puts. He found it good to be there, he desired to prolong his stay, and proposed to build three tabernacles for the Lord and his heavenly visitants. He said this because he felt he ought to say something, and knew not what to say, and because they were sore afraid. Peter and John afterwards had a clearer, calmer impression of that never-to-be-forgotten scene. Peter writes in memory of it, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Peter i. 17, 18.) And John more briefly, when he combines in one parenthetical allusion his remembrance of the scene, and the Father's testimony:—"We beheld his glory, the glory as of the only-begotten of the Father." (John i. 14.) These quotations show the profound enduring impressions made on their minds by the scene. The only answer Peter received was an overshadowing cloud, which withdrew the glorified saints from view, leaving Jesus alone with his disciples, but out of the approaching cloud the voice of God was heard testifying to his Son, "This is my beloved Son, in whom I am well pleased, hear ye him," thereby identifying the Lord with Him of whom Moses spake when he prophesied—"The Lord thy God will raise up unto thee a prophet from the midst of thy brethren like unto me, *him shall ye hear*." (Deut. xviii. 15.)

At Jordan He had been baptized with water, on the mount in the cloud, like that Israel which typified Him, of whom with Himself God said, "Out of Egypt have I called my Son." At his water baptism, at his entrance on his public ministry, a voice from heaven had borne witness to Him in identical terms: "This is my beloved Son, in whom I am well pleased." Now, just before his baptism of fire, before his baptism of suffering and death, just before the closing in of the hour and power of darkness, and doubtless to prepare Him for it, God once more, in an audible voice, bore witness to his well-beloved Son, with the added injunction to the spectators and audience, "Hear ye him." That injunction comes to us now from heaven with the additional

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urgency furnished by his death, resurrection, and ascension. If we refuse to regard Christ's voice in the calls of his grace, we shall be compelled to regard it when driven from his presence in judgment. There is a wrath of the Lamb, as well as a grace of the Lamb; and the wrath against all finally impenitent unrighteousness and ungodliness of men will be proportioned to the grace and long-suffering previously displayed.

We find here that the disciples recognised Moses and Elias. They were probably not told the purpose of their journey up the mount, nor that they were to see anyone there. Therefore they could not know Moses and Elias in an ordinary way. Did they learn who they were from the conversations they heard, or is the recognition of saints in heaven of such a kind that each new-comer knows instinctively, as it were, who each one is, and were they for the time endowed with this faculty of glorified saints? Why were these apostles chosen to witness this event? Doubtless because, in character and attainments they were the fittest. Peter, the most confident and self-asserting, but also of strongest faith. The Lord bore witness to his rock-like character in spite of his infirmities. The first to confess Christ in the fullest manner, he was also the first to fall, but the first after Pentecost to preach the Gospel. Like his Master, he was crucified. John, the most silent and self-renouncing, but also of deepest spiritual insight, the last survivor of the twelve, the medium of the loftiest and grandest revelations of Christ and his kingdom and glory. James, the first martyr from the apostolic circle. These three were chosen to be the sole witnesses, with the father and mother, of the raising of Jairus's daughter from the dead. They were the chosen witnesses of the agony of the garden.

As they descended, Jesus enjoined secrecy upon them till after the resurrection. They observed the injunction, but were perplexed by the limit of it. They understood not yet what the resurrection from the dead should mean. Why? Because *they stumbled at the thing predicted, and rejected the literal sense of the words.* Is not this the reason why many explain away the "*things to come*," which the Holy Ghost has revealed in the Word, and is ready to reveal to our understandings; why many pay no heed to "the *sure word of prophecy*," whereto, the inspired apostle tells us, "*we do well that we take heed* as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts."

The transfiguration of Christ would teach the disciples that though Christ's kingdom would be established on earth, that Christ would be visibly, corporeally present at its establishment, that its establishment would be supernatural, and its distinguishing glory heavenly and spiritual.

The closing words of the Apocalypse are a declaration that Christ will come quickly, and an echo on the part of the Bride in the shape of a prayer—"Even so, come Lord Jesus, come quickly!" May the Lord direct our hearts unto the love of God, and the patient waiting for Christ!

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THE JUDGMENT OF THE NATIONS.

(Matt. xxv. 31—46.)

"The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."—2 Tim. iv. 1.

"In righteousness he doth judge and make war."—Rev. xix. 11.

THE various scenes of judgment mentioned in scripture present difficulties to some minds, simply because the time, character, and circumstances of the events, in connection with which they appear, are not quite clearly discerned. I know this from experience, and I feel sure that it is from the absence of such discrimination that the opponents of the personal reign of the Lord Jesus are in the habit of mixing up these scenes—though they manifestly differ—into one vast tragic pageant of assize, which they say is to take place immediately on the Second Advent of the Lord. It is with a view to afford some light on this important subject, and to suggest a right division of the word of truth, that I send the following thoughts, on Matth. xxv. 31—46.

In that chapter there are three parabolic scenes of righteous discrimination and award. 1. The Wise and Foolish Virgins. 2. The Talents. 3. The Sheep and Goats. Seemingly applicable to three differing parties, viz. — the Jews, professing Christendom, and the nations to whom the Gospel will have been sent "for a witness," (Matth. xxiv. 14.), when "the end of the age" therein referred to will have come.

The scene recorded in chap. xxv. 31—46 belongs to a period when the Lord, who has been long exercising the office of a Shepherd, will suddenly be revealed in glory as a King—an event that is to close this present age and usher in the future, or millennial age. We are reminded of this fact by the typical history of Moses and David, the former of whom was a long time separated from Egypt and Israel, and occupied in tending a flock in the wilderness before he became "king in Jeshurun," and ruler in Israel. David, too, was taken from the sheepfolds, "to feed Jacob his people, and Israel his inheritance."

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The character of the nations is that by which they have been already stamped during the period of the absence of the Great Shepherd, but will culminate representatively in the acts of those who will be on earth in the latter days immediately preceding His return: this being a period of such intense and unequalled persecution of His Jewish saints as shall more particularly bring out the features of true fidelity to the absent Lord.

I say that this scene refers to the latter days, because of the sessional Throne of Glory which summons "all nations" *then living* before it, and deals exclusively with them.

The time and circumstances appear to coincide with those referred to in Rev. xx. 4, which is the record of a vision where "*they* sat upon thrones" (surely the "Elders" whom the seer had beheld on "seats" [lit. thrones] in chap. iv. 4) in judgment, together with the King as Son of Man,* on those who had beheaded the witnesses of Jesus during the preceding years of tribulation. These, the martyrs, are said to have been *foreviewed in the vision* as raised to life and to have "reigned with Christ 1000 years"; they are thus identified as a part of the "brethren" of Matt. xxv. 40, who enter *manifestly* into the kingdom with "the sheep," as announced at verse 34.

At 2 Tim. iv. 1, we are informed, that "the Lord Jesus Christ shall judge the quick (living) *and* the dead, at his appearing AND his kingdom." A command is *therefore* given to Timothy to preach the Gospel. This command to bear witness to the truth is evidently intended to extend to those servants, or "brethren" who will be bearing testimony for Jesus during the time alluded to in verse 3—5, or the latter days of apostasy. During that time there will be declension and evil to a far greater extent than there was at the time to which the prediction of the Lord *primarily* referred, when He warned his witnesses (Jewish) that they should be "delivered up to be afflicted, killed, and hated of *all nations* for his name's sake." Matt. xxiv. 6—13, with which compare Rev. xiii. 6, 7, 15, 16, and xii. 17. Here we have, I think, the "brethren" and the "nations" of our subject.

The pinnacle of wickedness on earth will be reached when the idol of the desolator (Rev. xiii. 14; Dan. xii. 11) shall be set up in the temple of Jerusalem; all testimony will have been withdrawn (Rev. xi. 7, 12), and the wrath of God about to be fully poured out. It is at this period of time that we hear the *anticipative* voices in Heaven proclaiming the rightful lordship of the kingdom of the world to be vested in Christ, whose personal advent to assume his sovereignty and to reign on the earth, is declared to excite the anger of "the nations," because their expectations of power under the Antichrist will thereby be destroyed. The hour at which the Lord is said to take to himself his great power to reign, is to be followed by the award of the dead, or slaughtered and raised martyrs, and the reward to witnessing servants

* Wherever there is a scene of judgment, the Son of Man must be present, for "*all* judgment" is committed into his hands. (John v. 22 and 27.) See also in regard to the Church, "the elders." (1 Cor. vi. 2.)

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or saints. (Rev. xi. 14—18, carried into execution at chap. xx. 4.) This is, in fact, the very scene that is the subject of our consideration.

Accordingly, when the time shall come that his enemies are prepared as his "footstool" (Ps. cx. 1), He will descend "in flaming fire taking vengeance" on those who will not have obeyed the testimony, but will have allied themselves to the Antichrist. "In righteousness will He make war," slaying with the sword of his mouth those members of the nations ("a remnant,") who will be found in immediate antagonism to his person, and defiance of his power (Rev. xix. 19—21), reserving the remaining vast host of "all nations" for appearance before his "throne of glory," then about to be established.* I would here direct attention to Ps. xciv., which very accurately testifies to the subject on which we are engaged.

When "the sword" of war shall be sheathed, the sword of justice will be drawn (Rev. xix. 11), and the *first* session of those righteous acts of judgment by which the kingdom will be characterized will take place. (Ps. 11, 8, 9, xcvi. 13, xcviii. 9, xcix. 1—5.)

Rev. xx. opens a new scene. It is no longer making war, but a session of judgment on thrones, and verse 4 alludes to the thrones and to the judgment being "set," just as they were similarly presented to the prophet Daniel (vii. 9, 10) after the thrones of the beast and his confederate kings had been "cast down."

In verse 22 we read that "judgment was given to the saints of the Most High;" here the thrones are seen to be occupied, but though thus beheld by the prophet, the actual sitters thereon are not brought on to the scene until they form part of the whole. This was what the apocalyptic seer witnessed, viz., the saints who followed the Lamb out of Heaven in his glory for the destruction of the Antichristian hosts. (Rev. xix. 11—14.)

The saints take this place of judgment when the Lord Jesus takes his place openly, viz., "when the Son of Man shall come in his glory. . . . . Then shall he sit on the throne of his glory." (Matt. xxv. 31.) It is the *manifested* assumption of the power that is conferred on him as "Son of Man" (John v. 22 and 27), and is connected with the earth. Thus Daniel prospectively saw in the vision that, *when* "the Ancient of days† *came*, judgment was given to the saints of the Most High."

Having thus looked at the time and circumstances under which this sessional scene will occur, we will endeavour to gather information concerning the persons engaged. There are four distinct parties. The Lord the king, as Son of Man, the brethren, the sheep and the goats. The two latter being generally included in the term "all nations." In regard to the "nations" it is, I think, evident that the Evangelist refers to those to whom the Gospel will have been sent "as a witness" up to

* I would simply suggest that the New Jerusalem, which will be suspended over, and visible from, the earth, having descended out of heaven at this time, may be the place of this "throne of glory," whence the judgment may proceed, and before which "all nations" can be gathered. (Rev. xxi. 10, 23—26.) What an amazing scene!

† That the Lord Jesus, as God, is "The Ancient of days," compare the following Scriptures: Dan. viii. 9, 10, with Rev. i. 8, 13—16; Prov. viii. 22—31.

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the end (Rev. xiv. 6), and who will be *professing* the name of Christ; that "remnant of them," who will have altogether rejected him being destroyed with the Antichristian beast as already seen. (Rev. xix. 21.)

Again, by "all nations," is, I think, meant those to whom the prophet Zechariah refers in the same terms, and as present at the time to which allusion has just been made. "The day of the Lord cometh. For *I will gather 'all nations'* against Jerusalem to battle." (Zech. xiv. 1, 2.) God also says, "For behold, in those days, and in that time when I shall bring again the captivity of Judah and Jerusalem, *I will gather all nations*, and will bring them down into the valley of Jehoshaphat, and will plead with them there." (Joel. iii. 1, 2.) The reason is given in the following verses, viz., *because of their oppression of his Jewish brethren*. See also Micah, iv. 10—12, Zeph. iii. 8. I would particularly remark that these "nations" who are thus judicially gathered on account of their confederacy in the final apostasy, are "all" within the limit of the empire of the anti-Christian Monarch, and must not be confounded with other "nations," or heathen, also mentioned by the prophets, viz., those who, up to the time of the Second Advent, will "not have heard of the fame" of the Lord Jesus, "nor seen his glory" (Isa. lxvi. 18, 19), from out of whom vast multitudes will be converted during the period of the kingdom.

The "sheep" I believe to be such members of the first-mentioned Gentile "nations," who will have ministered to the Jewish "brethren" of the Messiah Jesus, when, during the terrific time of Judah's trouble, they will have incurred the fiercest fires of the persecution in consequence of their testimony. See parallel in Dan. iii. 16—25.

The "goats," on the contrary, will be such Gentiles who will not only have stood aloof from any ministry to the afflicted witnesses,—being mere hollow professors, and ignorant of the sustaining grace of God—but will very likely have taken part in their oppression.

The award of the King will be in righteous accord with the above conduct, and *that only*, because it will have distinct reference to their treatment of HIMSELF, in the persons of his own people. (See Acts ix. 3—5.)

The sheep and the goats are not gathered *in order to the determination then* of their respective characters; all this will have been known before; but they will be at once separated *as sheep and goats*, and their destiny affirmed—that of the sheep to the promised inheritance of the kingdom, which has been prepared in the eternal counsels of God, in order to the manifested glory of his beloved Son; that of the goats will be just that of the unbelieving and impenitent wicked who are cut off from day to day, reserved for the "everlasting punishment," which shall be carried into execution at the great day that shall close the entire judgment of the *quick* as well as the *dead*.

Beloved brethren in the Lord, this is for our instruction. What will be our wonder when we shall really behold the Lord, the Great King, in the glory of his Majesty, and discover who that ever blessed Person is, whom, by grace, we may have served, bearing his reproach! "When saw we THEE?" Beloved, let it be our prayerful endeavour, by the power of the Holy Ghost and the light of the truth, practically to realize the Lord Jesus Christ in his people. GERSHOM.

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IS THE EARTH TO BE DESTROYED OR ONLY PURIFIED?

THAT there will be, sooner or later, a last great conflagration of this earth of ours, is a fact so plainly revealed in the Scriptures of truth, that none, I apprehend, who really believe their testimony will be found disposed to question it. But while the fact itself is thus admitted, the *time* of its occurrence;—whether *pre* or *post*-millennial; and the *consequences* of its occurrence;—whether resulting in the final and utter destruction of this sin-smitten globe and its atmospheric heavens, or only in the purification of the one and the reconstitution of the other, are questions in debate among the most pious and learned students of unfulfilled prophecy.

I will state at once that it is not my intention on the present occasion to touch the former point. I shall assume not only that there is to be a final conflagration as revealed by St. Peter in the third chapter of his second epistle, but also that (whatever partial and preliminary fulfilment may, and I think will, attend the inauguration of Christ's millennial reign), the final and plenary fulfilment of the Apostle's awful prophecy must be looked for only at the close of that blessed period. The only question I design to consider is this,—Whether by reason of the conflagration predicted by St. Peter this earth on which we now live will be completely and for ever destroyed, or only subjected to such a process of purification and renovation as shall fit it to be the abode of the redeemed to all eternity? Before we proceed, however, to the consideration of this question itself, it will be well if we try and dispose of two points connected with it which have been the cause of much misunderstanding, and which might otherwise fatally embarrass our discussion. 1. In the first place, then, it is at once admitted that "a new EARTH"—*a new materialism*—is to succeed the final conflagration. This is quite clear, not only from St. Peter's own language, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13), but from the original promise, to which he refers, and which is found in the 65th chapter of Isaiah: "Behold I create new heavens and a new earth; the former shall not be remembered, nor come into mind" (Isa. lxv. 17); and also from the fulfilment of that promise as beheld by the Seer of Patmos: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea" (Rev. xxi. 1). As far as regards the present inquiry, therefore, all proof that the new heavens and new earth are to be *material* is quite beside the question. Dr. Chalmers, in his memorable and magnificent sermon on "The New Heavens and the New Earth," has said, "We are now walking on a terrestrial surface, not more compact, perhaps, than the one we shall hereafter walk upon, and are now wearing terrestrial bodies, not firmer and more solid, perhaps, than those we shall hereafter wear. . . . . There will be a firm earth, as we have at present, and a heaven stretched over it, as we have at present; it is not by the absence of these, but by the absence of

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sin, that the abodes of immortality will be characterized. There will both be heavens and earth, it would appear, at the next great administration—and with this specialty to mark it from the present one, that it will be a heaven and an earth 'wherein dwelleth righteousness.'" All this may be admitted, and yet the question, Will the earth be *destroyed* or only *purified?* remain untouched. In fact, in the very same sermon Dr. Chalmers has admitted that "by the convulsions of the last day, it may be shaken, and broken down from its present arrangements; and thrown into such fitful agitations, *as that the whole of its existing framework shall fall to pieces, and with a heat so fervent as to melt its most solid element, may be utterly dissolved.*" It will be well, therefore, that this distinction should be kept clearly before the mind of the reader. That there shall be new heavens and a new earth is one thing, and a certain thing; but that they shall be identically the same as the heavens and the earth which are now, is another, and, may I be permitted to add? an uncertain thing.

2. Again, the philosophical question of "*annihilation*," over which almost every writer on this question has somehow contrived to stumble, has really no connection with it. "The flood did not annihilate the earth," says Dean Alford, "but changed it; and as the new earth was the consequence of the flood, so the final new heavens and earth shall be of the fire. . . . . Of the idea that the earth is to be *annihilated*, there is no trace."* "It is a fact well known to chemists and philosophers, that fire does not *annihilate*, but only destroys or dissolves existing combinations of constituent or elementary parts," observes Mr. Ogilvy, "which may be recombined under new and different forms, and invested with different properties; and there is no statement in Scripture which would lead us to suppose that the 'fire' which constitutes the agent employed in this judgment shall differ in any manner from ordinary fire."† It would be useless to multiply such quotations; we have been told *ad nauseam* that there is no such thing as *annihilation*. And yet a moment's consideration might teach us that in reference to this question, as to another that might be mentioned, the use of the term is a mere quibble. That there is no such thing as *absolute* annihilation I am quite willing to concede, for, *as far as our limited human experience goes, there is not;* and hence it is *probable* (but not certain) that absolute annihilation is opposed to the unchanging laws of the universe. At the same time, however, it is very certain that *relative* annihilation, by which is meant the destruction of the forms of matter as distinguished from its essence, is the universal law of nature. Is an animal annihilated when dissolution takes place? Absolutely, *no;* relatively, *yes*. As so many atoms of matter it is not annihilated to the extent of a single grain; but as an animal it is as completely destroyed as if every atom that composed it had ceased to have any existence. Will the earth be annihilated? Absolutely, no: relatively, it is submitted, yes. And practically the difference between "absolutely" and "relatively" is not of the least importance.

So much being premised, let us now turn to St. Peter's celebrated

* "New Testament for English Readers," vol. ii. part 2, p. 850.

† "The Day of the Lord," pp. 16, 17.

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prophecy: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 10—13). On the evidence afforded by this passage, taken perhaps in connection with Rev. xxi. 1, the questions of a partial or universal conflagration, and a purification or destruction of the earth must, I apprehend, be determined. If it can be demonstrated that the Apostle's language can be fairly interpreted as teaching nothing more than a partial and superficial action of the destructive agencies then brought into play; then, I conceive, it will be found impossible to establish a contrary hypothesis. But if, as I submit, the Apostle's language, fairly and *literally* interpreted, is found to be altogether irreconcilable with such a theory, then it will follow that at least a relative annihilation does await this earth.

St. Peter's solemn prophecy, then, includes the three following particulars:—

1. "The heavens, being on fire, shall be dissolved," and "pass away with a great noise."

2. "The elements shall melt with fervent heat." This emphatic statement is twice repeated.

3. "The earth and the works that are therein shall be burned up."

From Rev. xxi. 1, we may gather one further particular. In "the new earth" which is to succeed the final conflagration, there shall be "no more sea."

1. The first particular mentioned by St. Peter is, that "the heavens shall pass away with a great noise." And the question at once suggests itself, Of which heavens is the Apostle here speaking? Does he refer to the sidereal heavens—the immensities of space studded with ten thousand systems of worlds; or merely to the aerial or atmospheric heavens which immediately surround this earth? That he speaks of the former—the sidereal—heavens, is, *primâ facie*, in the last degree improbable. Of the ultimate destiny of the unnumbered globes that gem the firmament of God's power, Scripture tells us absolutely nothing; and that this vast illimitable universe should be involved in a common destruction, that "the street lamps of the city of God" should be all at once extinguished, and the glory of Jehovah's power, wisdom and goodness suffer so dire an eclipse, is a supposition which reason instinctively rejects. "The wreck of nature," restricting the word "nature" to this planet, is a revealed truth, but "the crash of worlds" is only a poetical embellishment. No; if destruction awaits this earth, as assuredly it does, that destruction is to be traced only to the presence of sin. But that sin has travelled beyond the limits of this groaning and travailing creation; that it has invaded and defiled other mansions of the Father's house, is a proposition which, while there is nothing to establish, there is everything to render doubtful.

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Moreover, apart from any such general considerations, we may find in the immediate context of the passage under consideration, what appears to be clear evidence that the Apostle is here speaking of the aerial and not of the sidereal heavens. In the 5th verse of the chapter we read, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water." Now the reference in this verse is not, as is sometimes supposed, to the Deluge (the Deluge is only mentioned in the 6th verse), but to the original formation of this mundane economy, as it is recorded in Genesis i. This is seen at once if we adopt Dean Alford's translation,—which will, I apprehend, be accepted as more exact than that of the authorized version by all who have critically examined the passage,—"For this they willingly are ignorant of, that by the word of God the heavens were from of old, and the earth formed out of water and by means of water."* In Genesis we are told, "And God said: Let the expanse be in the midst of the waters: and let it be dividing between the waters unto the waters. And God appointed the expanse: and it divided between the waters which are above the expanse, and the waters which are beneath the expanse. And it was so. And the expanse God called heavens." (Genesis i. 6—8. *Faber's* translation.) Thus, then, the aerial heavens were constituted by the division of the waters into two parts, "the waters which are above the expanse," and "the waters which are beneath the expanse;" or, as St. Peter here expresses it, "the (atmospheric) heavens" as well as the "earth," were "formed out from the water, and by means of water." Plainly, therefore, "the heavens" mentioned in the 5th verse are the aeriel heavens, and no possible reason can be assigned for giving to the same word a different meaning in the 10th verse.

These heavens, then, as the Apostle informs us, "shall pass away with a great noise;" or, as the word signifies, the rush as of a bird or an arrow. And perhaps if this had been the only phenomenon mentioned, we might fairly have interpreted it as expressing only a relative truth, that is to say, according to the usual practice of Scripture, a description of appearances as if they were realities; on which principle we are compelled to interpret the language of Joel (ii. 31.), quoted by our Lord in Matt. xxiv. 29, and that of Rev. vi. 12—14, both of which have evident reference to pre-millennial events. But this is by no means the extent of St. Peter's prophecy, for in the 12th verse we are further told that, "the heavens being on fire shall be dissolved." The heavens—the atmospheric heavens—are to be dissolved, or suffer a dissolution of their component parts. Let us see what this implies. That the atmospheric air which surrounds this earth to the height of some forty-five or fifty miles, is not an element, or uncompounded substance, as the ancients considered it, is doubtless well known to every reader of these pages. Essentially it is composed of two simple elementary gases, nitrogen and oxygen, in the proportions of nearly four parts of the former to one of the latter.† These gases are not,

* "New Testament for English Readers," *in loco*.

† Carbonic acid and watery vapour are also present in the air, but in very minute quantities, comparatively.

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however, chemically combined in the air, as are the oxygen and hydrogen in water, but only mechanically mixed and uniformly diffused throughout the whole mass of the atmosphere, partly by winds and aerial currents, but mainly through the operation of a beautiful and mysterious law of nature, known as the diffusion of gases. In consequence of this law, when two or more gases are brought into contact, however different may be their specific gravity, they do not remain distinct and unmixed, as two or more liquids would do, but gradually become interfused and incorporated with each other. It is on the constant operation of this law that all animal and vegetable life depends: an atmosphere all nitrogen could not support life at all, for oxygen is essential to its existence; and, on the other hand, an atmosphere all oxygen would be so stimulating, that animals immersed in it would become intoxicated, and speedily perish. Besides, oxygen is the great supporter of combustion; in an atmosphere of pure nitrogen, therefore, nothing would burn, while in an atmosphere of pure oxygen any body once set on fire would burn with such inextinguishable fury as to be absolutely beyond control. Such, then, is the constitution of our atmospheric heavens, and such the nature of their constituent elements; and when it is said that these heavens shall be "dissolved," or "disintegrated," the most simple and natural explanation that the language seems to admit of is, that the law of gaseous diffusion will be suspended, that the oxygen of the air, by reason of its greater specific gravity, will sink down to the earth, and then, oxygen being, as I have already said, the great supporter of combustion, we can easily understand that the first burning body brought into contact with it will set the world on fire. As another has said: "If the freeing of the elements—*i.e.*, the separation of the oxygen, nitrogen, &c., which compose the atmosphere be universal, then the air is completely destroyed, it has passed away; its place is, to be sure, filled with flame or vapours, but this can no longer be called the air." The expression "the heavens shall be dissolved," requires that the whole atmosphere shall be decomposed into its parts. Unless this be so, moreover, it cannot be included in "all these things shall be dissolved," which it manifestly is. The fact that the air is to be decomposed, and that one of its great constituents is oxygen, renders inevitable not only the total destruction of the atmosphere by fire, but the destruction by fire of the whole earth.

Thus, with literal exactness, "the heavens being on fire shall be dissolved, and pass away with a great noise." But this is only the first scene, as it were, in the awful catastrophe.

2. In the second place, we are told by the Apostle, that "the elements shall melt with fervent heat." This emphatic statement is twice repeated, and on our interpretation of it will depend the complexion of our whole exegesis of the prophecy. Of what "elements" are we to understand St. Peter as speaking? Some of the older commentators, such as Bede, supposed the word to signify *the four ancient elements*—fire, air, earth, and water, but to this interpretation there is this fatal objection—that while, according to the prophecy, the elements are to be dissolved or melted by the agency of fire, fire is itself one of these elements, and it is quite clear that fire cannot dissolve or

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consume itself. Another interpretation, (that of several of the "Fathers,") is proposed by Bengel, and provisionally accepted by Dean Alford—namely, that by the elements we are to understand *the heavenly bodies*—the sun, moon, and stars; but I have already shown that the Apostle is here speaking of the aërial and not of the sideral heavens, consequently this interpretation is quite inadmissible. I am disposed to identify "the elements" mentioned, therefore, as those simple primary substances, some sixty-two or sixty-three in number, with which chemical science has made us acquainted, and which are termed "elements" because they cannot by any known means be resolved into any more simple substances. Most of these are solids, such as iron, sulphur, silicium, &c., but some of them gaseous, such as oxygen, hydrogen, and nitrogen. By the "melting," or rather "disintegration" (as the word should be rendered in the 10th verse) of these elements, I understand simply their separation from each other, the laws of chemical attraction and gaseous diffusion being suspended. Of the latter, I have noticed the most important example in the separation of the nitrogen and oxygen of the atmosphere; of the former, an example hardly less important will be found in the separation of the oxygen and hydrogen which compose the water of the ocean; the consequence of which latter separation will be not only to afford a further supply of oxygen for the support of the great mundane conflagration,* but to bring about, as a natural result, the remarkable physical fact mentioned in Rev. xxi. 1, that in the new earth there is to be "no more sea;" thus establishing a very beautiful and remarkable instance of undesigned scientific harmony between two passages of Scripture. Were we to suppose, as some writers have done,† that in consequence of the vast amount of igneous action implied by "the elements melting with fervent heat," and "the earth with the works that are therein, being burned up," the waters of the ocean will be simply evaporated; then it is clear that as soon as that heat is diminished or withdrawn, they would be again precipitated on the earth, and the sea again be formed. But if we admit the supposition that the chemical attraction of the two gases is destroyed, and the gases themselves set at liberty, we see at once that the inspired prediction is literally accomplished, and that "the sea exists no longer."

Another interesting example of the extreme accuracy of the Apostle's language may here be mentioned. I have already noted the fact that the expresssion "the elements shall melt with fervent heat," is twice repeated by the Apostle; once in the 10th verse, and again in the 12th. There is, however, in this repetition a variation in one word which is highly significant. In the 10th verse, the literal translation of the phrase is, "the elements shall be *dissolved* or *loosened* (λυθήσονται) with fervent heat," but in the 12th verse, "the elements shall *melt* (τήκεται) with fervent heat." Now let it be observed that in the former passage "the elements ' are mentioned in connection with

* Every 9lb. of pure water contains 8lb. of oxygen and 1lb. of hydrogen, not simply mixed together like the oxygen and nitrogen of the air, but *chemically combined*.

† Mr. Lister, for instance: "Physico-Prophetical Essays," pp. 204—207.

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the heavens, and before the earth is spoken of;* the reference, therefore, is *there* specially, though not exclusively, to the elements of the atmospheric heavens; which, as we have seen, are of a gaseous nature, and consequently cannot be "melted" but only disintegrated or separated from each other; but in the latter passage "the elements" mentioned are specially the elements of the solid earth (for unless it is included in them, the earth is not mentioned at all in the 12th verse), most of which are not only solid but incombustible, and consequently can only be "melted" by the most intense heat. The significance of the word here employed, though that significance is only fully brought out when the word is contrasted with that used in the 10th verse, is noticed by Mr. Lister. "And here," he observes, "it may be well to notice the term which the Apostle employs when he announces the effects which shall be produced by the final conflagration foretold by him. The elements," he says, "'shall *melt*,' not *flame*, 'with fervent heat.' This, as suggested to me by a philosophic friend, is calculated to remind us that the materials of the earth's surface are, for the most part, the *result* of fire, and, therefore, not inflammable. But they are all fusible, and are all pervaded by latent heat, just as much as those which are also inflammable." †

But doubtless it will be objected, that this cannot be the meaning of the Apostle, inasmuch as the chemical elements of which I have been speaking were undiscovered and unknown when he wrote, and that therefore we must understand "the elements" he speaks of in a more general sense, as the component parts or substances of the physical world. This objection, however, entirely overlooks that marvellous *adaptation* of Scripture language which is so remarkably exhibited in regard to scientific truth. On this point the following remarks of Prof. Mansel are important: "One of the most remarkable features in the language of Scripture," he observes, "is its power of *adaptation*, if we may so call it, which enables it in many instances to serve a twofold purpose in relation to those to whom it was first given, and to those who were to come after them. . . . It is, perhaps, not altogether fanciful, if we seem to discern some traces of an analogy in this respect between the method of Scripture in dealing with those religious truths which it is directly designed to teach, and its method in relation to those natural truths which do not lie within its direct province, but which, nevertheless, incidentally and indirectly, it has at times occasion to take notice of. It may be that the language of Scripture, in relation to the phenomena of nature, is cast for the most part in a mould adapted to the knowledge and intelligence of the age in which it was written, and naturally so, as having an immediate significance in relation to that age: it may be that that language, interpreted by that knowledge alone, and without the aid of the light cast upon it by subsequent discoveries, would not of itself suggest the existence of another possible application beyond: it may be that the sacred writers themselves, in making use of language intelligible in their own day, were not distinctly conscious of any other import: it may be that their own

* "This clause, on account of the BUT, followed presently by ALSO when we come to speak of the earth, necessarily belongs to the heavens."—ALFORD.

† "Physico-Prophetical Essays," pp. 430, 431.

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positive knowledge in this respect was not greater than that of others of their age and nation;—still, when all this is admitted, there yet remain two remarkable facts to be taken into consideration—first, the fact of an expansiveness in the text of Scripture, whereby it is enabled in natural things to adapt itself to new discoveries; . . . . and, secondly, the fact that there are parts of the language of Scripture which, when interpreted only by contemporary knowledge, seem dark and unintelligible, or even altogether erroneous, but which acquire meaning and consistency, and even scientific accuracy, when viewed by the light of a later advancement of knowledge."* A remarkable exemplification of the truth of these remarks may, I think, be found in the passage under consideration. Doubtless to the Apostle Peter, at the time he wrote, "the elements" signified merely the matter or substances which composed the heavens and the earth, apart from scientific analysis. But who shall assert that the Omniscient Spirit by whose inspiration he spake, intended no further or more exact meaning to be attached to the words by us in this nineteenth century? Why does the Apostle mention "the elements" at all? Why does he twice repeat the words with the remarkable variation of one word? How comes it to pass that so beautiful a harmony is thus established with Rev. xxi. 1? except it be for the purpose not only of teaching us how utter and complete will be the destruction of "the heavens and the earth that are now," but also of indicating to us the means by which that destruction shall be accomplished. The lesson taught to us is the same taught to those for whom the words were originally written, but it is taught to us more emphatically in the light of clearer knowledge.

3. Lastly, the Apostle closes his description of this great catastrophe by informing us that "the earth and the works that are therein shall be burned up." The Greek word translated "earth" in this verse is γῆ, which always signifies the earth *substantially*. When occurring alone, and especially when distinguished from some other part of the terraqueous globe, as the "dry land" from the "seas" (Gen. i. 10. *Sept.*), it most frequently denotes the crust of the earth, the *ground* or *land*, or even some special portion of the earth's surface, as the land of Palestine. But when distinguished from "the heavens," as in this passage, it always in the New Testament signifies *the terraqueous globe as a whole*, in which sense we must therefore understand it.

As regards the expression "the works that are therein," it may, so far as the words themselves are concerned, mean either the works of men, as buildings and the like, or the works of the Creator, or both of these combined; "the works of nature and art," as Bengel paraphrases; but in accordance with the preceding interpretation we are compelled to give it the latter wider meaning. Not only shall "the cloud-capped towers, the gorgeous palaces, the solemn temples," be swept away, but the great physical features of the world itself shall crumble down and disappear. The lofty mountains shall be brought low, and "the everlasting hills" melt; no longer shall "sovran Blanc" be "earth's rosy star," or Ararat lift its inaccessible peak to heaven. Tabor and Hermon, Sinai and Zion, Olivet and Calvary, all shall sink into one fiery grave; and the wreck of this once-fair earth

* "Oxford Lenten Sermons," 1863; Sermon ii.

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drift through the shuddering heavens, a mere mass of incandescent elements, surrounded by an atmosphere of flame.

Nor, if the testimony of science is to be received, will this tremendous catastrophe be one unexampled in the history of the universe. Not to mention one or two instances noticed by the older astronomers, is only as it were yesterday that the telescope revealed to us the awful spectacle of a world, or a system of worlds, on fire. In the catalogue of stars compiled by the celebrated astronomer, M. Argelander, he inserted one of the ninth magnitude, situated in the constellation of the Corona Borealis, to which he attached the number 2765, little thinking of the wonderful change that would one day be observed in it; for so small was the apparent size of the star, that it could only be seen by means of telescopes of considerable power.

In the month of May 1866, however, this tiny orb was observed to blaze forth with the splendour of a star of the second magnitude, and so brilliant had it become that it could be seen with the naked eye, a conspicuous object in the spangled heavens. Such an extraordinary occurrence of course soon attracted the attention of astronomers, numerous powerful telescopes were directed to it, the rays of light emitted by the mysterious body were analysed by the marvellous process termed the spectrum analysis, and, wonderful to relate, it was discovered that the increased brilliancy was due to the presence of hydrogen gas in vast quantities, and in a high state of combustion; a nebulous mist was also seen to surround it, and might be caused by vapour driven off by heat. Here, then, we have an instance of a star, probably a sun like our own, actually on fire, involving doubtless its attendant planets in the conflagration, for the orbit of the remotest would be but a point as seen from our world, and would assuredly be within the influence of the heat and vapour generated by such a vast incandescent body. And is it not probable, nay, more than probable, that we ourselves shall one day present a similar spectacle to other worlds? For "the day of the Lord shall come, as a thief in the night, in the which," to repeat once more the Apostle's words, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up."

Nor was the lesson thus written on the skies exclusively one of terror and warning, but also of consolation and hope. For, as the Apostle adds to his vivid description of the catastrophe to overtake our earth the gracious assurance, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," so, in the instance before us, was this Coronæ seen rapidly returning to its ninth and normal magnitude, perhaps re-organised and purified after its baptism of fire. So, at all events, shall it be in the case of this our earth. Out of its disintegrated and molten elements shall Divine power, wisdom, and goodness, build up a new economy of far surpassing beauty, splendour, and incorruptibility; in which, moreover, as its crowning glory, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things shall have passed away, and He that sitteth on the throne shall have said, BEHOLD I MAKE ALL THINGS NEW."

Birkenhead. WILLIAM MAUDE.

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THE QUESTION OF BABYLON.

THE question of Babylon has always appeared to me as the most important of all prophetic questions, next to the Second Advent itself. I am happy to observe that those who replied to my last article do not place Babylon as an intervening object between us and the coming of the Lord. This is a most essential point, and might neutralize the injury done for so long a time by those who have persistently placed the rebuilding of Babylon between us and the Lord's coming. Yet no explanation whatever will completely satisfy any reflecting mind on this point. Babylon might, to be sure, be miraculously rebuilt in twelve months, or in less. But say what we will, if we expect Babylon to be rebuilt, we can never get rid of the awkward, but most natural of all feelings, namely—"It *may* be rebuilt in a day, but can we honestly expect it to be built in less than an *age*?" To this I answer—"Certainly not." The rebuilding of Babylon will always be a fearful stumbling-block to nine persons out of ten, though perhaps not to the tenth. I will, therefore, offer a few remarks upon so important a subject.

In the first place—That the *Empire* of Babylon continued under Darius the Mede is a mistake so great that I need hardly refer to it. Suppose Prussia were to conquer Austria, and the King of Prussia were to be crowned King or Emperor in Vienna, would any one imagine that the Austrian empire still survived? Most certainly not! Austria itself would survive, for the soil and the people could not be swallowed up; but the *Austrian Empire* would be gone for ever. So it was with Babylon under the Medes. Secondly—I never denied that the gold would remain to the last. But my argument is this—The whole image is destroyed by a blow dealt on the *feet* and not on the *head*. And this seems impossible if the government and the *vitality* were to be transferred once more to the head, instead of continuing in the feet. How can it ever be said that the final battle which destroys Antichrist may, perhaps, be fought in the region of the *feet*, since the final battle is at Armageddon in the Holy Land. Thirdly—I may be mistaken, but I cannot imagine that the Word of God would concern itself about the *mysteries* of house-building, or of brick and mortar; I believe that the "mystery" means the "mystery of iniquity," and not the mystery of architecture. Fourthly—Mr. Govett mistakes my argument—for, of course, I do not mean that Babylon *cannot* be called "Babylon the Great." But what I mean is this: that Babylon, with the addition of the word "Great"—or "the Great City"—*may* without any untruth be meant for a city quite distinct from "Babylon" (simply). That it would be no untruth to make one a distinct place from the other, as Windsor Park, from Windsor "Great Park."

I may be again wrong, but I am unable to understand how "bows and arrows" can ever be used hereafter in some future siege of Babylon, in place of the famous rifle guns of the present age. Or how the *broad*

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walls of Babylon can revive once more, when we know that the new style of fortification consists of a kind of "sunk fence," not of a high and massive wall. But the "bows and arrows" are the real stumbling block. It is true that Gog is also armed with bows and arrows, but Gog is certainly to come up *after* the Advent, and it may not be till a long time after it, when the art of war may have been changed by various circumstances; so that the cases of Babylon and of Gog can hardly be considered as parallel to each other—for Babylon does not reach beyond the Advent itself.

Now let me briefly state my own views of the question. Look on the prophecies concerning Babylon, as if they were an inverted pyramid tapering to a narrow point. They begin, on a broad basis, with ancient Babylon, and then the prophecies contract stage by stage, as Babylon itself contracts, both in size and importance, until at last, at the moment of the Second Advent, the apex of the inverted pyramid is reached, and Babylon altogether disappears from sight. Now it happens that the Second Advent is the time at which the opposite party *themselves* expect Babylon to be destroyed, and, therefore, I do not see what they gain by building up Babylon again for the purpose of destroying it once more, instead of adopting the simile of the inverted pyramid.

We would now ask whether there is anything in the prophecies concerning Babylon so clear or so decisive as the words of Genesis, "In *the day* that thou eatest thereof, thou shalt surely die." In the *day*. They were to die that very day, yet they lived on for 900 years. They only *began* to die in that day, and they lingered on for ages, so that they died, as it were, by inches. And may we not apply this to the case of Babylon? It is spoken of as falling suddenly, which is exactly equivalent to dying in *that day*. It fell in one day from its rank and power as a distinct empire, and then it lingered on for centuries—dying by inches, like our first parents, until at last it will die outright and altogether, at the coming of the Lord, which is precisely the time at which our opponents expect that Babylon *will* fall. The case of Babylon is exactly parallel to the case of our first parents in Genesis.

Lastly, let us remember the great earthquake in the sixteenth of Revelation. The "*cities* of the nations fall, and Great Babylon comes in remembrance before God." The great earthquake evidently destroys a multitude of *cities* somewhere. Now, let us adopt the very common idea that Babylon means the whole apostate territory,—the whole of the apostate Babylonish system,—then it will clearly follow that the falling of so many cities will, for a time, utterly paralyze and destroy the trade and the wealth of the Babylonish territory, and of the Babylonish system—and does not this fulfil the eighteenth of Revelation? We have only to substitute the Babylonish *cities* for the Babylonish *city*—to suppose that *one* city is the representative of *many* cities—and the eighteenth of Revelation will be accurately fulfilled, the final desolation of Babylon the Great, applying not necessarily to the whole territory, but to those parts which are the most central, the wealthiest and the most guilty.

I will conclude with leaving these arguments to the consideration

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of every reader. They are not intended for mathematical proofs, for such proofs are impossible, but as bringing the question forward for the benefit of those who think (as many do) that the "rebuilding of Babylon" is a device of the Great Enemy for neutralizing all the influences of the second coming of the Lord. And with such an opinion I myself cordially *agree*.

Torquay. R. A. PURDON.

P.S.—How many people can seriously, and at the bottom of their heart, believe that Babylon can become as great as ever in the course of half a dozen years, and after the removal of the Church? Not one in a thousand.

IS HYPERBOLE EMPLOYED IN PROPHECY?

BY REV. RICHARD CHESTER.

A VERY well-written and interesting work, entitled "The Last Woe,"* most solemn and practical in its vivid realization of the nearness of the end, has recently appeared from the prolific pen of Dr. Cumming. To no writer of the historical school of prophetic interpretation is the Christian public so largely indebted. For one person who has studied the learned and elaborate work of Elliott there are, we may safely affirm, twenty who have made themselves familiar with his lighter and more easily read expositions. To his instrumentality, therefore, no small share of the existing and increasing interest upon prophetical subjects must, in all fairness, be ascribed. His earnest and able advocacy of pre-millenarian views has been most valuable, and his fearless maintenance of his opinions, despite of the ridicule and scorn heaped upon him by an ungodly press, merits, and will receive a recompense infinitely above and beyond all human praise

To those who are acquainted with the previous writings of Dr. Cumming, and of other recent expositors of the same school, there is not much that can be regarded as new in the present volume, save the very impressive chapter on 1867, with which it concludes. The statements therein contained concerning the recently amended chronology of our world since its creation, and concerning the expiration of prophetic dates, are worthy of deep attention. We envy not the state of mind of the person who can put such warnings carelessly aside.

While thus agreeing very nearly, if not altogether, with the highly probable and most solemn conclusion thus arrived at, we cannot however but dissent in no small degree from the mode in which it is reached; and so doing, we cannot but express, in fairness to Dr. Cumming, and to ourselves, the measure of that dissent, and the reasons for entertaining it.

Were the exposition which is given in this work of the pouring out of the seven Apocalyptic vials, given only as a primary and imperfect

* "The Sounding of the Last Trumpet, or the Last Woe." By the Rev. JOHN CUMMING, D.D. London: James Nisbet and Co. 1867.

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fulfilment of the vision seen by the apostle—just as the grief of the mothers of the slaughtered innocents is affirmed to have been a fulfilment of Jeremiah's prophecy of "Rachel weeping for her children;" or as the destruction of Jerusalem under Titus was, as every candid reader of Josephus must admit, a primary and partial fulfilment of the prophecy of our blessed Lord—we should have no objection to urge. We should at once freely and thankfully admit that there is a comprehensiveness in the prophetic word, as in the prescient mind of the Most High, which admits in very many instances (probably in many more than we are as yet acquainted with) of the partial adaptation of that word to different, and, it may be, far distant, series of events. We should admit that, therefore, the Apocalyptic vials (as also its seals and trumpets) may be regarded as having a designed imperfect adaptation to occasional and exceptional judgments poured out during the present day of grace upon the nations of the earth. We should also admit that there was much that was interesting and profitable in the tracing out of the accomplishment of that design.

This, however, is not by any means the light in which the historical school of interpreters require us to regard their assigned fulfilments. They demand our assent to them, and our acceptance of them, as complete and exhaustive—as being exclusively what God intended to foreshow to the prophet in the visions which He caused to pass before him. The objections of Futurist interpreters to yield this assent, or rather, their incapability to yield it, arising from the (in their estimation) utter incompatibility of the continuous unceasing pouring out of vials in which is "*filled up the wrath of God*," with a dispensation of love and grace, and mercy, and longsuffering, towards a world of sinners, have been stated again and again, and need not now be reiterated. It ought surely to suffice for the settlement of this question, that the command to pour forth these vials upon the earth is described as issuing from a throne of judgment, around which are "lightnings, and thunderings, and voices," and before which *no mediator* (as now) *intercedes*.

We rather take up another point which seems equally important, and equally fatal to this mode of interpretation. We mean the use of what is termed hyperbole, or exaggeration in the prophetic writings. Man, when he speaks and teaches, not unfrequently makes use of such. Does God, when He speaks and teaches, ever employ it? Symbol, figure, metaphor, He does without doubt largely make use of; but are these such as are calculated to give exaggerated notions of the events which they are designed to predict or to prefigure? Assuredly we need very positive proof before we venture to affirm that it is so. The interpretation of the vials according to the historical system, requires us, it will be admitted, to believe that God does this to a very considerable degree. One illustration will suffice. In the second vial the angel is described as pouring out his vial upon the sea, "and it became as the blood of a dead man, and *every living soul died in the sea*." The fulfilment assigned to this is the great naval war between England and France. In that war no doubt a great deal of blood was shed. Most probably certain very small portions of the surface of the sea, where great naval actions were fought, were for a very short time partially discoloured by human blood. It would, however, be a most hazardous

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assertion for any one to make, that ten miles of its surface were at any time during that war so discoloured, or that any portion of it, however small, continued to be so discoloured for six consecutive hours. If, then, we are to accept this naval war as the sole event depicted by the outpouring of the second vial, as seen in vision by the apostle, it cannot be denied that the fulfilment falls very short of the prediction —that the figure very far outdoes the fact. "The sea"—not any particular limited portion of it, but the entire of it—"became," in the vision which he saw, "as the blood of a dead man." Not only this, but as a consequence of this, "*every living soul died in the sea.*" Is this latter clause to be understood of men—sailors—dwellers on the sea? Or is it to be understood of fishes, and other animals inhabiting the sea? In neither case did anything at all approximating to what the apostle saw in vision, occur as the result of the naval war between England and France. The prediction thus interpreted is hyperbolical in the extreme. Be it remembered, that it is not to the use of figure or symbol that we are here objecting, but to figure and symbol that transcend beyond all measure the alleged fulfilling facts. It will, however, be argued that God has unquestionably made use of hyperbole in other portions of his prophetic word, and that we, therefore, cannot fairly object to his having done so here. We reply, certainly not, provided only that an unquestionable instance of his having done so elsewhere be adduced.

For such instance, it will not be unfair to refer to the recently published able little work in defence of the historical system, from the pen of Mr. Gosse, entitled, "The Revelation, How is it to be interpreted?" He adduces (pp. 55—57), as instances in which very striking and magnificent symbols are employed to foreshow comparatively minor events, Isa. xiii. 9—13: "The day of the Lord cometh, the stars of heaven shall not give their light, the sun shall be darkened, the moon shall not cause her light to shine." God will "shake the heavens, and the earth shall remove out of her place in the wrath of the Lord of Hosts, and in the day of his fierce anger." This Mr. Gosse affirms, had its fulfilment (ver. 17—19) in the overthrow of Babylon by the Medes. Again he adduces Jeremiah iv. 23, a passage in which very similar language is used with regard to the destruction of Jerusalem by Nebuchadnezzar. He further adduces a corresponding strain of imagery from Ezekiel xxxii. 4—10, fulfilled in like manner in the dissolution of Egypt by Nebuchadnezzar.

Our reply is simply that in each of these, and in very many similar passages, there is an undisputed reference to proximate events, such as those which are mentioned in the contexts of the above predictions, and in which these predictions were very partially and imperfectly fulfilled. It was thus, unquestionably, with regard to Jeremiah's prophecy, already referred to in the slaughter of the innocents, and the prophecy of our Lord in the destruction of Jerusalem. But that they each and all point forward to events yet future—that the predictions of judgments above referred to, are designed to carry their readers on to the coming "day of judgment and perdition of ungodly men," when they will, every one of them, receive a literal and exhaustive fulfilment, is a matter not left for us to determine. It is put beyond question by the words of our Lord Himself, when speaking of

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that awful day, He tells us that "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." (Mat. xxiv. 29.) Then it will be clearly seen that there was no hyperbole in any one of God's predictions—that what "he hath spoken, he hath also brought to pass." Even so, we are very sure, will it be with regard to the Apocalyptic vials. Primary and imperfect adaptations and fulfilments we are not unwilling to accord to them; but He who sent a noisome sore of old upon the Egyptians, who "turned their waters into blood, and slew their fish;" who visited their land with "darkness that might be felt;" who sent hail and "hot thunderbolts" among them, knows how to do again, and upon a much larger scale what He has done already, and will do it, in order (were there no other reason) that not one jot or one tittle of his True Word should remain unfulfilled.

The sixth Apocalyptic seal furnishes another and still more striking instance of the error in this respect of the historical mode of interpretation. Its "great earthquake"—the "blackening of the sun as sackcloth"—the "moon becoming blood"—the "stars falling from heaven"—the "heaven departing as a scroll"—"the mountains and islands moving out of their places"—the "kings of the earth, the great men, the mighty men, &c., hiding themselves in dens and in rocks, and saying to the mountains and rocks, fall on us and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb, for the great day of his wrath is come." All this we are required by this system to believe was actually and exhaustively fulfilled more than a thousand years ago in the overthrow of Paganism! Such an interpretation seems to us to carry its own refutation most conclusively along with it. Others may not think so, however, and such we refer to the prediction couched in language all but identical, and contained in Isaiah ii. 10—21. We ask, does this passage also predict the overthrow of Paganism? Or does it not (and therefore the manifestly analogous language of Rev. vi. also) foretell the day of judgment which is to precede the period of millennial blessedness described in Isaiah iv., as in subsequent chapters of the Apocalypse? Or, if this will not suffice, we refer them to the memorable use by our Lord Himself of *the very words* which are afterwards employed in the description of the opening of the sixth seal, when, forewarning of the judgments to come upon Jerusalem, he said, "Then shall ye *begin* to say to the mountains fall on us, and to the hills cover us." (Luke xxiii. 30.) Did this prediction refer to the overthrow of Paganism? No, most assuredly. It was a solemn forewarning of judgment upon the Jewish nation which was to commence, and did commence with the destruction of Jerusalem under Titus, ("Then shall ye *begin* to say," &c. and which is to have its climax and its termination in the "day of wrath," which, in connection with the opening of the sixth seal, shall involve Jerusalem (See Zechariah xiii., xiv.) and the habitable earth in its appalling visitation, and in which the language of Rev. vi. shall be literally and exhaustively fulfilled.

It is surely a matter worthy of very solemn consideration whether, in a mode of interpreting the prophetic Scriptures which thus applies their descriptions of overwhelming judgments altogether to past or to

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present events—events, moreover, which unquestionably fall far short of what the language of these descriptions would naturally lead us to expect—there be not an unavoidable danger of what the many excellent and faithful men who adhere to this mode of interpretation would most strongly deprecate. We mean the danger of fostering a notion in the minds of many that God's predicted judgments have in them more of threat than of reality—that in them He utters more than He intends to accomplish; and that after all, "the wrath to come"—"the second death"—"the vengeance of eternal fire," may not be so very formidable to endure, and therefore not so very needful to be avoided as the Holy Scriptures would imply. If so, is not this in itself a strong argument against its correctness?

THE TESTIMONY OF GIBBON, THE HISTORIAN, THAT THE DOCTRINE OF THE MILLENNIUM WAS HELD BY THE FIRST CHRISTIANS.*

THE ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to 6,000 years. By the same analogy it was inferred that this long period of labour and contention, which has now almost elapsed (by their computation) would be succeeded by a joyful Sabbath of 1,000 years; and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who had been miraculously raised, would reign upon earth till the time appointed for the last and general resurrection. The assurance of such a millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the duties and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the Church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism. A mysterious prophecy (the Apocalypse) which still forms a part of the sacred canon, but which was thought to favour the exploded sentiment, has very narrowly escaped the proscription of the Church.

NOTE.—In the Council of Laodicea, about the year 360, the Apocalypse was tacitly excluded from the sacred canon by the same churches of Asia, to which it was addressed.

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* Vol. ii., 15th chap., p. 30.

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Correspondence.

POPULAR DISLIKE OF THE DOCTRINE.

SIR,—I have just commenced taking in your periodical. It gives me much satisfaction to see that the remarks Mr. Grant has made relative to the Millennium and Christ's Second Coming, have been met and refuted.

We need not be astonished at the three volumes from Mr. G.'s pen having passed through the third edition (or at least one of them). If Mr. G. were to write three more, they would be most readily sought after, and diligently read. Such productions at such a period as THIS are certain to meet with the approbation of the public in general. Who ever heard of the second coming of our Lord in person being a popular subject? Anything emanating from the press antagonistic to so glorious a subject, as a matter of course, *must* meet with a ready sale. But so far from Mr. Grant's views being the means of "cutting the ground from under the feet of millenarians," they will have a tendency to confirm them more strongly in their position by leading them to examine those Scriptures which bear on the fact of our blessed Lord's Advent.

Of course there are, as there always will be, persons who halt between two opinions, and with whom the doctrine of a "spiritual reign" would preponderate. We all know too well that with regard to people in general, statements opposed to pre-millenarianism are *certain* to meet with an approval. It would be quite contrary to human nature were it otherwise. Mr. G. has sent forth his three volumes in times highly favourable for their reception—when scepticism is abroad, and growing more and more rampant, and when the minds of persons are becoming more and more indoctrinated with what are called "liberal" principles—principles in accordance with "*spiritual* millenarianism;" and when not merely worldly professors of religion, but numbers of those who are beyond doubt children of God, have become infected with a spirit of drowsiness and apathy.

I have from the first been led to consider the work in question as one of the many signs of the solemn times which have come upon us, and too well calculated to draw away the *undecided*, and *none other*, from the consideration of the "end of this dispensation, and the sudden appearance of the Son of Man." That Mr. G. has succeeded too well is beyond dispute. And possibly he may feel such satisfaction in having done so as to be induced to write further; if such should be the case, he will succeed; he will find legions ready to read and receive his remarks with avidity; and the nearer we come to the end, the less will the solemnity of our Lord's *personal* appearing occupy the mind. On the contrary, the more will the mind be taken up with sentiments similar to those which occupied the antediluvians.

Two *grand leading* reasons may be alleged for the personal appearance and reign of our Lord being spoken against. The first is, its being calculated to induce a close walk with God, an effect necessarily produced on the minds of all who are decided on so important a doctrine. See 1 Thess. iii. 12, 13; 1 Tim. vi. 13, 14; 2 Tim. iv. 7, 8; Titus ii. 11—13, and various other scriptures. Now this close walk by no means suits the world, nor mere professors.

The second reason is, people generally cannot endure to hear of this age coming to a close. Lead them among the tombs, and talk about death and eternity, heaven and hell, and they will listen; they can bear to hear about the sudden call from this life, and the happiness of being for ever with the Lord, whether they are mere professors or real Christians. But allude to the millennium, and Christ coming to inaugurate it, and you will not be tolerated. THEN you will be a fanatic, or perhaps worse, and all because the

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doctrine of Christ's coming in person necessarily involves a close walk with God. Any production, therefore, which casts cold water on such sentiments is readily caught at by the world, and, with sorrow it must be said, by too many of God's own people. A fond parent is living in expectation of seeing the advancement of a son. A commercial enterprise which has caused deep anxiety is expected to realize a suitable return for the outlay. A large landed estate lately purchased, in which a considerable sum of money has been invested, excites a hope of remuneration. To hear of all these expectations being blasted by Christ's personal coming, is far too much for minds occupied in worldly matters to bear—nature rises up against it. The mere idea is too mortifying to be entertained for a moment. To hear of all this taking place to the *very letter*, is "cutting the ground from under the feet" of all those who are buoyed up by worldly hope. Who, then, can be astonished if the subject of our Lord's personal advent should be considered by such persons as the emanation of a fanciful and fevered brain?

When, too, we take into consideration the colossal undertakings of the age—tunnels made through huge mountains, miles of embankments, viaducts, magnetic telegraphs under the ocean and on land for thousands of miles, flashing messages from kingdom to kingdom, from continent to continent; international exhibitions, giving promise of further advancement in the liberal arts and sciences; magnificient churches erected and erecting, feeding the hope of greater extension of the ecclesiastical system; all these circumstances fostering the fond notion of witnessing an amelioration of the masses, through an increasing knowledge and a *cultivation* of the intellect by means of a liberal education extended to all classes of society. And while all these circumstances are looked on as the certain precursors of a Spiritual Millennium—men's minds being falsely impressed, yet strongly influenced by such notions—it is too much to suppose that the Personal Advent of our blessed Lord can be contemplated with any other feelings than those of mockery and contempt. To be told that our Lord's coming is not simply to take away his beloved ones from impending judgments and to establish on earth a millennium of glory, in which He with his saints shall reign, but to overturn all these systems, civil and ecclesiastical, on which worldlings and worldly professors are fixing their fond hopes, is enough to call forth their high disdain, and cause them to brand all who maintain such sentiments with bad names, however much in so doing they only prove the weakness of their own position.

Any production, therefore, would be and will be hailed with gladness, which treats Millenarianism with pity and disdain. The writer or writers—whoever they may be—may most certainly calculate on having the support and approval of multitudes, both of the learned and the unlearned, together with a large proponderance of the WISE of this generation. They would be, undoubtedly, joined by Romanists in and out of the establishment—by the Broad Church, by numbers of Low Churchmen, Arminian and Calvinistic, and by all denominations of Dissent. And the oftener they favour the public with similar productions, the more will that public feel gratified. Let the experiment be tried, and it will be seen that what is now advanced is strictly true.

We are deeply indebted to Mr. Govett for so ably answering Mr. Grant, and also to you, sir, for publishing his refutation. The writing of this letter has not been attended with a particle of ill feeling. Beyond all doubt Mr. Grant is a good man, a child of God. His other productions prove him to be spiritually-minded; the way in which he exposed the awful neological essays, must ever be remembered with gratitude by the church of God. It is, however, with regard to him as it is with many other children of God who have most imperfect ideas of the Millennium and of true Millenarians.

I am, yours faithfully,

PAULULUS.

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THE "YEAR" AND "DAY" THEORIES.

DEAR SIR,—I doubt not but that students of prophecy have sometimes felt pained on reading recriminations between the upholders of the "year-day" and "day-day" systems of interpretation; and I would therefore proffer a principle which may promote the union of all who love the words of prophecy, and it is taken from the book of the prophet Hosea.

By that prophet "the Lord" declares, "I have spoken by the prophets, and I have multiplied visions, and used similitudes by the ministry of the prophets."

Now, are not the similitudes of the "year-day" system—the historical system—invaluable, as bringing us up to the approximate period for the fulfilment of the "day-day" system? If we had not had the former, how should we have been able to know when to look out for the commencement of the latter? Are not the historical similitudes, though some have failed to make them fit all round, as men say, intensely interesting and highly instructive? and, being but similitudes, should they be driven to extremity, and so their students be condemned because they cannot or do not thoroughly work them out?

I receive both systems. The broad, far-stretching, allusive, historical similitudes, and the minutely culminating, absolute prophecies of the "day-day" view; and I heartily thank God for works like "Horæ Apocalypticæ," while I also adore the fulness of grace and goodness which vouchsafes to lead us by similitudes to daily facts. But the "day-day" system, in its awful facts, is close at hand, I verily believe; and also the day when it will be said, "The Lord is in his holy temple, let all the earth keep silence before Him."

Meanwhile, let us pursue our studies in a fraternal spirit, as becomes the Philadelphian Church.

I remain, faithfully yours,

J. SCOTT PHILLIPS.

Wimbledon.

"WATCHING" AND "SIGNS."

DEAR SIR,—As a constant reader of THE RAINBOW, perhaps I may be allowed space for a few words on a point of some practical importance, often touched upon in your pages.

It seems to me to be taken for granted by many writers in THE RAINBOW that the exhortation given by our Lord to his disciples to watch for his advent, is, of necessity, opposed to the appointment of signs which would betoken the approach of that advent.

All would admit that the discourse of our Lord, recorded in Matt. xxiv., was addressed throughout to the same persons. But do we not find in that discourse signs given first and afterwards the exhortation to watch? (Matt. xxiv. 32, 33, 42.)

The Lord does not seem to regard these two—the appointment of signs and the exhortation to watch as in collision.

I do not enter in this brief note into the question of who Peter, James, and John represent when listening to this discourse in Matt. xxiv., though I can see no ground for concluding that they do not, as elsewhere, represent the Church.

I simply wish to draw attention to *the fact* that *in the same discourse* to his disciples, we find the Great Teacher giving the signs of his advent, and also the exhortation to *watch*.

Yours, in the truth,

W. B. D.

"*God is Love.*" And from all eternity He hath been giving out demonstrations of that love, in the streams and effects of it. Christ is the first edition of that love; and all the subsequent works are with Him, and in Him, and through Him, and by Him. Our Adam-fall gave occasion for the greater display of that love. But Christ and his Church were one in the womb of God's love, before the Adam-fall, or even the foundation of the earth was laid.—H.

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Literature.

The Works of Henry Smith; including Sermons, Treatises, Prayers, and Poems. With life of the Author. By THOMAS FULLER, B.D. And other Biographical Notices. Two Volumes.

The Works of Stephen Charnock, B.D. Vols. IV, V.

The Works of Thomas Brooks. Vol. IV.

A Commentary on the whole Epistle to the Hebrews. By WILLIAM GOUGE, D.D. Three Vols., 4to. Edinburgh: Nichol. London: Nisbet and Co.

THESE valuable books are portions of Mr. Nichol's great enterprise, with which the lovers of Puritan theology are, or ought to be, universally acquainted by this time. We have frequently referred to this scheme of republication with hearty good-will, both in these columns and elsewhere, and we repeat our good wishes for its entire success. Of course to subject the Puritans to modern criticism would be simply absurd; we only wish the modern pulpit had more of the force, and fire, and light of those grand souls of two centuries ago. The preachers and the congregations of those days seem to have belonged to a different race from that which exists at present. Only think of "Gouge's Commentary" "being the substance of *Thirty Years' Wednesday's Lectures*," in the same place! If something very good had not sprung from this, it would have been strange indeed. Of Stephen Charnock and Thomas Brooks we need say nothing, as they are known and admired by multitudes. We suppose Henry Smith is not so well known; but his sermons are very interesting, and he was a highly popular preacher in his day. Fuller says of him: "The words of the wise, saith Solomon, are like nails fastened by the masters of the assemblies. And certainly this Smith had as great a dexterity as any in fastening them in the judgments of his hearers by his solid reasons, fancies by his proper similitudes, memories by his orderly method, and consciences by his home applications."

The Preacher's Counsellor. By ATHANASE COQUEREL. Translated from the French by the Rev. R. A. Bertram. London: Elliot Stock, 62, Paternoster Row.

AN elaborate, ingenious, interesting, and useless book. We employ the last adjective very reluctantly, but as no word of inferior force could convey our meaning, there is no help for it. If one half of M. Coquerel's rules for the preparation and delivery of good sermons are necessary, the number of such sermons must be small indeed. Not one minister in a thousand would ever attempt to put his neck under such a fearful yoke as this. Farewell preaching if this book contains the law of success! And after all that the eloquent French preacher has said about preparation for the pulpit and conduct in it, there is not a word either about prayer or the influence of the Holy Spirit. On such a theme this is too grave an omission even for censure, and therefore we dismiss the book without another word.

Thoughts on Inspiration, and *The Canon of Scripture.* By the Rev. JOHN DOUGLAS, Portadown. Introduction, by the Rev. W. ANTLIFF, Editor, and Ex-President of Primitive Methodist Conference. London: William Lister, Conference Offices, Sutton-street, Commercial-road, E; Elliot Stock, Paternoster-row. 1867.

THE theory of verbal inspiration, as the only one at once safe, consistent, and worthy of the divine author of the Holy Scriptures, is in this pamphlet ably advocated and defended against the objections and difficulties which are usually urged against it.

Public Worship. The Best Methods of Conducting it. By the REV. J. SPENCER PEARSALL, author of "The Constitution of Apostolic Churches," &c. London: Jackson, Walford, and Hodder, Paternoster-row. 1867.

THIS very interesting work from the pen of a Nonconformist minister can-

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not but be read with profit and approval by earnest and spiritually-minded members of all denominations. It is replete with useful suggestions given in a truly catholic spirit—one of the many books that are happily being published at present which show how little real difference there is between true Christian people.

Ecclesiastical Architecture. By WILLIAM LEAY, M.A., Incumbent of Downside, Bath. Bath: W. and F. Dawson, Market-place.

A THOROUGHLY Evangelical Churchman's defence of the Church of England Prayer-book, based upon its sixth article. As such, the little work will be found interesting and acceptable to many of our readers.

"How do I know that God requires Spiritual Worship?" By the author of "How do I know that the Bible is True?" &c., &c. Fifth Thousand. London: William Macintosh, 24, Paternoster-row; Nisbet and Co., Berners-street.

A HALFPENNY worth of invaluable counsel, most suitable and needful for the present time.

Supplemental Psalmody. A Selection of Hymns and Spiritual Songs from some animating Texts of Holy Scripture. Compiled and arranged by WILLIAM LEAY, M.A., Oxon, Incumbent of Downside, Bath. Bath: W. and F. Dawson, Market-place.

A COMPILATION of twenty-four Gospel hymns of far beyond average merit.

AN ADVENT RHYME.

SEE, my friends, the light is fading—
Light of a beclouded day;
Night of doubt our faith is shading,
Error leads the world away.
With the twilight
Comes the dawn of brighter day.

Watch! and ye shall see the morning,
With its purple and its gold.
Watch, in spite of scoff and scorning;
See the gates of day unfold.
Earth's deliverance
From the long-borne curse behold!

Wait! your watchful eyes upturning,
For the promised Advent sign.
While your lamps are brightly burning,
In your hearts its light shall shine,
And your being
Take a glorious form divine.

Softly, like a whisper falling
Only on attentive ear,
Comes a message, each one calling
In his presence to appear.
"Lo! the Bridegroom
Does not tarry; He is near."

Open stand the palace portals,
Out the blinding splendours leap;
Enter glorified immortals,
Ye your virgin souls who keep.
Heirs of all things,
Time's ripe harvest now ye reap.

Hertford. E.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JUNE 1, 1867.

WATCH!

IT is of the utmost importance that Christian men should clearly understand the doctrine advocated by this Magazine. If it be scriptural there can be no difficulty in proving it; for Scripture is *revelation*—an uncovering of the mind of God by his Holy Spirit concerning those things which He desires the followers of his Son to know and believe. If it be not Scriptural, it is the duty of those who see our error to put us right. Regard for the honour of truth, as well as Christian charity towards us, should prompt them to this. We have said over and over again, that we desire, above all things, to speak according to the law and the testimony. The very possibility of teaching error from month to month fills us with dismay; and the weight of our responsibility is all the greater from the fact that men in different parts of the kingdom, and in far distant lands, are receiving our teachings as true. When it can be justly said to a man, "Thou speakest lies in the name of the Lord," the charge is terrible indeed! Of course it is needless to say that our conscience is at peace in this matter; that we have nothing to gain from the world or the Church by the course we are pursuing; and that only by the conviction that we are discharging a Christian duty can we be sustained in such an exceedingly unequal conflict. We suppose all this will be readily conceded, for it would be insanity in a man to teach things which he *knew* to be unscriptural, as well as contrary to the belief of the great majority, and hurtful to his temporal interests. But "we believe, and therefore speak," and are thankful to receive private letters from time to time from persons unknown to us, assuring us that our mode of presenting the doctrine of the pre-millennial coming of the LORD is

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clear and convincing.* We trust it will be found so in the experience of greatly increasing numbers, for this glorious truth is a light shining in a dark place, a source of strength, a spring of joy, a blessed hope!

We shall now state what we understand by the Lord's frequent injunction to watchfulness. We shall then glance at the present condition and doctrine of the Church, as proving that the injunction is disregarded: and conclude with an earnest appeal to our readers to co-operate with us in rescuing the truth from the traditions and doctrines of men, that it may once more shine in its own golden light, and direct the attention of believers to the promised glory.

I. The following Scriptures, with their contexts, should be consulted: "Watch therefore, for ye know not what hour your Lord doth come." (Matt. xxiv. 42.) Illustration, *the days of Noah.* "Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh." (Chap. xxv. 13.) Illustration, *the ten virgins.* "Watch ye therefore for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning, lest, coming suddenly, he find you sleeping. And what I say unto you I say unto all, Watch." (Mark xiii. 35—37.) Illustration, *a man taking a far journey.* "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." (Luke xii. 40.) Illustration, *servants waiting for their master.*

Why should any person ask what these scriptures mean? Can words be plainer, clearer, more pointed? Do they not tell us that the Lord *is* to return, that the time of that return is concealed, and that, *therefore*, we are to watch for it, to keep awake, that is to say, to the fact that his coming is the GREAT EVENT for faith and expectation? He might remain away a long time; indeed, He said He would; but that did not alter the momentous fact itself. The Church was not to look for anything else as the termination of her testimony and warfare—not to the approbation of the world—she was not to covet that; not to the evangelization of the world—she would not effect that; for the illustration selected from the days of Noah proves that, so far as the mass of mankind is concerned, no saving impression will be made. Noah's long ministry—120 years—was an unheeded, a scorned testimony. The preacher of righteousness was a crazy fanatic, and his big ship—though

* The following extract of a letter from Toronto may be taken as a specimen:—"I have never read anything so thoroughly instructive and edifying on the great question of the Second Advent as THE RAINBOW. The contrast between the literature of its columns and that of the old school organs is wonderful. The show of reasoning in all these is painfully weak, and the spirit they are of is often contemptible."

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it proved that *he* really believed in the delusion of a coming flood—would certainly never float in water. "For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." The doctrine of the passage is that the coming of the Lord will take the world by surprise. It will not be converted, it will not be looking for Him, and the testimony of preachers of the second advent will often be the topic of merriment at its festal gatherings. How does this infallible representation accord with the orthodox doctrine that the world is to be converted before the Lord come? We are told that all nations are to be evangelized for a thousand years, and that then the Lord "comes to judgment." If this be so, the story of Noah's days fails as an illustration. That story *should* have told us that all the people believed Noah, and repented, and then—the flood came, and took them all away! "Absurd!" cries a dear orthodox brother,* "how could the flood come upon a godly world?" How indeed? We are quite sure it could not. It is not the manner of GOD to destroy the righteous. Hence, we ask, How can JESUS come to destroy by sore judgments a world evangelized and brought to the obedience of the faith by the agency of the Church? Besides, our orthodox brethren know more than we do. We do *not* know the time of the Lord's coming, and therefore look for it as the consummation of all our hopes. They do, for it is to be at the close of a thousand years from the date of the world's conversion, and therefore they do not watch for the Lord's coming, but for the conversion of the world. The conversion of the nations to GOD is an idea of such overwhelming sublimity and grandeur, that we cannot think of the fact that it forms part of the Divine programme, without lifting up our hearts in praise to heaven; but, as this great harvest of redeeming grace will not gladden the eyes of angels and of men until after the return of the Lord,† we wait and watch for his appearing. Whatever freedom we have given correspondents—for whose sentiments we are not responsible, and whose discussions frequently serve to bring out interesting points of detail—we have never fixed upon the hour, or the day, or the year of the Lord's coming. We deprecate strongly every-

* Remember, we use this word in good faith—not with the slightest tinge of sarcasm—to distinguish those who hold the popular creed, *on the subject immediately under notice*, from those who, like ourselves, are contented to say with Paul, "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets."

† See "Millennial Missionaries," in RAINBOW for April last.

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thing of the kind as fanciful, unscriptural, and deceptive. We know *nothing* about the time, whether this year, or next, or many years hence; but this we know, the King comes before the kingdom can be set up, and "Thy kingdom come" precedes "Thy will be done on earth." For all these reasons the Church should watch for the coming of her Lord. Concerning this great central truth, she should keep awake. If she goes to sleep about *this*—denies this—introduces other matters instead of this—explains away this—or postpones this to some remote date of her own imagination—alas for her!

II. Aye, alas for her! for she has only too effectually laid the old doctrine to sleep. It is in her Bible, it is in her creeds, but it sleeps, or she is asleep concerning it, which is just the same thing. The present condition and doctrine of the Church prove that the Lord's injunction to "watch" is disregarded. Many words are not needed here, nor is it any pleasure to us to refer to the confusion of tongues that prevails in the ecclesiastical world. Oneness of speech on minor points we do not expect, but errors that affect the foundations of the faith, the way of salvation, the honour of God, the trustworthiness of Scripture, and the character of the adorable Redeemer, are zealously propagated by men bearing clerical credentials—as far as their fellow-men can give such credentials—and enjoying clerical status and emolument. Time was when scepticism was a foreigner and an alien, a thing outside the Church, which could not, from the very nature of the case, have any sympathy with the professed followers of the Saviour. It was a foe, an enemy, to which the loyal could give no quarter, but against which they set their faces as a flint, exposing its pretences and sophistries, and showing the extreme danger to the best interests of humanity with which its dismal dogmas were fraught. But all this is strangely altered now. We have become so wonderfully polite, so excessively charitable, that our arms are open to receive all comers into a "broad" fellowship, that shall embrace Judas and John with equal readiness. Rationalism has become the critic of the Holy Spirit, dissecting and rejecting his utterances at pleasure—admitting only such of them as square with its judgment, and affirming itself as truly inspired as was Isaiah or Paul. A large portion of the Bible has evaporated in the crucible of these reverend purifiers of the faith, and holy men of God have been charged with palming upon the credulity of the ignorant myths and impositions, which the high intellectualism of the present advanced age must regard with contempt.

Side by side with this sacrilegious arrogance, we witness the humiliating spectacle of men who have sunk down into driveling copyists of

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the pagan priesthood. The first class have dethroned God to exalt reason, the second have dethroned reason to exalt idolatry. The first worship self, the second adore a wafer. Rationalism robs religion of all that is super-human, ritualism robs it of all that is super-pagan. Very sad, very mournful, all this is. The great aspostasy of the last days has thus entered by two different doors, in accordance with two of its most prominent aspects—pride and superstition; the pride which will culminate in atheism, and the superstition which will do homage to the Antichrist, and there—in the service of the predicted man of sin—both extremes will meet and coalesce! It is an *awful* prospect! But let no one scornfully say that *we* are prophesying, for we are no prophets; we only believe what inspired prophets have foretold.

Nor are these departures from the truth confined to any particular section of the nominal Church, although they are more numerous and conspicuous in one than in others. In taking a broad view of Christendom at the present time—making all grateful allowance for the genuine children of GOD scattered through the Churches—we are compelled to echo the Saviour's painfully suggestive question, "When the Son of man cometh, shall he find faith on the earth?" For his coming the majority are not looking. His injunction to watch is disregarded. Faith in the glorious event is scorned as fanaticism, as an evidence of mental weakness, or as foolish sympathy with a baseless tradition of Judaism. For other things men look, but not for the return of Him who graciously said, "I will come again, and receive you unto myself." For money, for influence, for intellect, for eloquence they look and expatiate on the splendid results which must inevitably follow the consecration of these to the LORD. We, too, plead for money, influence, intellect, and eloquence; the Lord has a right to all these, and everything else that gratitude and love can devote to his most blessed service; but when these are substituted for Him, in other words, when it is forgotten that we are to occupy with these in the expectation of his coming, we depart at once from the spirit and the letter of his teaching and that of his apostles on this great subject.

Among the errors which have crept into the Church, in consequence of the "sleep" into which she has fallen in relation to her Saviour's return, are the following:—

1. 'His second coming was at the destruction of Jersusalem.' It was not.

2. 'His second coming is at the death of his people individually.' It is not.

3. 'His second coming is to be understood spiritually.' He did not so intend it.

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4. 'At death the saint is perfected and enters into glory.' *Scripture* says at the resurrection, which takes place at the Lord's coming.

5. 'Christ is on his *own* throne now.' No, not until He comes in his glory and all the holy angels with Him.

6. 'The Church and the kingdom of Christ are the same thing.' Indeed they are *not!*

7. 'It is the mission of the Church to convert the world.' If so it is not revealed. It is her blessed *privilege* to preach the Gospel of the kingdom to all nations for a witness, and her glorious *destiny* in resurrection life to "RULE" them, in association with her Divine Head.

8. 'We want nothing but the Holy Spirit to evangelize the whole world.' But it is the Holy Spirit Himself that instructs us to pray "Come, LORD JESUS!"

III. Christian readers, are these things so? Is it the fact that these and many other utterly unscriptural things are proclaimed in ten thousand pulpits on the first day of every week from the beginning to the end of the year? If so, is the prevalent confusion to be wondered at? Error in the pulpit is darkness in the pew and disorder in the Church. Let us lift up the voice of warning and entreaty. Let us urge a re-examination of the inspired Word. For the truth's sake we beseech the reader to help us in this great work. Do this in any way most likely in your judgment to increase the number of our readers. Let not this standard droop. We are ready to serve the great cause as long as we can wield the pen. Stand by us, and the result may be great, whilst your reward is certain, for it is distinctly understood that in contending earnestly for the faith once delivered to the saints, we are engaged in a work upon which the blessing of our adorable Lord and Master will most surely come. And the day is not distant when it will be found that what was done for his sake was the only thing worth doing at all. If the subscribers to the RAINBOW would try to double its circulation, they would be the means of diffusing much important truth. There are, no doubt, some among them who would prefer helping its circulation by forwarding donations to the Editor for this purpose. We must now leave the entire matter with our esteemed readers, believing that in the good providence of God they will become our fellow-workers, and that they and we will shortly rejoice together.

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THE ETERNAL PURPOSES OF GOD IN ISRAEL.

BY THOMAS CLARK WESTFIELD.

"I am not sent, but unto the lost sheep of the house of Israel."—Matt. xv. 24.

THAT there is a depth in the dealings of God with Israel which has never yet been fathomed by man is beyond dispute. And that the glorious purposes of God in Israel are but faintly comprehended is certain. If we glance over the history of the children of Israel, we shall not fail to observe a strongly marked typical character displayed in the dealings of God with them throughout all the varying circumstances of their career. But what I wish to direct attention more particularly to now is the *exclusive* dealing of God with Israel from their calling in Abraham, to the last manifestation of God in Christ Jesus. Up to this point the whole of God's attention, so to speak, seems to have been directed to them, while the Gentiles were left to take their own course, and follow their own devices. At this point, however, the exclusiveness apparently ceases. I hope to be able to show, however, that God, even now, is dealing with his people Israel in a manner in some respects as wonderful as at any other period of their chequered existence. I am aware the command was given, "Go ye into all the world, and preach the Gospel to every creature." (Mark xvi. 15.) But there are also other Scriptures which tell us that the Gospel shall be preached for a *witness* unto all nations, and then cometh the end (Matt. xxiv. 14), not the end of the world, but the *end of the age,* or dispensation. After which will be realised, in the fullest sense of the words, the promise of God to Abraham, "In thy seed shall all the nations of the earth be blessed." (Gen. xxii. 18.) And when this long promised and rapidly approaching age of blessedness shall have arrived, they shall be used by God as the governing body, and the honoured instruments of blessing to all the ends of the earth.

I do not wish it to be inferred, from what I have just stated, that the power of the Gospel is limited to the salvation of the children of Israel after the flesh. This, we know, is not the case. But that all believers, through faith in Christ, are accounted the seed of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. iii. 29.) The promise was given unconditionally to Abraham long before the giving of the law, and therefore cannot be affected by the disobedience of his descendants; it is as children of Abraham that we are heirs according to the promise. "Thus, then, our Lord as the Seed of Abraham is not only Heir, but the blessed

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guarantee that Abraham and his seed shall also have inheritance according to promise. Our inheritance, as believers, absolutely rests upon the fact that Jesus is Heir. Disprove that fact, and not a shred of title remains to any follower of the Lord Jesus."*

Before entering more fully into our subject, let us premise, from reasons which I have just stated, that the present as well as the past dispensations of the world almost exclusively concern Israel. That in the present dispensation Israel after the flesh is *lost*, but that by a marvellous Providence the spiritual Israel in Christ will be *found* hereafter identified as Israel after the flesh. And thus, pre-eminently significant are the words of the Lord, that "the Son of man is come to seek and to save that which was lost." (Luke xix. 10.) That the Saxon† nations of Europe, as their name implies, are the lost tribes of Israel, and that in recognising this fact, we also realize the meaning of the expression of our Lord, placed at the head of this article, "I am not sent, but unto the lost sheep of the house of Israel." (Matt. xv. 24.) That the Book of Revelation is in exact conformity with the foregoing. The sealing of the 144,000 of all the tribes of the children of Israel. (Rev. vii.) The woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. (Rev. xii.) The twelve foundations of the heavenly Jerusalem, and the twelve gates with the names of the twelve tribes written thereon. All, all is Israel from beginning to end.

Let us now endeavour to look a little more closely into our subject, although I cannot hope, in the limited space at my disposal, to render justice to a subject possessing such immense interest.

From the very earliest ages of the world we see manifested the intention of God to call, or gather out from among men, a people for Himself, in whom should be displayed his glory and power, and who should be a royal race, separated from all other people as his inheritance, and otherwise designated sons of God, gods, and children of the Most High. (Psa. lxxxii. 6.) We know how this intention has hitherto been carried out in the children of Israel, according to the promise made to Abraham, with evidently some grand ulterior purpose in view with regard to them. How in mercy and judgment, but always in love, the Lord has dealt with them; by what manifold means He has instructed them; and how, with a "mighty hand, and an outstretched arm" He delivered them out of Egyptian bondage—led them through the wilderness, and set them in the promised land; how He

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* "The Royal Rights of the Lord Jesus."

† Sons of Isaac. "In Isaac shall thy seed be *called*." (Gen. xxi. 12.)

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overcame all their enemies, and continued to prosper them, notwithstanding all their backslidings and sins, until the glory was consummated in the magnificent reign of Solomon, when their renown spread throughout the world; but which, after all, was only a type and a shadow of the glory and the magnificence hereafter to be revealed in them. For we find, after this, Israel for the most part is lost. First, by the revolt of the ten tribes, and their captivity; and subsequently, the captivity of the remainder on account of their idolatry. "Therefore the Lord was very angry with Israel, and removed them out of his sight." (2 Kings xvii. 18.) Afterwards, however, a portion of them, principally of the tribe of Judah, were permitted to return, and from amongst whom, in the fulness of time, came the Messiah, the Lord Jesus Christ, whom they rejected and crucified, but who will hereafter come with power and great glory to re-establish the kingdom of Israel with a thousand times the grandeur it had in the reign of Solomon, and when they shall "look on him whom they have pierced," and shall say, "Blessed is he that cometh in the name of the Lord."

Many have been the surmises as to where the lost tribes of Israel are to be found, and no doubt they have been sought everywhere but in the right place. Some have supposed them to be lost amongst the wilds and deserts of Central Africa; others have still more absurdly supposed that some of the semi-barbarous tribes in Asia are the lost of Israel. Surely it cannot have been part of the plan of the Almighty that his people should lapse into barbarism, but most certainly the reverse; for it is written that they will be found among the "*chief* of the nations," and in the northern parts of the earth (Jer. xxxi. 7—9*), which fact is in accordance with the direction in which they were taken into captivity, for we read, "The King of Assyria took Samaria, and carried Israel away captive into Assyria, and placed them in Halah and Habor, by the river of Gozan, and in the cities of the Medes." (2 Kings xvii. 6.) Now, Assyria and Medea lay to the north-east of the Holy Land; Medea is usually represented in the maps to include the southern border of the Caspian, and here, singularly enough, does one of our greatest historians trace the rise and origin of the Saxon race, and at a time precisely coincident to the removal of Israel then from their own land. From this fact we can come to no other conclusion than that the Saxon and the Israelitish race are one and the same. And if so, what infinite skill and judgment are displayed by the Almighty in the training and development of Israel for the future government of the world; having brought them from the heat and oppression of

* See also Jer. iii. 12, 18; xxiii. 7, 8.

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Egypt through the wilderness to their own land, and again from thence up to these northern quarters. Thus making them undergo every variety of change in circumstances, climate, and government, and by their being now spread abroad throughout the world, possessing a knowledge of the language and customs of its inhabitants, which will, together, eminently qualify them, under Divine tuition and government, for universal sovereignty. Marvelous indeed are the purposes of God. How wonderfully He has met his people, and fulfilled that which He declared by his prophets, "Although I have cast them off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." (Ezek. xi. 16.) And now are we able to understand the direction the apostles took in the proclamation of the Gospel, which having been first offered to the remnant of Israel, then in the land, and refused, it was that it should also be offered to Israel scattered abroad, who, blessed be God, have received it. A very significant passage that at the beginning of the Epistle of James. "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes scattered abroad." All this, coupled with the remarkable expression of our Lord, "I am not sent, but unto the lost sheep of the house of Israel," will, I think, carry conviction to any unbiassed reader that we are indeed the Lord's people in the double sense of the word, but not to the exclusion of others, who, although according to the flesh "aliens from the commonwealth of Israel, and stranger from the covenant of promise, are made nigh by the blood of Christ." (Eph. ii. 12, 13.) In other words "that the Gentiles should be *fellow-heirs*, and of the same body and partakers of his promise in Christ by the Gospel." (Eph. iii. 6.) Although not until the coming theocracy is established will the other nations of the earth fully participate in the promised blessings, which will be quite a different dispensation. The present is an elective dispensation, in which are being prepared and taken out the instruments, or channels of mercy, to be employed in the next dispensation, when Israel will truly be a holy nation unto the Lord, but then in a twofold aspect. There will be the heavenly Israel inhabiting the new Jerusalem, who will have been redeemed from the earth some time previous to the restoration of the "seed of the house of Israel" from the "north country," and from all the countries whither they have been driven, and then will be Israel so restored, inhabiting the earthly Jerusalem, and no doubt the one will be in continual communication with the other, thus realizing the figure of Jacob's dream, when he beheld "a ladder set up on the earth, and the top of it reached to heaven; the angels of God ascending and descending on it." (Gen.

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xxvii. 12.) In recognising these wonderful and blessed purposes of God, how exquisitely simple and beautiful becomes the Israelitish aspect of the various symbolisms in the Book of Revelation, concerning which there have been so much dispute and contention.

I have often regarded with astonishment the interpretation sought to be placed upon the account given in Rev. vii., concerning the sealing of the hundred and forty-four thousand of all the tribes of the children of Israel, in endeavouring to "spiritualise" it. To say it does not refer to the children of Israel at all, but to the spiritual Israel in Christ, while each tribe is mentioned with such exactness in connection with the number sealed, is sad trifling with the subject. The Bible means what it says—that a certain number is chosen (sealed) from each tribe of Israel who, though hid from human ken, are known by their Heavenly Father.

The symbolism of the twelfth chapter is *Israelitish*, and is important as giving this character to the governing body symbolised by the "man-child, who was to rule all nations with a rod of iron." (Rev. xii. 5.)

Lastly, whatever body or bodies the Bride of Christ may represent, it is eminently characterised as Israelitish, for when the seer of Patmos was carried away to see the Bride, the Lamb's wife, he was shown "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." (Rev. xxi. 10—14.) While contemplating this sublime scene of the future in which Israel occupies such a conspicuous position, we are lost in wondering admiration at the grand, unfathomable, and mighty purposes yet to be displayed in them.

"Shall the princes and monarchs of the earth wade through seas of blood for a corruptible crown; and wilt thou permit thyself to lose the incorruptible, or barter it for some perishable nothings of earth? Oh! that thou wouldst awake to thy high destiny, and live up to thy transcendent privileges as the citizen of a kingly commonwealth, a member of the blood-royal of heaven. What wouldst thou not sacrifice, what effort wouldst thou grudge, if thou wert included at last in the gracious benediction, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?'"—*The Faithful Promiser.*

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MILLENARIANISM AND MISSIONS.

By a Foreign Missionary.

IN the "Gospel Magazine" for December, 1866, p. 648, is a favourable notice of Mr. Grant's book, "The End of All Things," from which the following extract is given:—"I do not believe that Christians generally have any idea of the disastrous consequences which have resulted from millenarianism, and which will inevitably continue to result from its prevalence, if something be not done effectually to grapple with it, and precipitate its dissolution. It is one essential feature of the system .... that the world will not be converted to Christ until He comes again personally on the earth. .... What could be more natural, what more logical, than that those who entertain this opinion, should become inactive in the various fields of mission labour? It will accordingly be found that comparatively few of the more decided millenarians take a prominent part in the Bible, or Missionary, or other Societies instituted for the purpose of spreading the Gospel at home and abroad."

We have read this paragraph with unmingled pain. Mr. Grant undoubtedly *believes* it to be true, else he would not have written it. But we earnestly protest against this charge as utterly at variance with the facts of the case. We regret that we have not statistics at command to give us all the exhaustive view of the facts which we could wish, or even all which have within the past few years come under the writer's observation. But the following statements as to matters within his personal knowledge, may be of service toward refuting this unwarranted charge.

In the India Missions of the O. S. Presbyterian Church of the United States of America, with which the writer is connected, are numbered at present twenty ordained missionaries. Of these twenty, seven are believed to expect, with Mr. Grant, the conversion of the world as the result of missionary labour. The remaining thirteen, *two-thirds of the whole number*, are pre-millennialists; and while they may differ in unessential details, all agree in this, that the subjugation of this world to Christ is not to be expected prior to the personal second advent of the Lord. Among these brethren are men who for a quarter of a century have been preaching the Gospel to the heathen, nor can it at all be seen that their zeal and toil is less than that of brethren holding different views.

But the fact of such a proportion as this, weighty as it is, has not its full force till it is remembered that in the Presbyterian Church in the

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United States, as, indeed, in all the churches of the country, pre-millenarians are in a very small minority. The revival of the ancient faith of the Church on this point has not there made nearly the progress that it has in England. The immense majority of the American ministry are post-millennialists. And, what is still more, in the Theological Seminary at Princeton, where a large percentage of the ministry are educated, not one of the five professors hold pre-millennial views, but explicitly teach the contrary. All the influence of such men as the Alexanders, and the Hodges, for nigh half a century has been against pre-millennialism. Surely, under such circumstances it could hardly be expected that among the twenty ministerial representatives of such a Church in India, even one or two pre-millennialists should be found. On Mr. Grant's theory we should scarcely expect one. The tendency of millennial opinions, he tells us, is to make men "*inactive*" in the various fields of missionary labour. What shall we say, then, when we find that in this foremost front of mission effort, two-thirds hold these very denounced opinions, the fruit of which, according to Mr. Grant, is to kill practical interest in the work of missions!

This is only one fact, it is true, but it is certainly a fact which, under the circumstances, will justify a broad induction. Let it be clearly understood, that in one of the largest ecclesiastical bodies in the United States, the pre-millenarian element is, in the field of India missions at least, in proportion to its extent at home, tenfold more largely represented than the post-millenarian.

As far as these facts go, they go to show that the faith of our Lord's advent as ever imminent, so far from deadening, quickens with new life the missionary spirit of the Church. That such is the effect in individual experience many a missionary on heathen soil can testify.

Perhaps the writer may be pardoned for alluding to his personal experience in this matter. He had, without reflection, received and held the views entertained by Mr. Grant, till, during the years of preparation for the ministry, the Lord graciously led him to search the Scriptures on this matter of the second advent. The result was the opinion, which years have deepened into a profound conviction, that never was it the Lord's purpose prior to his personal return to do more in any land, however favoured, than to gather out an election who, though in the aggregate an exceeding multitude, yet, relatively to a world lying in wickedness, would in every age be only a "little flock." He understood, however, from the Scriptures that this most blessed hope of our Lord's return was conditioned, on the human side, by the preaching of the Gospel as a witness unto every nation. He saw, further, that this was a matter of *express command* on the part of our

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Saviour, who bade his disciples to go into all the world and preach the Gospel to every creature; intimating that this was obligatory till the end of the age (*αἰων*). And when he read, further, that by all the solemn trials and glorious rewards of that day, our Lord charges his servants that they be faithful stewards, that they use well the talents which He gives, and watch for his coming, blessing the faithful, cursing the unfaithful servant—what then? Disregard the plainest of the Lord's commandments, sit still at home, and do nothing for a dying world, nothing toward preaching this Gospel to all nations, and so "hasting the coming of the day of God"? Is *this* what Mr. Grant calls a *logical* conclusion? No, no; the most immediate and powerful effect of the reception of the great doctrine of an advent pre-millennial, and therefore ever imminent, was to quicken a hundredfold the incipient resolution to give oneself *wholly* to this ministry, wheresoever the Lord might call; in the heats of India or Africa, or in arctic snows. The Lord at hand! what matters it, then, if joy or sorrow be the earthly lot, bitter or sweet the cup? The Lord at hand! Then the door may soon be shut, and heirship to the kingdom offered no more. Sit still, then? Labour no more? By what perverted logic do men arrive at that conclusion? Is it Mr. Grant's opinion that a certain sort or measure of *success* is the only condition on which the Lord's purchased people can be induced to labour for the heathen world? Has he forgotten how, when the Lord sent forth Ezekiel, He expressly told him that they would not hear him? Was Ezekiel less faithful, less active on this account?

Inactivity in missionary effort is neither the logical nor actual consequence of pre-millennial doctrine. On the contrary, we do believe that the effect of the teaching now in vogue as to the conversion of the world must be ultimately, as it is often now, most injurious. It has awakened effort, it is true; blessed and devoted missionaries have looked for this result. But expectations are awakened of results which God has never promised; awakened only to be disappointed. Hence the objection constantly put forth as to the alleged *failure* of missionary efforts, simply because of course they see no sign of those unprecedented results which have been with a mistaken faith so loudly promised.

But this aside, it is high time that, by whatever other arguments post-millennialists would maintain their views, this should be dropped. It is not well to bring the charge made in the extract which heads this article. It will not bear investigation. Be it so that some pre-millennialists have drawn conclusions from the doctrine of the pre-millennial advent adverse to missionary effort. And so also some

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stout upholders of th doctrine of justification by faith alone have drawn conclusions adverse to holiness of life. But will any honest Christian make this a ground for denouncing the precious doctrine of a free salvation? Is it a fair argument? Does it prove a doctrine false if some mistaken souls have drawn conclusions from it at variance with the plainest statements of the Bible, and thereby gone astray?

Let this question be argued on the Bible fully, fairly; but let us all beware of making sweeping charges; of hastily assuming that, because to our mind the *logical* tendency of any doctrine is so and so, such must be its actual tendency.

Let anti-millenarians heed this protest of twelve missionary brethren against such assertions as this in Mr. Grant's book. We do most certainly believe that though the Lord may bless us with frequent pentecosts as often heretofore, yet never from them all shall more than an election be gathered out. India, China, like England and America, may become nominally Christian; but no more than in England and America do we expect to see the actual conversion of the masses. Before that, we look for the appearing of Jesus of Nazareth in glory. Whatever may be involved in the subjugation of the world to Christ, *He* will effect it, not we. And we do bear witness that, so far from chilling our interest in our work, we do find in this doctrine of the Word a most powerful incentive to labour, and a most precious consolation in those trials and discouragements which beset us in preaching to this wicked and gainsaying people. The very possibility that the Lord is near nerves the weary hand for harder toil, and inspires the tongue to stronger testimony and more importunate entreaty. And if He come, it is our prayer that He may find us not in any easier and more comfortable place at home, but just here, preaching his Gospel in this land of darkness.

Futtehgurh, India, March, 1867. S. H. K.

"You talk of the 'narrow road;' you say your path is encompassed with difficulty; but remember who put you there, and be thankful, and be cheerful under all your discouragements. Remember it was the Lord, who, in the riches of his grace, made you what you are; and if the enemy be allowed to buffet you for a season, remember it is no more than your Master went through before you. And remember also, that it is your duty to look for the print of his footsteps on the narrow road. Remember what the Apostle Peter says, 'That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.' And mark what follows, 'Whom having not seen, ye love, in whom though now we see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.'"—K.

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MILLENARIAN ARGUMENTS.

BY R. GOVETT.

NO. II.

THE SECOND JOSEPH AND THE PROPHET LIKE MOSES.

THE SECOND JOSEPH.

JESUS is called the Second Adam, and rightly. The arguments of the Apostle Paul in Romans and in the first of Corinthians quite justify the title. May not the Saviour with truth be also denominated '*the Second Joseph*'? Most Christians, I suppose, would allow that in many respects Joseph is a type of our Lord. The sketch of Joseph's history in Psalm cv. would seem to show it to be typical. The introduction of his name and story into Stephen's defence seems to assert by implication the same thing. For the martyr appears to be engaged in proving that Jesus's rejection by his nation was no overthrow of his claims to be the Messiah. Was it not thus with the great leaders of Israel whom God raised up of old—Joseph, Moses, David?

The chief writers upon the types of Christ in Scripture would, I have no doubt, both admit Joseph into the number.

Let us look at some of the points in Joseph's history which the Saviour has fulfilled. (Gen. xxxvii.—xl.) Joseph was the first-born of his mother, as Jesus also was of his. Joseph was beloved by his father beyond all his sons. Of Jesus, the Father in heaven says, "This is my beloved Son." But Joseph was greatly hated by his brethren. So was Jesus. "They hated me without a cause." (John xv. 18, 24, 25.) Some dreams, which seemed to predict Joseph's elevation above his brethren, especially drew out and increased their envy, anger, and hatred. The dream of the sheaves seemed to speak of him as receiving the worship of earth; the dream of the sun, moon, and stars appeared to foretell the worship of heaven. Jesus is herein the Second Joseph; to whom it is promised that those of earth and those of heaven shall alike bow the knee before Him. (Phil. ii.) And Jesus in his parables asserted, before his bitter enemies, his superiority above all God's former servants. *They* were "slaves;" "This is the *Heir*." "A certain king made a marriage for his *Son*."

Jacob, when his other sons had wandered a long way from him, sends to them Joseph. Jesus was sent by the Father as his messenger to Israel. Joseph expresses no objection against fulfilling his father's will. Of Jesus it is written, "When he cometh into the world, he saith, . . . Lo, I come (in the volume of the book it is written of me) to do thy will, O God." (Heb. x. 7.) The result of this mission by Jacob was a plot on the part of Joseph's brethren to murder him. So did the Scribes and Pharisees league together to destroy Jesus.

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(Matt. xii. 14; John v. 16, xi. 53.) The patriarchs derided Joseph as "this dreamer." The Jews malign Christ as "that deceiver."

'Let us kill him,' said Joseph's exasperated brethren, "and we shall see what will become of his dreams." So when Jesus was dying, the taunt went up against Him, "Let *the Christ, the King of Israel*, descend now from the *cross*, that we may see and believe."

The patriarchs stripped Joseph of his coat, and cast him into a pit without water. The Scribes condemned Jesus to the death of a malefactor, and in the result He was stripped of his raiment. When the patriarchs had thus disposed of Joseph, they sat down to eat bread. The seizure and slaying of Jesus took place on the day of the Passover, when they were assembled to eat unleavened bread. Judah prevailed on his brethren not to kill their brother, but to sell him to the Gentiles for twenty pieces of silver. Judas, at the desire of the tribe of Judah, sells our Lord for thirty pieces of silver. Joseph's garment was made bloody by means of a slain kid, an animal destined for the Passover. The sign of death was set upon the coat. The Saviour's coat, woven without seam, is also conspicuous in the arrangements for his death. The stripping Him of his raiment was the preliminary to his real death.

As the result of the sale to the Midianites, Joseph is handed over to the Egyptians, who were then the rulers of the earth. As the result of Judas' betrayal, Jesus is handed over to the Romans, the then lords of the habitable earth. Potiphar, to whom Joseph is sold, entertains a strong belief of Joseph's honesty. So did Pilate of the uprightness of Jesus. Potiphar's wife tempts Joseph; and when she cannot prevail, accuses him of the very sin which he had refused to commit. The Jews desired to make our Lord king by force, which He refused to allow; and then they accused Him before Pilate as guilty of sedition, stirring up the people, and refusing to permit the payment of that tribute to Cæsar which he had commanded. Joseph was silent under the accusation, and suffered the penalty. So was Jesus also dumb before his shearers, and in meekness He endured their undeserved wrath.

The garment of Joseph appears conspicuously a second time in the house of Potiphar. By means of this he is made seemingly a witness against himself. So our Lord was condemned both by the Jews and the Gentiles on evidence which Himself had furnished. 'Art thou the Christ, the Son of the Blessed?' 'I am.' 'Now there is no need of witness; you have heard his blasphemy.' 'Thou art the King of the Jews?' 'Thou sayest.' Then Pilate gave sentence that it should be as they required.

Joseph, in consequence of the accusation, is put into the prison where the king's prisoners are bound. Jesus, sentenced by Pilate, is slain, and passes within "the gates of Hades." Joseph was innocent of the charge, and God befriends him even in the prison. Jesus is still more guiltless, and He both dies and revives, that He may be Lord of the *dead* as well as of the *living*.

Associated in bonds with Joseph were two prisoners. Jesus also was "numbered with the transgressors," and the chief scene of it was his crucifixion between two robbers. Joseph predicts two opposite

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issues to the two prisoners. The one should be restored;* of the other he says, that Pharaoh should "hang (him) upon a tree."

The fulfilment of the young patriarch's interpretations of the prisoners' dreams was delayed till the third day, which was Pharaoh's birthday. The fulfilment of Jesus' words looks onward to the great day of resurrection, or 'the great day of God Almighty,' now at hand to come. And our Lord's own birthday from the tomb was delayed three days.

Two dreams are the cause of Joseph's sorrow, two of the establishing of his character as an interpreter, and two more are the occasion of his elevation. Here let us pause a moment. Do our brethren allow that the points adduced look as if God designed the history of Joseph to be typical of his Son Jesus? Are we now to cease our advance here, and say, 'All the rest is blank'? Nay, the first part of Joseph's history contains God's strange work,—the *humiliation* of his faithful servant. But that which follows is the story of his servant's *elevation* as the reward of his uprightness. Then so it is much more with our Lord. His elevation is begun, but it is by no means complete. As then hitherto we have seen Joseph typical in his day of HUMILIATION, let us see if the EXALTATION of Joseph be not typical also. The Saviour's Jewish disciples were so stumbled by the hour of his *affliction* and *death*, that they had almost lost all faith in Him. Christian disciples now have so fastened their eyes on Jesus' humiliation and death, and turn so exclusively to the prophecies which foretell these, that they err in the other direction; and can scarcely be made to believe in the day of his *exaltation* yet to come. But the Saviour would rectify the balance in both cases, by laying the corresponding truth in the empty scale. 'O slow of heart to believe THE WHOLE of what the prophets spake! The Messiah *first* must *suffer*, and afterward enter his *glory*.' (Luke xxiv. 25, 26.) Then, beginning at Moses, He gave them proofs of this twofolding of God's purpose. And was not Joseph's history one of the types he urged? I believe so. Here, it is certain, we have *first suffering, then glory*.

Let us now glance at the other half of Joseph's life. Pharaoh dreams two dreams, which he lays before his courtiers, but none can expound them. After the Church and its candlesticks are removed, a throne is set in heaven, and the Great Ruler of heaven and earth is beheld seated thereon. (Rev. v.) In his hand is a book sealed up with seven seals. Proclamation then is made to heaven and earth, 'Who is worthy to open the book, and to loose its seals?' None is able.

The chief butler of Pharaoh, after the courtiers' inability to expound the dreams is declared, mentions for the first time the name of Joseph. He had proved himself a faithful and successful interpreter of dreams to himself and his fellow-prisoner. The king hears, and sends for him at once. So, when John weeps, because none in heaven, or earth, or among the spirits departed, could see the book or open it, an elder tells him of a Joseph who is able, as is proved by his past history, to

* Suppose that this is typical also of the different results of Jesus' coming to two classes of spirits. One is restored (1 Peter iv. 6); but Satan and his angels are lost.

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take the volume from the hand of God. Then appears a lamb with some marks of the prison on him—"a Lamb as it had been slain." He takes the book and opens the seals. As soon as Joseph has interpreted the dreams, he proceeds to speak of the action necessary to be taken thereupon; and is himself fixed on, by both the king and his ministers, to be the executor of the future measures which he has recommended. Thus also when Jesus appears and takes the book, the twenty-four ministers of the king of heaven with the servants of his throne, acknowledge the superiority of Jesus to themselves. They own the greatness of his merit in the past, and perceive the great future results of his so coming forward. Joseph spoke of one who needed *intelligence* and *power*. Jesus is seen as the Lamb with the seven horns of *power*, and the seven eyes of *intelligence*. "Can we find such a one as this is, a man in whom the Spirit of God is?" He who comes up out of the dungeon becomes, after his raiment is changed, lord of all Egypt with no superior beside Pharaoh. Jesus, transfigured after his resurrection, is the Lord of heaven and earth, to whom the Father alone is superior. (1 Cor. xv. 27, 28.)

Before Joseph they cried, "*Bow the knee!*" Unto Jesus every knee shall bow, of all orders of rational beings. (Phil. ii. 9, 10.) To Joseph, the king of Egypt gave a new name of honour. To Jesus is given a "name above every name," not only in this age, but in that which is to come.

We are first presented with Joseph's honours when he is set before Pharaoh;—and then is given us a view of his execution of the part entrusted to him, by going forth from the presence of Pharaoh, and visiting the whole of the land of Egypt. Here is an answer to that which anti-millenarians reckoned so impregnable an argument on their side—that Jesus must needs be confined to the heavens, because of his priestly character. 'How can his intercession be carried on anywhere else?' Now this has been answered even on the ground of priesthood. But here we see our Lord engaged in another office, even his kingly one, which He exercises after the duties of his Aaronic priesthood are over. And in order to the fulfilment of this He must leave heaven for earth. But his leaving the heaven to be seen by those below is a change of the dispensation.

While Joseph is severed from his brethren, he takes a Gentile into nearer contact with himself than his own family. Asenath, the Egyptian, is his bride; and in her society, and that of his sons, he forgets his father's house. Thus our Lord, while rejected by Israel, has taken to Himself the Church, as a chaste virgin betrothed to Him.

What comes next? The years of famine! Here then the history of Joseph bears out our testimony of the world's dismal days near at hand. But for this Joseph sent beforehand to preserve life, none of men would have been saved.

By these days of famine, Joseph's brethren, so long lost sight of, are again brought into intercourse with him. So the day of Jacob's trouble will compel Israel to remember Messiah, and to look to Him as their only hope.

Joseph knows his brethren; but they do not recognise in the great

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Egyptian ruler their lost brother. So the Jews will betake themselves to the Scripture promises of Messiah, and will plead them, not knowing that Jesus is that Messiah. Joseph's brethren have forgotten their sin against their brother; and it is his object to awaken their conscience. Thus the Lord Jesus has to arouse the slumbers of Israel's unbelief concerning Himself. By the sign of the Son of Man in heaven—which is, I suppose, the cross set in the sky—He compels the tribes to mourn ere He shows Himself to them.

Joseph at length reveals himself to his brethren when alone. Thus the Lord Jesus will discover Himself to his people of Israel apart. Joseph forgives them for their plot and sale of him as a slave. After all, the hand of God was in it; thus would Jehovah exalt him to preserve life. Thus too shall Jesus forgive the sons of Israel all their trespasses. Joseph sends for his father, and gathers together his whole family in the best of the land, and there feeds them. So shall our Lord raise Abraham, Isaac, and Jacob from the dead, and seat the remnant of his people in the glory of all lands. They shall eat the riches of the Gentiles; and in their glory shall they boast.

But we are further introduced to Joseph's general policy. He makes use of the power which the famine gives him, to subject all Egypt to Pharaoh. This is a picture of the Saviour's millennial kingdom, and of its results. He is to "put down all rule, and all authority and power." "He must reign till he hath put all enemies under his feet." Three great classes appear in that day:—(1) the Egyptians, who answer to the Gentiles; (2) the patriarchs' families, who represent Israel; and (3) the priests, who represent the risen from the dead, made kings and priests unto God. Of the priests it is noticed that they occupied a footing quite distinct from the other two classes. The king supported them. So the risen will have a portion not affected by earthly changes.

After this Joseph dies, and gives directions that his bones shall be borne away to a better land. Even thus we rejoice, that while the millennium shall cease, yet there remain, according to God's promise, new heavens, and a new earth, wherein dwelleth righteousness.

This typical history thus assures us, that another dispensation must arrive in order to complete the history of Joseph. The tribes of Israel have not owned Jesus yet; they have forgotten Him and their sin. They do not begin to turn towards Him till the Gospel day of mercy is over, and the world's dark day, which succeeds it, oppresses them.

Nor does the Saviour take the attitude of Joseph standing before Pharaoh, till the Churches are no longer recognised. In Rev. i. we see Joseph come up out of the dungeon, shaved, and with changed raiment. "I am he that *liveth*, and *was dead*, and behold I *am alive for evermore*." Great is the glory of his majesty: but not till the fifth chapter of the Apocalypse, after the throne of justice is set, does Jesus appear before the Ruler of all. So then the Saviour's exaltation as monarch of all, depicted in the typical history of Joseph, *cannot occur till the Gospel dispensation is past.*

Therefore a new dispensation on another principle—the principle of justice—has yet to arise. Jesus has yet to put down all rule, authority, and power, but his own. But as long as the Gospel lasts, the fourth

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empire subsists. Believers are not to rule, but to obey—to wait till Jesus' reign is begun. Jesus is "expecting till his enemies be made his footstool." And we too are to be patient till then.

THE PROPHET LIKE MOSES.

That the life and character of Moses were typical of our Lord Jesus Christ, will, I suppose, be granted by most. Twice do inspired penmen refer to Jesus as the fulfiller of the prophecy in Deuteronomy—"I will raise up unto them *a prophet* from among their brethren *like unto thee*." (Chap. xviii. 15—19.) Peter appeals to this in his discourse to Israel in the temple, after the healing of the lame man. He accuses them of rejecting Jesus, the Servant of God, the Holy One of the Just, whom God had raised up. He was gone on high, to the throne of God, and there He would abide till Israel should repent. Not till then would Jesus appear, and the millennial glory and joy arrive. Let Israel therefore repent! Jesus was the long-foretold prophet of whom Moses had spoken. Peter's act and sermon were a visible witness before them of the truth of what he said. Jehovah took of the Spirit that was on Moses, and put it on the seventy elders of Israel. By virtue of that they prophesied in the camp. So at Pentecost, the Lord had, in answer to the supplication of his Son, poured out of his Spirit on the hundred and twenty disciples, who spake with tongues as the Spirit gave utterance. It was the Spirit of Jesus that spoke then to Israel in grace; and the voice of miracle was loudly uttered in God's own house at Jerusalem.

The second citation of the prophecy will be considered farther on. Let us now regard briefly some of the points of resemblance between Jesus and Moses.

1. They were alike in *character*. Our Lord was, like Moses, the meekest of men. Moses discovered grace in not seeking his own glory; but in desiring the good of Israel unselfishly. He showed much patience under provocations; he was willing to serve those who rejected Him. Moses was owned by Jehovah as faithful also to Himself, in all his house. Much more is this true of the Saviour.

2. But their *histories* were also alike, in pursuance of divine arrangement. Moses was in danger as soon as he was born from the crafty and deceitful policy of the Egyptian king. Jesus, soon after his birth, is in danger from the deceit and bloodthirstiness of the Idumean, that then was king over Israel. Moses, in order to escape the king's wrath, had to flee for his life into another land. Jesus, that his life might be preserved from the king's power, was, according to God's command, removed to another country.

There was a general likeness in the missions of the two. Moses went forth from the comforts of the palace to succour and deliver his brethren in their time of trial. Jesus condescended, in compassion to Israel, oppressed by the Romans, to become a Jew, to look upon their burdens, and to comfort them with hopes of future deliverance. (Matt. xix. 28; xxiv., xxv.) But Moses was rejected. "Who made *thee* a ruler or a judge?" Jesus was rejected also. But none could use that reproach against *Him*. For He patiently tarried, till the Lord

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should openly give Him the call to deliver Israel by power. He refuses to judge when asked. "Man, who made *me* a judge or a divider over you?" (Luke xii. 14.) That little change of the pronoun and of the speaker marks a vast change in the attitude of the two prophets.

After his rejection by Israel, Moses flees into Midian, and the second great division of his life begins. He lives there away from Israel forty more years, marries a Gentile, and in the society of his wife and sons forgets his people. They meanwhile, having refused the Deliverer, are left to groan under increased bondage. Such has been the experience of Israel since Jesus was refused. And the Saviour, since his nation has been cast off, has taken to Himself a Church from among the Gentiles; and with this, the good pleasure of his Father—He is well content.

But let us a little more closely examine the points of resemblance between the missions of Moses and of Jesus. Moses spent forty days in a miraculous fast; so did Jesus. Moses fed the Lord's people with manna in the desert; Jesus twice supplied the wants of the multitudes that followed Him, by miracle. Moses brought water for Israel out of the rock; Jesus, for some of his countrymen, turned water into wine. Unto Moses Jehovah said, "Lo, I come to thee in a thick cloud, that the people may hear *when I speak unto thee, and believe thee.*" (Exod. xix. 9.) So God came down on the Mount of Transfiguration in the cloud, and out of it bore testimony to his Son. So, at the Lord's baptism, his Father spake of Him out of heaven. And when the Redeemer appealed to his Father to glorify his name, a voice from the Most High God was heard by the multitudes in reply. (John xii.) Moses brought down from the mountain the tables of stone as Jehovah's teachings to Israel. Jesus, seated on the mountain, elevates the standard of holiness beyond that of Moses. (Matt. v.—vii.)

After forty days' converse with God on the top of the mountain, the face of Moses partook of the lustre amidst which he dwelt, and as he descended it shone. Jesus, on the mountain by night, causes the *internal* light, which was his as Son of God, to burst forth: "And *his face did shine as the sun*, and his raiment was white as the light." The light at Sinai was to the Israelites the token of God's favour set on Moses, as the mediator with whom he had arranged and ratified a new covenant, after Israel's idolatry in the calf had broken the old one. So the light on Jesus' face was the token of the heavenly glory to which, after Israel's refusal of Messiah, the Church of Christ is called. (Matt. xvi., xvii.)

When the congregation of Israel had neared the land, their leader sent out twelve spies into the land which was their hope. They were to return and tell the people of its blessings by word of mouth, bearing also in their hands of its pomegranates, figs, and grapes. Jesus, when the day of the kingdom had drawn near, sent forth his apostles to tell of his coming millennial kingdom, and to bear with them tokens of its future miraculous power in the casting out of demons, the healing of sickness, the awaking of the dead. These were the better fruits of a kingdom which is still hoped for. The testimony of the twelve spies was refused; and most of the spies proving unfaithful, they were suddenly cut off. The testimony of the twelve apostles to the Jews

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was refused. One of the twelve proved treacherous, and died quickly by his own hand. After that crisis of sin in the desert, God, while He still maintained the promise of the entry into the land, and the filling earth with his glory, yet assures the *perverse and faithless generation*, that a dispensation of wandering and of punishment should befall them, during which they should be cut off. (Num. xiv. 27—35.) Thus, while millennial promises are only deferred, God has interposed a dispensation, in which his people are to be pilgrims and strangers, awaiting "the rest that remaineth for the people of God."

Moses gathered all Israel at Sinai to hear the Lord's covenant, and to be sprinkled with its blood. Jesus, when all Israel was gathered at Jerusalem during the Passover, presented to them his blood—the blood of the new covenant. But they refused it, save as a witness of their guilt, and of the guilt of their children. Hence the glory which shone on the Mount of Sinai tarries. (Exod. xxiv.) Hence the feast of the elders and the vision of the God of Israel is deferred. Only the Church of Christ owns that blood, feeds on the Lamb, and eats the true unleavened bread. Hence, when the kingdom comes, hers is a glory far higher than Israel's. After the sacrifice of Calvary, five hundred disciples of Christ beheld the God of Israel on the appointed mount of Galilee and worshipped. The disciples ate and drank with Him after He rose from the dead. When the feast at Sinai was over, Moses ascended above all the elders and Aaron to be alone with God. Thus too Jesus, after his death and resurrection, ascended to the heaven of heavens, to be with his Father during this dispensation. 'Stay where you are,' said Moses to the seventy elders and priests, 'till I return.' So Jesus, at his departing, has set his disciples to watch for and await his return.

Moses' parting words in Deuteronomy are of warning and sorrow; for he foresees the wickedness of his people. Jesus words at parting are of warning and sorrow also. Moses' song was to be a witness against Israel's sin in the latter days. Jesus' prophecy on Olivet is a testimony of the awful sins and vengeance yet to come in the last time.

One prayer of Moses, though earnestly pressed, was by God refused. He was angry with the mediator for Israel's sake. Moses must die on the mount, and not enter the land. So likewise there was *one* prayer of Jesus which the Father refused. 'Let this cup pass from me.' It could not! For the Father was wroth with his Son for his offending people's sake. He must die! Moses was buried, but rose again, and was seen on the Mount of Transfiguration. Jesus was buried, and rose and revived, token of the glory and kingdom to come!

But again we ask on coming to this point before us, 'Is this all?' Is there no part of Moses' life which Jesus has failed to represent? Jesus has finished his resemblance to *Moses in humiliation*. May he not yet have to accomplish much that is written of *Moses in his day of exaltation?*

The Spirit of God has noticed that the 120 years of Moses are divided into *three forties*. In the first forty, Moses begins his mission to Israel and is rejected. In the second forty, he dwells apart from

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them amidst new scenes. These two divisions of Moses' life have had something answering thereto in the history of our Lord.

But the two first forties of Moses' life were only preparatory to the last forty of Moses' *intercourse with Israel, and to his deliverance of them.* Does it not seem, then, as if it will be thus in the Saviour's case? That there is yet to be added to this Church dispensation, in which Israel is forgotten, another of a very different character, into which the prophet like Moses is to be introduced.

Moses' first mission to his brethren was unsuccessful. They did not own him as the deliverer; they disowned his acts and his authority. But at length after the forty years of the family among the Gentiles, Moses is sent, commissioned of God at the bush, to deliver the tribes. And will it not be so with our Lord? Is not the Apocalypse the witness of this? Does not chapters four and five show us the throne of justice and its God, together with the Deliverer whom he commissions? Have we not there a view of the 144,000, as the remnant of all the tribes whom God owns as his, and who own Messiah as their hope? (Chap. vii.) Have we not the call to Pharaoh in the sixth seal, and its great terrors? Have we not the plagues of Egypt poured out anew on the rebellious, in the trumpets and vials? Have we not the Red Sea and the swallowing up of the Egyptians in Rev. xv. to xix.?

Can we not read anew in the two leaders, the image, and the idolatry of Rev. xiii., the scene of the calf, when Aaron fell, and became the high priest of an idol? And have we not, in the descent of the King of kings and his heavenly hosts, who slay with the sword the rebels and idolators, an enlarged picture of Moses, and the sword-girt Levites?

And is not this a key to the speech of Stephen? It is not at first easy to see why he enters into detail on certain points of the history of his people, omitting others. But if we regard it as an answer not only to the charges directly brought against him by his opponents, but as a refutation of arguments which were almost sure to be raised against Jesus by men of the law, we may discern the especial suitableness of the discourse.

The argument, then, against Jesus which would seem to Israel most forcible, would arise out of Jesus' rejection by his nation and his being put to death. How could He be the Messiah, the beloved of God, the deliverer of the Jews, if He were condemned and slain by his own nation? In answer hereto, Stephen, by the Holy Ghost, takes up the cases of Abraham, Joseph, and Moses, and out of these he weaves a triumphant reply.

Was not Abraham the friend of God? Do you not make your boast of him? Did not God make to him great promises, especially the promise of the land in which you now live? And yet he has never hitherto received that promise. God told him that a dispensation of trouble was interposed between himself and the enjoyment of the promises by himself and his seed. Accordingly, Abraham died before he possessed the land. But God shall yet restore him to the land, as you believe. And may it not be so with Jesus also? May He not be the friend of God, the Heir of Abraham, though as yet the promises which are his have not been fulfilled?

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With the same evident adaptation to this conclusion, the history of JOSEPH is adduced. Through envy Joseph was hated and sold by his brethren. Yet "God was with him." Great were his trials in Egypt, as well as in Canaan; yet God delivered him out of them, and made him governor both of Egypt and of the king's house. Jesus' rejection therefore through envy, and his betrayal to the Romans by his own nation, is no proof that God was not with him. Is it not rather an intimation that the Most High intends to give Him a double rule—over the earth and over his heavenly house also? It was affliction that compelled the patriarchs to seek Joseph, and he forgave them. May it not be so in the day to come?

Moses was "fair to God" (*marg.*)—much more was Jesus. Stephen passes next to the case of MOSES. Stephen notices Moses' danger at his birth, his reception into the palace, his might both in words and deeds. He tells how his compassion to his countrymen led him to leave his high station, and to attempt to deliver them. He felt himself the appointed deliverer of his nation; he trusted to have found an answering belief of this on his brethren's part; but he found it not. The prophet of Israel had broken with Pharaoh, only to find himself despised by those whom he stooped to serve. Soon he is rejected in open words. Might it not therefore be the mind of God that the prophet like Moses should be rejected by his nation on the first occasion of his presenting himself to them? Yes! The head of the corner is a stone which the builders must first reject.

The martyr then observes the long delay of forty years which ensued on Israel's thrusting aside God's appointed one. Might it not be so again in the case of Jesus? But delay is not denial. He details the interview with God which Moses had at the bush, and his commission thence derived, pointedly observing, "*This Moses whom they refused*, saying, 'Who made thee a ruler and a judge,' *the same did God send as a ruler and a deliverer.*" Of what value then was their national refusal of Jesus? Did it not rather tell against themselves? This Moses, after forty years of miracles before the Egyptians, and Israel, at length not only led God's people out of Egypt, but through the Red Sea, and the wilderness, up to the edge of the land. May there not therefore be a dispensation of wrath on the world and of miraculous deliverance of Israel yet to come to pass?

Israel believed not in Moses' return after he had been forty days upon the mount; and when they despaired of seeing him, they turned at once to idolatry. May it not be thus again in the case of Jesus? May not Israel return again to idolatry? Is it not foretold in the Saviour's parable of the evil spirits voluntarily leaving the man for a while? (Matt. xii.)

Why did they pride themselves so on the temple of the earth? Did not Moses speak of the originals of it as in heaven? Did not God say, heaven was his throne, while earth was but his footstool? Jesus, then, whom they despised, might, after all, be in the true sanctuary above.

What was the temple of which they so boasted themselves, but the *tabernacle of testimony?* Not till Jerusalem was put in full possession of the promises, and obtained dominion over their Gentile oppressors,

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could the house of God be regarded as *the temple of fulfilment*. Here the martyr is in full accord with the Saviour. Jesus on the eve of his betrayal tells the disciples that *the passover had yet to be fulfilled*. It was the last time *He* would celebrate it before the day when it should be accomplished in his millennial kingdom. (Luke xxii. 15, 16.) As then Jesus has never since partaken of the paschal lamb, the kingdom of God has not yet come. And when it does come, the great deliverance of Israel comes with it: a deliverance of which the exodus on the night of the passover was but a type.

Stephen hints also that the Israel of his day were but a part of the "perverse generation" who must die out in the wilderness ere the entry under the true Joshua into the land. All this then was exactly adapted to refute the reasonings of objectors, and to establish the claims of Jesus. And how keenly it told upon their rebellious hearts, we know too well. "They were sawn asunder." (Greek.)

In conclusion, let me briefly put the arguments. Are the lives of Joseph and Moses typical? Then be it observed that each of them is divided into three sections. In the first they are rejected by Israel; in the second they are set in new scenes, at a distance from their nation; in the third, they are again brought into contact with Israel.

In both cases, while the deliverers are away, Israel falls into calamity. Can these things be accidental?

Are we wrong then in believing that, as the third division in both these cases introduces the rejected one as God's chosen Ruler and Reedemer, so it will be in the instance of our Lord? Are we not right in expecting a new dispensation, in which the redemption of Israel is to be effected? It is certain that God's ancient people is still in unbelief, still in subjection to the Gentiles. Do we not gather that thus it is to be, while our dispensation lasts? "*As concerning the Gospel they are enemies for your sakes.*" (Rom. xi. 28.) Will not the two examples before us lead us to the same conclusion? Israel is not brought before Joseph till the day of trouble is begun. Moses is not restored to his nation till after a new revelation of God has been inaugurated in the desert, and a new message is sent to them. There is no deliverance for the tribes from their slavery to the Gentiles, while rejected Moses is away.

Israel listens not to God's commissioned one the first time; but on his second mission they hearken. At Moses' second presentation the tribes believe; then it is that the king of Egypt stands out in unbelief. Thereupon God girds Himself on behalf of Israel, and against Pharaoh; and miracles of wrath descend, until his people's rescue is effected. May it not be so again? Is not this the teaching, not alone of these types, but of direct passages of the prophets?

From various points we still arrive at the conclusion that another dispensation must arise, which shall effect what both the law and the Gospel have left undone. The Lord hasten it!

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SYMBOLISM OF REVELATION XII.

IT is seldom desirable to enter into a discussion upon any subject and, therefore, what I write now is only intended for the sake of bringing out the truth upon one or two questions of the first importance as far as prophecy is concerned. For the purpose of being as concise as possible, I will divide the subject into separate heads. First: The twelfth of Revelation has been considered by some of the best commentators, not as following the eleventh chapter, but as what is called a synchronism, running parallel to the former part of the book, from chapter vi. to chapter xi., inclusive. This opinion seems, undoubtedly, the right one; for the eleventh chapter leaves nothing to be fulfilled, except the third woe (see chap. xi. ver. 14) whereas the twelfth chapter begins some length of time, even before the first rise of Antichrist (or the Beast), and can we suppose that Antichrist does not arise until *after* the first and second woes? This seems absolutely impossible, and for one reason especially—viz: That at the end of the eleventh chapter, it is announced that the kingdom of God had begun, and, still more, that the "kingdoms of the world had become the kingdoms of the Lord." And how could such an announcement be made "in heaven," if we believe that the *whole* reign of Antichrist, from first to last, was to begin, end, and intervene, *after* that announcement had been made; and moreover made not by fallible men on earth, but by *official* declaration from heaven? (Ver. 15.) We are, therefore, entitled to believe that chapter xii. begins the line of prophecy over again, parallel to chapter vi.; the one parallel line beginning with the *judgments*, the other parallel line beginning with the rise of that Antichrist who is the chief object of those judgments. We are asked whether it is said anywhere in Scripture that "any other" people shall govern from heaven—whether there shall be any government except from *Jerusalem?* Can it be denied that there will be a heavenly government quite distinct from that of the Jews at Jerusalem? The New Testament is full of the idea of this heavenly government. St. Paul says that "We shall reign with Christ." Our Lord goes much further, for He says, "He that overcometh, shall sit with me in *my* throne." And further still, for He says: "To him will I give power over the nations; and he shall rule them with a rod of iron." Here are the most distinct promises of a kingdom over the nations, to be conferred upon the Church. Now the nations surely mean the nations of this earth. And it is equally certain that these promises are intended for the Gentile believers as much as for the Jews, for St. Paul was writing to the Romans, and our Lord was speaking to the Seven Churches of Asia Minor. (See Rom. viii.; and Rev. ii., iii.) We see, then, that the Gentile Church is to rule over the nations, and very decidedly too, for it is to rule them with a rod of iron. And that is all that need be proved. Whether they are to rule actually from heaven or in Jerusalem, the conclusion will be

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precisely the same—viz: That the future kingdom will belong to Gentile saints at least as much as Jewish saints. This is the real point in question. Thirdly: That the Jews are to possess the future kingdom of heaven, seems a most extraordinary opinion, since our Lord expressly tells them that the kingdom of God is "*taken from them*," and is given to a nation "bringing forth the fruits thereof." The kingdom of God is taken from the Jews for their unbelief, and is given to the saints of the Church, some of whom are Jews, but most of whom are Gentiles; the Jewish kingdom being the surbordinate kingdom of earthly men over earthly men, while the kingdom of saints is a kingdom of glorified men over all nations of the earth alike. But certain it is, that our Lord says that the kingdom of God is taken from the Jews, and given to *others*—to the Gentiles. It is a mistake to say that a church is typified by a "tree," and a city by a "woman," as if such symbolism were unalterable. In both Ezekiel and the Psalms, the Jewish people are symbolized by a tree, while in other places by a city. So, equally, the symbols of the Church may be of various kinds—a "tree" in one case, a "woman" in another case. And, besides, it is self-evident that the Church *may* be symbolized by a "woman" in the twelfth of Revelation, since it is certainly represented by a woman in chapter xix., where it is called a "bride," though in the next chapter but one, it is represented as a city. The symbols vary at various times. Fourthly: There can be no doubt that an heavenly place must be assigned even to the dragon himself—strange as it may appear. First: Because the dragon (or Satan) is called the "prince of the power of the air," which means that he rules, or at least lives, in the heavenly spaces, or in that place which St. Paul calls "the air." (1 Thess. iv.) And, still more, because St. Paul in Ephesians, chapter vi., speaks of "spiritual wickedness" in the "heavenly places"—that is to say, "wicked spirits in the heavenly places." (See Greek.) This mode of translation has now been adopted by the best authorities. The dragon, (or Satan) is in the "heavenly places" in one quarter; and the woman is in the "heavenly places" in another quarter. Both are in immediate connection with "heaven." But let us remember that "heaven" has always been used to denote all places *above* the earth—there is the heaven of clouds, and of stars, and the "third heaven," which is the heaven of heavens, and where the glory of God is seen. (Comp. 2 Cor. xii.) The use of the word "heaven" does not imply what moderns call heavenliness of character. It implies *station* and *position* —not peculiarity of character. The dragon is in the "heavenly places," because he is prince of the power of the air; and the Church is in "heaven," because that is her proper station or position, since she is to reign with Christ. (Rev. ii., iii.) But the Jews, *as a nation*, are fixed upon earth, and have no right to be represented as in the heavenly places. I see no difficulty in the word "heaven" in the twelfth of Revelation. It includes in that chapter just what it includes in all ancient writings whatsoever, Greek, Latin, or Hebrew—viz., the celestial spaces, some occupied by the dragon, some by the Church; and the highest of all by the throne of God, the third heaven, to which Paul was caught up. Fifthly: The "woman" is represented as being

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in heaven, and yet in the wilderness on earth at the same moment. This would be impossible in any ordinary case, but it is quite possible for the *Church*, and for the Church *alone;* because the Church is one with Christ, and, therefore, participates in his ubiquity. Does not every one admit that the dead and the living saints are all part of one and the same Church? This is universally allowed, and for the same reason the woman in the wilderness is identical with the woman in heaven. They are both parts of the same ubiquitous Church. Sixthly: The time of Israel's birth does not at all depend upon the meaning of the word, "temple." It is fixed to a point by the fifth verse of Isaiah lxvi. In that verse the ungodly are represented as taunting the believing Jews as to the expected coming of the Lord. They say, in evident mockery, "Let the Lord be glorified!"—that is to say, "Let us see whether the Lord will really come in his glory, as you may imagine!" The Lord then comforts the believers by telling them that He will appear to their joy, but that their enemies shall be put to shame. Now, observe what happens. Immediately after this announcement (in the next verse) we are told of the "voice of the Lord," that rendereth recompense to his enemies. And then (in the very next verse), the act of childbirth is announced. This settles the question. While the ungodly are mocking at the idea of the coming of the Lord, the Lord tells his own people that He *will come*. Then immediately they hear the voice of the Lord inflicting vengeance on his enemies; and then the *birth* takes place. Can we desire anything clearer, or more express? And to prevent mistakes, it is said in verse 5, "He shall appear:" so that it is the actual visible appearing of the Lord which is meant—his personal and visible presence. It follows, therefore, that the time of *Israel's birth* is after the "appearing" of the Lord—after the Lord has come down to vindicate his friends, and to put his enemies to shame. (See verse 5.) Zechariah also fixes the outpouring of the Spirit upon Israel (in the clearest terms) for the time of the siege of Jerusalem, which is the very last act of the entire drama. We have, therefore, no reason for supposing that the birth of Israel can be alluded to in the twelfth of Revelation, since that chapter, beyond all question, begins long before the last act of the great drama. The whole period of the woman in the wilderness is to take its place after the opening of chapter xii. As for making chapter xii. follow in line after chapter xi., it appears to be inconceivable and impossible. Lastly, it is not necessary to discuss all that has been said or advanced in THE RAINBOW for March, p. 136, &c., &c. But there is one point which ought to be clearly stated; we mean "the future kingdom." In that kingdom there "is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free." All who are converted to Christ under the present dispensation, will have a part in that kingdom, whether Jews or Gentiles. There is no distinction of castes in making up the Bride —the Church paramount of heaven. But that the Gentiles will have a part in that future kingdom, along with the converted Jews of the present dispensation, seems to be decided beyond controversy by the following passages, already quoted:—Rom. viii. 17; 1 Cor. vi. 2; Rev. ii. 26, 27; Rev. iii. 21; 2 Tim. ii. 12. Wherever the centre of Government may be, the governing body is evidently to be made up of

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glorified resurrection saints; or else how could St. Paul say, "We shall reign with him?" Or how could a promise of reigning with Christ be made promiscuously to all who overcome? (Rev. ii. 26, 27.)

Torquay. R. A. Purdon.

CHRISTIAN MISSIONS AND THE SECOND ADVENT.

By E. H. Tuckett, Exeter.

MILLENARIANS have been charged with discouraging Christian missions. I wish to show that such is not the case, but rather that their doctrine has a tendency to give vigour and spirit to missionary effort; to stimulate us in this work of faith and labour of love; that the missionary who holds this view, is the man who will be the more likely to labour with all his heart in the Lord's vineyard; that of all men the Christian at home who is a firm millenarian will be prepared to do his duty in the sending out of labourers into the vineyard.

Our remarks are founded on Acts xv. 14. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." *By pre-millenarianism*, we mean the coming of the Lord Jesus Christ before the blessed period of the thousand years' reign of righteousness, when, according to the Scriptures and in the expectation of all Christians, war shall cease, truth shall prevail, and the knowledge of the Lord shall cover the whole earth. Pre-millenarianism supposes that the dispensation in which we live, is one of special grace, one of selection out of the nations of such as shall be joint heirs with Christ, and live and reign with Him a thousand years, which is but the commencement of a glorious era; but the stepping-stone of a future eternal glory which He and his shall possess. That when this dispensation has run its course, when the number of the faithful shall be filled up, when the iniquity of the world shall have come to the full; when the long suffering of God shall be exhausted, then the Lord will come in glorious majesty as the world's judge and king to raise his dead saints, to change his living ones, who will be caught up to meet Him in the air; and then, after having poured out his terrible judgments upon the infidel earth, He will, with the myriads of his saints, descend to the destruction of the Antichrist; the setting up of that kingdom of his which shall take the place of those four empires, noted by Daniel in his prophecy, which have exerted their malign influence upon the human race for at least two thousand three hundred years. *Post-millenarianism*, on the other hand, teaches that without the Lord's appearing to this world, the present state of things will, by the increase and spread of the arts and sciences, gradually merge into peace, holiness, and blessedness amongst mankind. But what do facts,

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observations, and Scripture teach? Facts teach us that after the lapse of 1800 years since the first preaching of the Gospel, with a slight exception, darkness still covers the earth, and gross darkness the people; that the development of the arts and sciences, is, to a great extent, evil; that man's highest powers are still enlisted for the construction of the deadliest war weapons, and for the construction of those engines which will most speedy destroy human life. We were told at the opening of the first Exhibition in London, that the era of peace was dawning, but that very year closed with the rising of the war demon. The words had scarcely been spoken when Continental nations rushed into scenes of blood. Despotism, superstition, fraud, and cruelty have since been in the ascendancy. Is it not the testimony of Scripture that this dispensation will end with "wars and rumours of wars"? That as we draw near to its close, perilous times will come, times of great social and religious disturbance, political disasters and perplexities, commotion, war, revolutionary upheavings, civil disruptions and overturnings, calamity and distress? Yes, God's Word says it; and observation and facts likewise proclaim what St. Paul, writing to Timothy, predicts. "In the last days perilous times shall come." Perilous times to the children of God, on account of abounding iniquity—not days of improvement or of peace, but of peril, when men shall "walk after their own lusts," scoffers shall abound, saying, "Where is the promise of his enemy? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Men who will not believe the Truth, nor heed words of instruction. Covetousness shall abound. And is it not characteristic of this age, that men are hasting to be rich, notwithstanding commercial panics and the ruin to thousands which must necessarily ensue? "Disobedience to parents" is noted. With many happy exceptions a spirit of insubordination is rife amongst our youth. "Lovers of pleasure more than lovers of God." Look around for proof! "Having the form of godliness, but denying the power thereof." Ritualism, ceremony, form, abound. Remember, we are not now speaking of the heathen, but of our own country, which has so long been the means of sending the Gospel to the nations. Well, but some say, "Wait a little while. Sooner or later things will mend; men will see that war is useless, and but a waste of the stamina of the land. The present heaving of the people's minds and actions, is but the struggling of the iron and the clay, which can never amalgamate. Peace must soon come. Wait for the development of light. Men will shortly turn the weapons of warfare into the implements of husbandry, and learn war no more." Again,—but we appeal to facts and Scripture,—it is also said that the Holy Ghost can effect this change. Yes, He can, He will; but when? Not in the present dispensation. Until the Lord Jesus shall come, the masses of the world's inhabitants will remain as they are and have been for the last 1800 years.

The language of the apostle proves that the last days cannot be a time of general Christian knowledge and godliness. With regard to the Divine purpose in Christian missions, we point to our text—"Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name." That is very clear; just as it was

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at the Flood, when the Lord took from the multitude a few only; or it seems to be akin to the delivering of God's people from Egypt. He had selected from the nations the little company of Israel, with whom was deposited his truth. At the gathering of the first-fruits, the sheaf was selected from the harvest-field. So the Lord has determined to take out from the multitudes scattered over the earth those who shall through all coming ages be one with Christ, co-sharers with Him in his glory. The Greek word επισκεψατο, and its form indicate "to visit, to look after;" that the Lord Himself visted for the purpose of inspection and selection; that it is, therefore, his will not only to come and inspect for Himself, but to make a selection of those who shall ultimately be with Him. Such is the statement of Peter and James, and it agrees with other passages. For instance: "The Lord added to the Church daily such as should be saved;" and it agrees with the statement of the Lord Himself, that the Gospel should be preached in all the world for a witness, and then shall the end come. We believe that whatever man's theory of missions may be, it is God's alone that is worthy of attention. It is immaterial what men suggest; the question is, What has God determined? The teaching of Christ is this, that many are called, but few chosen; that the way is narrow, the gate strait, and few that find it. He points to his people in contrast to the world, as a "little flock." He tells us that their lot as Christians is one of trial, suffering, persecution; that they shall be down-trodden and oppressed until He comes. There are many objections to these truths. *One* is, that we look for a new instrumentality by which the world may be converted; another is, that we ignore the operation of the Holy Spirit. We do neither; but we take God's word for our sole guide. We rejoice in the great provision for sinners. The Divine Spirit alone lifts up our hearts to look to the Saviour, and long for the presence of the Master and King, who shall reign in righteousness, and bless our earth with peace and joy. We firmly maintain, that the instrumentality put into requisition by the Divine Being, which is capable to convert one soul, is adequate alike in power for the conversion of millions. But what hath God willed? What is his *revealed* purpose? Is it not to call from the nations "the heirs of salvation," who shall be joint heirs with Christ?—a "little flock"—such are the terms employed. Does the Lord's teaching inform us that at the close of this dispensation it shall become a large flock? It is not for us to set up our wills in opposition to his, but to say: "Even so, Father, for so it seemeth good in thy sight."

We advocate the declaration of the Gospel in all the world—an earnest, persevering ministry; but we do affirm no hope of large success until our Lord shall come. They really discourage our missionaries who tell them that if they go forth with the word of the Gospel, and are untiring in their zeal and devotion, a world's conversion must necessarily follow. The missionary who, notwithstanding the Scriptural statements to the contrary, believes that the millions must embrace Christ, will find Himself sadly discouraged. *Ultimate* success unquestionably there will be, but not during the present dispensation. Necessity is laid upon us to preach the Gospel, but we are responsible only for the faithful discharge of our commission, and not for the con-

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version of the heathen. Paul's soul was filled with his work; his exhortation to Timothy was: "Watch thou in all things; endure afflictions; do the work of an evangelist, make full proof of thy ministry." Such was the teaching of the apostle. He did not preach days of Gospel blessedness which the Church should look for. Other ministers have written to the same effect. Luther doubted the world's conversion before the second advent of our Lord. So also did Calvin. Dr. Candlish, also, in his pastoral letter to the Free Church in 1845, writes:—"We trust that the time is gone by when Christians fondly trusted to the advancing progress of civilization, and gradual diffusion of the light of the Gospel, and looked for the melioration, or ultimate disappearance of Popery under these benign influences. It was in ignorance of the depth of human corruption, and in flagrant disregard of the warnings of Scripture, that such expectations prevailed. Now, blessed be God, his Church, in all her various branches, has had her attention turned more earnestly to the predicted events of the latter times, and the circumstances connected with the second coming of her great Head and Lord, *which*, whatever obscurity may hang over its details, *should ever have been*, and now, more and more, *must ever be* in its grand outlines the grand polar star of her hope."

Yet we dare not relax our efforts; we have the strongest motives for action—action in the Lord's service. "Go ye into all the world, and preach the Gospel to every creature." Is not that sufficient for us? There is our rule of action; we cannot flinch from it. The coming of our Lord may be very near. It may be some time before that He will remove the salt of the earth—when his dead ones shall be raised, and his living ones be changed. For this advent He has bidden his Church to be ever on the watch—has emphatically declared that the gathering together of his people to him in the air, shall be at a time when they shall least expect it. Is it so? then how ready or expectant should we be—how constant our labours—how devoted our service—how wrestling our prayers—how abundant our liberality—how cheerful, liberal, and large-hearted, our bountifulness in his service.

Pre-millennial views are in themselves of the *highest importance*. They are so on account of the prominence they have in Scripture. How frequently our Saviour bids us watch that we may be accounted worthy to escape all these things that are coming on the earth, and that we may stand before the Son of Man! Do men watch against days of light, and peace, and blessedness? No; but they are to watch because there come perilous times, "wars, and rumours of war." Both Christ and his apostles bring the subject prominently before us; we are told to watch, to look for the coming of the Son of Man. We have reason to believe that the decay in vital godliness which so sadly marked the course of the Church's history, was the result of the passing away of this grand truth—of its being negatived by the professing Church. Pre-millennial views are practically important, for their hearty reception calls forth a spirit of watchfulness—stimulates the weary, and comforts the drooping. The individual who heartily grasps them is like the watchman waiting for the morning. The man who realises the fact that Christ's coming may be at any moment, is sure to be diligent, to be on the watch. He is like the weary, spirit-

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bruised of Lucknow a few years past, who watched long and intensely for deliverance out of their distresses; like the bride who looketh for the bridegroom; or like the wife lovingly looking for her beloved Lord.

These views will have a tendency to wean our affections from the world. They remind us that we are but pilgrims and sojourners, and enable us to bear afflictions, suffer losses, and endure bereavements with calmness of spirit. The thought must have full influence on the mind, that in a little while the Master shall set us free from all life's cares and sorrows, and that we shall be for ever with the Lord.

Such is the influence upon the individual believer, and such, necessarily, will it be upon the Christian missionary. In proportion to the confidence he has in this, the faith once delivered to the saints, will he be roused to vigorous action. He will not say, "My Lord delayeth his coming;" but "He may be very nigh, even at the doors;" and he will be diligent accordingly. There will be no slothfulness or neglect of his master's work: and he will be enabled to rejoice even in the midst of discouragement, ever realising his Lord's sovereignty, and believing that the free harvest of salvation comes in the millennial age, when the earth shall be filled with the knowledge of the Lord, and when the glorious Redeemer shall see of the travail of his soul, and be satisfied.

IS THE PAPACY BABYLON?

THE opinion is widely spread and deeply rooted in the minds of many thoughtful Christians, that the Papacy is both the Antichrist, and Babylon of Rev. xvii. In 1855, a pamphlet appeared entitled "The Moral Identity of Rome with Babylon." Had the writer kept to the *moral* identity of the two, he would have done well. But he claims to have shown that the Papal system, with the Pope as its head, is the Beast, and the Babylon of the Apocalypse. It is not my purpose here to give the outlines of his proofs, but merely to state his argument, and why it does not carry conviction to my mind. Before doing so, I would desire to draw attention to a verse of Scripture which cannot be too highly prized, or too constantly kept in mind. In Psa. xii. 6, we read "the *words* of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." To one accustomed to weigh the *separate words* of Scripture with a sense of their divine accuracy, and of their perfect fitness to express "the mind of the Lord," it would not be difficult to see that the beast of Rev. xvii. is distinct from the woman who sits upon it. That is to say, that whatever the woman—Babylon—may be, the Beast is not Babylon. The distinction between them may be thus stated: In verse 3. the Beast is seen supporting the woman, and in verse 16, hating and

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destroying her. The Beast, therefore, *survives* the woman. This is shown by a comparison of chapters 18 and 19. The former gives the particulars of Babylon's overthrow. Consequent, upon this, chap. 19 opens with alleluias and worship in heaven called forth by the fact that God "hath judged the great whore, and avenged the blood of his servants at her hand." Then the Lord Jesus Christ, in verse 11, is seen coming forth from the opened heavens, as King of Kings and Lord of Lords, to rule the nations with a rod of iron (Comp. Dan. vii. 9). But his progress is resisted by the Beast and his armies.* But the Beast is taken and cast alive into the lake of fire (See Dan. vii. 11). It is clear, therefore, that the overthrow of Babylon precedes the judgment of the Beast. In chap. xvii. verse 16, we read—"The ten horns which thou sawest upon the Beast, these shall hate the whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire." This teaches us that the instrumentality which God will use in judging the great whore will be the ten horns, or kingdoms of the Beast. Now, unless the Beast hates itself, makes itself desolate and naked, eats its own flesh, and burns itself with fire, how can it possibly be identical with the great whore? This is sufficient to show that the Beast and Babylon the great, the mother of harlots and abominations of the earth, are not identical.

Again: On page 9, the author says that Popery is Babylon, and on page 55, that Popery is the Beast. Thus making out Popery to be at one and the same time both the Beast and the woman whom the Beast destroys. Now, if the Beast is distinct from the woman, it follows that no interpretation which makes them one can possibly represent the mind of the Spirit here. But this confounding together the Beast and the great whore is a characteristic of the Protestant interpretation, which will have it that the Papacy is Babylon the great—the woman drunken with the blood of the saints. But if so, how can it be the Beast which is to destroy her? True, no system since the days of the apostles comes so near the awful description given of "the woman" as does the Papacy. In her truly will be found the blood of the saints, and of the martyrs of Jesus. But where in the Papacy shall the blood of "prophets" be found? (See chap. xviii. 24.) These were slain before the rise of the Papal system. It is of wicked and corrupt Judaism that it is said, "O, Jerusalem, Jerusalem, *thou that killest the prophets*, and stonest them that are sent unto thee." (Matt. xxiii. 37.)

Further: On page 54 the writer says he is prepared to show that the idolatry of the earth is one. Now it is more than probable, it is morally certain, that the various systems of idol worship are related to each other, and derived from a common source, as the author shows again and again. Assuming him to be correct in his statements, this proposition has reason, analogy, history, and scripture on its side. Indeed, Rev. xvii. 6, seems decisive of the point, for Babylon is the *mother* of harlots and abominations of the earth. Babylon, source of all confusion, is the *parent* of idolatry. Such is the testimony of this

* That is, *Antichrist* being now the head of the Roman world, and the mouthpiece of all its blasphemy is at THIS point called the Beast.

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verse. She is the fountain-head whence, like streams, have flowed forth through the earth all the corrupt systems of worship that have ever poisoned the souls of men. The author shows again and again that to ancient Babylon must be traced, as to a common parent, not only Popery, but all idolatrous systems of worship that have ever gained a footing in the earth. His argument, starting from this point, traces a close resemblance between Popery and the ancient and apocalyptic Babylons; and thence he deduces the identity of Popery with the Babylon of St. John. Now if Popery is, in common with all other corrupt systems, derived from ancient Babylon, how can it *by itself* be the Babylon of the apocalypse? His argument proves too much. For if it prove that Popery is Babylon, it proves with equal clearness that all the other corrupt systems derived from Babylon are as much a part of Babylon as Popery itself. The truth is, all that his argument proves, is that Popery is a *part*, and only a part, of the vast system of corruption that has flowed from ancient Babylon. If Popery be one of the harlot daughters derived from Babylon, how can she be the *mother?* And further. If Popery be not the woman Babylon, so neither is she the Beast. A comparison of Dan. vii. with Rev. xiii. and xvii. shows that the Beast is the fourth kingdom upon earth. This kingdom, which was Rome, had arisen, and passed the zenith of its power before the rise of the Papacy. It was that under which the Lord Jesus Christ was put to death. This Beast had "all the world" under his feet when Jesus was born. Obviously, therefore, the Papacy cannot be the Beast.

The pamphlet in question is both interesting and instructive, but all it *proves* is, that Babylon the Great, whatever that may be, is the common parent of all the corruptions of the earth—which is only what Scripture teaches—and that Popery, being only one of many corrupt systems derived from Babylon, is no more entitled to be called the Babylon of Rev. xvii. than a part of a thing is to be considered equal to the whole.

Among the numerous causes that have led to failure in the interpretation of prophetic scripture may be named the disregard of the divine rule given in 2 Peter i. 20, 21, "Knowing this first, that no prophecy of the scripture is of any private interpretation. *For* the *prophecy* came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." It was the first thing to be noted, in giving heed to the sure word of prophecy, that it was given by the Holy Ghost through holy *men*. This verse brings before us prominently two things—viz., that the Holy Ghost must be his own interpreter, and that what he says by one prophet in one place must be understood as being connected with what he says by another in another place. For many holy men spake; "God, who at sundry times and in divers manners, spake in times past unto the fathers by the *prophets*." (Heb. i. 1.) This combined testimony of the many holy men is called "The Prophecy." Thus it comes to pass that, in order to have a correct understanding of prophecy, we must compare Scripture with Scripture. Each part receives light from and gives light upon another; for prophecy is a whole, a divine unity, made up of parts having a relation to each other, and a common purpose. It is bound up and

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interwoven with the history and destinies of our race from the day when the first promise became the solace of its fallen head in Eden. Issuing from the bosom of eternal love, it sent forth its healing waters, first in the garden, thence rolling its gentle stream, like "the waters of Shiloah which go softly" (Isa. viii. 6), or like that fair river which "went forth out of Eden to water the garden, and from thence was parted and became four heads" (Genesis ii. 10), it gathered breadth and depth as the ruined heart of man unfolded itself in evil, sorrow, and need. Though made up of many streams, it springs from one source and points to one end. The Revelation shows this end. It is the redemption of Eden's promise — the blessed seed of the woman destroying all the works of the devil. The disregard of this divine rule—to compare spiritual things with spiritual—has led to very sorrowful results. The opinions of men have been substituted for the light which the Holy Ghost gives. Hence many have said, that prophecy is of such a different nature that it had better be left alone. Difficulties indeed there are, but they will not yield by wresting.

Without offering any positive opinion as to what the apocalyptical Babylon is, I think there is some connection between it and the ancient city of that name. 1st. There are good reasons for believing that all the prophecies relating to ancient Babylon have not yet been *fully* accomplished.

(*a*). There is a King of Babylon spoken of as existing at the period of Israel's last troubles, which are yet to come. This implies there will be a kingdom or city of which he is the king. The 13th and 14th chapters of Isaiah plainly show that the overthrow of Babylon, the destruction of the king, and the deliverance of Israel from his yoke are all connected events, taking place in a period called the day of the Lord. Comp. Jer. l. 17—20. No such CONNECTION of events has ever yet taken place.

(*b*). The mode of Babylon's desolation and extinction was to be violent and sudden. "Babylon is suddenly fallen and destroyed" (Jer. li. 8). "But these two things shall come to thee in a moment in one day, the loss of children and widowhood" (Isa. xlvii. 9.) But from Dan. v. 30, 31, we learn that the kingdom passed quietly from the hands of the Babylonian monarch to the Medes and Persians. "In that night was Belshazzar, the King of the Chaldeans, slain, and Darius, the Median, took the kingdom."

(*c*) Babylon was in existence when Peter wrote his epistles. "The church which is at Babylon saluteth you" (1 Pet. v. 13.)

It may refer to Seleucia, which was built upon the ruins of ancient Babylon; but still the Spirit calls it "Babylon." There is no good reason for regarding the term figuratively, There is no appositeness in so regarding it, for the church, wherever located, is in a spiritual Babylon. It seems most natural to regard it as a given locality, a place known as Babylon. If this be so, it would prove that the prophecies respecting the sudden and perpetual extinction of Babylon have been only partially accomplished, and hence it is *possible* that there may be a connection between the ancient and the apocalyptical Babylons.

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2nd. There is a striking similarity between the moral character and judgment of the ancient and apocalyptical Babylons.

(*a*) HER MORAL CHARACTER.

Stand now with thy enchantments and the multitude of thy sorceries wherein thou hast laboured from thy youth.—Is. xlvii. 12.	And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. —Rev. xvii. 4.
Babylon hath been a golden cup in the Lord's hand that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.—Jer. li. 7.	For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.—Rev. xviii. 3.
O thou that dwellest upon many waters, abundant in treasures, thine end is come.—Jer. li. 13.	The waters which thou sawest where the whore sitteth are peoples, and multitudes, and nations, and tongues.—Rev. xvii. 15.

(*b*) HER ESTIMATE OF HERSELF.

I shall be a lady for ever. [The lady of Kingdoms.] I shall not sit as a widow, neither shall I know the loss of children.—Isa. xlvii. 7, 8.	For she saith. . . . I sit a queen, and am no widow, and shall see no sorrow.—Rev. xviii. 7.

(*c*) HER JUDGMENT.

But these two things shall come to thee in a moment in one day, the loss of children, and widowhood.—Isa. xlvii. 9.	Therefore shall her plagues come in one day, death, and mourning, and famine.—Rev. xviii. 8.

(*d*) HER SUDDEN DESTRUCTION.

And it shall be when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of the Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her.—Jer. li. 63, 64.	And a mighty angel took up a stone like a millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.—Rev. xviii. 21.

Lastly, if we turn to Zech. v. we read of a system of wickedness which is to be prepared and carried over into the land of Shinar, where it is to be established and from whence it is to spread abroad through all the earth. This system is evidently a commercial one. Its emblem—the ephah—is a commercial measure. Its universality is expressed in the sixth verse, "this is their resemblance through all the earth." Its moral character is described in eighth verse, "this is wickedness." Hence it is evident that a city in the land of Shinar is to be the destined home or focus of a wicked system of commerce which is thence to spread forth through all the earth. From these considerations there would appear some ground for suspecting that ancient Babylon has not yet filled its cup, and that it must rise again, and that the Babylon of Rev. xviii. is the ancient city revived, which then becomes the focus of the system referred to in Zech. v., and the moral character of which is set forth in Rev. xvii.

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How important is the study of the Revelation! Some have said that prophecy had better be left alone, especially the book of the Revelation. Such point with more truth than wisdom to the differences that exist among Christians as to the interpretation of this book. The truth is no portion of prophetic Scripture has been handled with such unwarrantable license as the book of the Revelation of Jesus Christ. And for this state of things Christians themselves are mainly responsible. Instead of being satisfied to read, mark, learn, and inwardly digest revealed truth for the purposes for which it was given, to strengthen the faith, nourish the hopes, sanctify the affections, guard the walk of believers, and thus by the Spirit to bring them into practical fellowship with the thoughts and ways of God, they have put forth rash interpretations, and, not content with this, have ventured upon forcing the prophecy, so as to make it fit in with their preconceived theories. The consequence has been not only to give occasion to the world to scoff but to cause many Christians to shrink from the study of the sure word of prophecy from the thought of its being unprofitable, while some have even been led to regard it as positively injurious.

And yet the book of Revelation is prefaced with these encouraging words, "Blessed is he that readeth, and they who hear the words of the prophecy of this book, and keep those things which are written therein, for the time is at hand." (Rev. i. 3.) It is evident therefore that those who neglect the prayerful study of the Book of Revelation neglect their own blessing.

Satan may be supposed especially to hate and seek to darken the testimony of this part of Scripture.

First: Of all books of Scripture none show so fully the personality of Satan, and his evil influence in heaven and on earth. The devil has led many to believe that what God calls the great dragon, that old serpent, the devil, and Satan, is not a being at all, but a mere abstract principle of evil in the heart of man. But, then, how could Christ have been tempted with such a devil as this? For in Christ there was no sin. But what saith the Scripture? "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. xii. 7—9.) These verses tell us plainly that Satan is an intelligent being, as much so as the angels, a free agent; that he resists in heaven the purposes of God and his Christ; and verse 13 tells us that when cast out of heaven into the earth, he will oppose with "great wrath," the accomplishment of God's purposes on earth. In Genesis we find how he envied the happiness of man in the garden, and compassed the ruin of the creature. In Exodus how he moved his wicked agent Pharaoh, to thwart the gracious purposes of Jehovah towards Israel "in casting out Moses to the end he might not live." In Matthew how he used another to seek the life of "the young child," the promised "seed of the woman," in whom all nations shall yet be blessed; then plying his subtle arguments in the wilderness to move

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the blessed One from the ground of dependence on and subjection to God; and at the close, when the purposes of God are about to be accomplished, resisting those purposes with "great wrath." From first to last he is the instigator of all opposition to God and his truth. The envier of man's happiness, the tempter of Christ, the opposer of all the gracious purposes of God, is the prince of the power of the air, the spirit that now works in the children of disobedience, the ruler of the darkness of this world, and is one who can transform himself into an angel of light, and make men believe there is no such being, in the face of God's testimony, that they are taken captive by him at his will.

Second: The book which gives us such minute details concerning the personality and influence of Satan, is more minute than any other in the description of his final ruin. Rev. xii. tells us he will be cast out of heaven into the earth, to regain his place on high no more—Rev. xx., that he will afterwards be cast bound into the bottomless pit for the thousand years of Christ's reign, and that having been loosed a little season to pursue his wicked and fruitless career of deception and opposition to God, he will then be cast into the lake of fire, where the beast and the false prophet are (cast there before him) to be tormented day and night for ever and ever.

Third: No book of Scripture gives us such exalted descriptions of the glory of the Lord Jesus Christ, and of the joys of the redeemed. The prospect of this must be most hateful to Satan, who envies the happiness of man and the glory of Christ. Where, but in the Revelation, can such glowing, rapturous visions of blessedness be found? What Christian is there who has read them, and not felt their peculiar sweetness, and fitness to encourage the heart when most oppressed by the evil around? The transcendent glory of the New Jerusalem; the depth, the unity, and fervour of the worship rendered to God and the Lamb; the fulness of praise rolling its harmonious waves like the voice of many waters, and of many thunderings throughout the sphere of a blessed creation; the inexpressible attractions of the Lamb in the midst of the throne; the river of the water of life flowing from the throne—almighty power and redeeming love united in pouring their full tide of everlasting blessing to all in heaven and on earth; all things headed up in Christ to be separated from God no more; the final triumph of God over all the power of the enemy; the victory of holiness over sin, of joy over sorrow, of life over death—in a word, the destruction of the works of the devil, the creation of all things anew, and the everlasting reign of the ever-blessed God over a universe made holy and happy, and fed with gladness from its eternal spring—the throne of God and the Lamb, are all found in this very wonderful book.

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SCRIPTURE EMENDATIONS AND ELUCIDATIONS.

1 John iii. 16. "By this have we known love: that he laid down his life for us: we also ought to lay down our lives for the brethren.

18. "My little children, let us not love in word, neither in tongue; but in deed, and in truth.

19. "And by this we know that we are of the truth, and shall persuade our hearts before him.

20. "For if our heart know anything against us, God is greater than our heart, and knoweth all things.

21. "Beloved, if our heart know nothing against us, then have we confidence toward God."

THROUGHOUT the epistles of John the verb γινώσκω is invariably translated "know," except in the sixteenth verse above; the difference is slight between *know* and *perceive*, still it is a needless departure from uniformity, and perhaps the force is weakened. There is another defect; both here and in ii. 3, it should be "we have known," and not "we know." Also "by this," as in v. 2, for ἐν τούτῳ, seems preferable to "hereby." In verse 19, "persuade" is the marginal reading.*

But the most important alteration is in the twentieth and twenty-first verses. That καταγινώσκω may have the signification of "condemn" is not questioned, but it is a remote and sequential meaning; the one above is a primary. This would not, of itself, establish the propriety of the above translation. There are four meanings which may here be noted—*to know against, blame, accuse, condemn.* There is a forensic character about these meanings; also their successional and linked connection would strike one. We venture to say that the first two alone are to be found in the Scriptures—the first one here, and the second in Gal. ii. 11, "But when Peter was come to Antioch, I withstood him to the face, because he was *to be blamed;*" the word is not found anywhere else in the New Testament. Paul knew something against Peter, and then "blamed" him to his face. "Open rebuke is better than secret love."

Let us hear what God hath to say to us here. If we know anything, God knoweth all things. In two ways God knows more than we do; 1st, in what is *against* us; 2nd, in what is *for* us.

First, in what is *against* us—"love in word and in tongue." God is a consuming fire, and this He graciously uses for his church in burning up the dross, that there may be most fine gold; yea, something left more precious than gold, though it be tried with fire, and which "shall be found unto praise and honour and glory at the appearing of Jesus Christ." He whose eyes are as a flame of fire searcheth the hearts of his children, always in grace indeed, but sometimes in gracious judgment. He who told "the church in the wilderness" that they should

* Γινώσκω is said to be, *known emotionally;* οἶδα, *known by the senses*, or for what one *has seen* and so *knows*. This must be received warily, as witness John ii. 24, 25, with xvi. 30.

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by no means suffer sin on a brother, will surely not himself suffer it. Our fear of God should always be of this character—the fear of a child who knows the inflexible character of his father, but who also knows the undying tenderness of his heart; the fear of a child who has been under careful training, and who has submitted to this training; in such there will be a wholesome and holy fear.

But secondly, God knows more than we do in what is *for* us. O the grace of our loving Father to account with us for such an act as giving a cup of cold water in the name of a disciple! He knows *for* us when we love "in deed and in truth." In this "our heart knows nothing against us, and then have we confidence toward God." But here, too, "God is greater than our heart, and knows all things;" things which we know not, and if we knew we should count worthless, such as a sigh over want we cannot supply, over sorrow we cannot relieve, over love grown cold that we cannot revive, over lack of zeal that we cannot stir up, over strife that we cannot allay, over ungodliness that we cannot stem.

God does not condemn, but He judges; so He "is not unrighteous to forget our work and labour of love." The effort, however, of our hearts should be to maintain the condition of knowing nothing against us, that we may have confidence toward God. For whilst every dealing of God with us is in grace, yet there are many of his dealings not to be chosen: such was God's dealing with David in the matter of her who "was the wife of Uriah;" and such was his dealing with Jonah, who "fled from the face of the Lord." Let us be assured of this, that it is only in keeping his commandments this confidence is to be acquired and kept. Not only must we desire, and will, but we must *do*. Let us not fear the charge of law-mongering; we have high authority for *such* legality, "He that hath my commandments and keepeth them, he it is that loveth me." (John xiv. 21.) It is high time to set our face as a flint against these men of doctrine, who, by their theorizing, have stumbled among the dark mountains, and which some health-giving labour in their Master's vineyard would have prevented—such labour as "visiting the widow and fatherless in their affliction." Paul tells Titus to "speak the things that become sound doctrine." What are they? See Titus ii.

Heb. xii. 19. "And the sound of a trumpet, and the voice of words; of which (voice) they that heard entreated that not a word should be added to them."

One who carefully compares our received translation with the Greek text will mark by no means rare instances of renderings *deduced* from a supposed agreement with the context. The emendation given here is the strict grammatical and literal rendering, nor does good English require any variation. If we compare this with the law-giving referred to, a marked conformity is observable; "And they said unto Moses, Speak thou with us, and we will hear; *but let not God speak with us, lest we die.*" (Exod. xx. 19.)

We cannot suppose the people would desire "that the word (of God) should not be spoken to them any more," but as above, "that not a word should be added to them;" for, said they, "lest we die." The

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words "to them" may refer to "the voice of *words*" already heard, or more probably to themselves. They desired Moses to be a mediator between them and God; him they were willing to hear, but even he said, "I do exceedingly fear and quake."

"God hath in these last days spoken to us by his Son." Do we the less fear because "God is love," and because "He is very pitiful, and of tender mercy?" A little of the fear and quaking which Moses had, with whom God spake "face to face, as a man speaketh to his friend," would become us well in drawing near to God, whose eyes are as a flame of fire. "Moses drew near unto the thick darkness where God was;" we draw near to Him "who only hath immortality dwelling in light." In our walk with God, "fear and trembling" are perfectly consistent with unblenching gaze on that light which "no man can approach unto." By faith we now look unto Jesus, whom we shall see, ere long, "as He is." Let that flame of fire meet nothing, in its search, but "gold, and silver, and precious stones;" let this godly fear put far away from us "envying and strife."

Heb. iv. 12, 13. "The word of God is quick (*i.e.*, living), and powerful. . . . . All things are naked and laid bare to the eyes of him with whom (in whose presence) we have this word."

"With whom we have to do," for πρὸς ὃν ἡμῖν ὁ λόγος, is more like a gloss than a translation. The word translated "laid bare" occurs but this once; it means, *to bend back the neck*, and so *lay bare*. "With whom," *i.e.*, *in whose presence*, is the rendering of πρὸς ὃν, as in Matt. xxvi. 55; Gal. i. 18; *et alia*. Ὁ λόγος begins this quotation and also ends it; on what ground is the translation varied? Is it not more emphatic as given above? Is not the reading of the word thus invested with a more solemn character? In the presence of God we read his word—his eyes are upon us. Are we reading it for debate—we, believers? Is it for vain-glory? With horror we think of those who turn over its leaves to discover its differing elements—the probable and improbable—that which reason rejects, and that which it accepts. But let *us* beware; the eye of God, the jealous God, is on us. "Let all things be done unto edifying."

Whilst the article is translated "the" in the first instance, it is becomingly rendered "this" in the second, according to a well-known usage, as, "this is *that* Moses," ὁ Μωυσῆς (Acts vii. 37); it having frequently a demonstrative force.

"The word of God is living and powerful." The word ἐνεργὴς, here translated "powerful," occurs but twice more, and is there translated "effectual." (1 Cor. xvi. 9, and Philem. 6.) Do we apprehend this powerful, effectual character in handling the word, in meditating on its import? Do we sufficiently realize that it has a *power* as well as a meaning? "The entrance of thy word giveth life," says one. Light is powerful, subtle, penetrating. "Is not My word as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?" Let us welcome its faithful wounds, the Great Physician is near who says, "I wound, and I heal." We shall find, if we are upright, that the great use of the word to us is in its being "a discerner of the thoughts and

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intents of the heart," in connection with the fact that "the spirit of man is the candle of the Lord, searching all the inward parts of the belly." The spirit, lighted up at the fire of the word, and that word together, "search out iniquities, they accomplish a diligent search." They search "the deep things of God," and the deep things of man's heart; "all things are naked and laid bare," and the "upright in heart" will judge them aright.

"Sharper than any two-edged sword." It is itself a sword—"the sword of the Spirit"—a two-edged sword proceeding out of the mouth of Jesus. The use of this sword is twofold; one edge is for the enemies of God, employed by Jesus Himself; (Matt. iv.) by Stephen; (Acts vii.); and one for the people of God, "a discerner of the thoughts and intents of the heart," as in Psa. cv. 19, "until the time that his word came; the word of the Lord *tried him*," (*i.e.* Joseph).*

O brethren! let us welcome this faithful friend. No flattery is here; no harshness, though indeed severity; no sparing through a false tenderness; no building up with untempered mortar; no comfort for the worldly believer, but stern rebuke; it is wine and strong drink for those who are ready to perish, and of heavy heart; it is milk for babes, and strong meat for those who by reason of use have their senses exercised to discern good and evil. But we must come to the word in all uprightness, and not as "all the captains of the forces," &c., came to Jeremiah, as recorded in Jer. xlii.; the word of the Lord tried them likewise: how different the result of the trial on those self-willed men, and on Joseph, who "for conscience toward God, endured grief, suffering wrongfully!"

Much more might be said on this passage, so pregnant with deep and solemn truth: to all who read, we commend it for awe-felt meditation.

1 Thess. i. 2, 3. "We give thanks to God always for you all, making mention of you in our prayers; mentioning without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

The noun "mention" (*μνείαν*) in the second verse, and the verb from which comes "mentioning" (*μνημονεύοντες*) in the third, are cognately the same. *To remember*, and *remembrance*, are the primary meanings of both; *to make mention*, and *mention*, the secondary meanings.

This is but a slight change; it furnishes an occasion to bring to notice an important part of our ministry for others at the throne of grace, viz., pleading their works of faith in their behalf. Creature merit has no place here, but the grace of the Father is accounting with his children in their service, for "God is not unrighteous to forget your work and labour of love." This principle is seen, though less promi-

* The reader is referred to a satisfactory paper in the November (1866) number of the RAINBOW for a few concise remarks on "Soul and Spirit" of this passage. The view is sustained that they are his own, whether regenerate or unregenerate; but some understand the *spirit* to be of the regenerate only, as from the Second Adam, the quickening Spirit. We further suggest a correlation in *soul*, *joints*, *thoughts*, and *spirit*, *marrow*, *intents*; the last word is here rightly given in its secondary meaning, and not its primary import, *ideas*, if the suggested correlation is correct.

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nently, in Rom. i. 8—10; also in Eph. i. 16. If "God is not unrighteous to forget," surely we shall be righteous in making mention to Him of the faithfulness, and labours, and self-denial of his servants. Hezekiah and Nehemiah observed this with regard to themselves. It may be used by us on behalf of our own selves in the view of some impending evil; but it must be employed with the greatest jealousy, and can never be safe but in connection with thorough broken-heartedness. A grain of pride, or self-elation, will make of the whole "a heap in the day of grief, and of desperate sorrow." The grace of God alone can show the fitting occasion, when such a plea will be acceptable to our God whom we delight to honour.

Ephes. i. 9, 10. "Having made known unto us the mystery of his will, according to his good pleasure, which he purposed in himself; (viz.,) in the dispensation of the fulness of the times to gather together in one all things in Christ, both which are in the heavens, and which are on earth, (even) in him."

The received translation states that God "made known unto us the mystery of his will . . . . . that he *might* gather together in one," &c. The Spirit surely did not mean this; if so, He certainly has not said it. He "made known the mystery of his will . . . . . to gather," &c. "Head up" has been proposed as a translation, but if "to gather together" is somewhat weak, "head up" is barbarous. To gather together under *a head* is certainly meant, and clearly set forth by the words "in Christ;" also in verse 22, "And hath put all things under his feet, and gave him to be head over all things to the church."

It might be said that this change is trifling, and scarcely worthy of notice. If it is nothing more than an informality, such a flaw is better removed. But it is more than this. The two cases are as follows:— First: I do something to-day, *in order that I may* do something more at some future time. Second: I make known to-day what I will do at some future time. The second case is before us in the above translation.

To gather together in one those who are scattered abroad out "of all nations, and kindreds, and peoples, and tongues!" What a high destiny! What a noble calling! And how are we now behaving ourselves? How do we bear our dignity, who, even now, have "the earnest of our inheritance *until* the redemption of the purchased possession"? What must we be worth in the gracious, loving esteem of our Redeemer, who would trust us with no less a Paraclete than "that Holy Spirit of promise," with which "we were sealed"? Is the Church, the spouse of Christ, "a spring shut up, a fountain *sealed?*" Alas! our lament is, "the watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from me." The fountain that should be sealed up for royal use has been profaned; the garden enclosed has been ravaged by "the boar out of the woods." Yet, let us rejoice, the "earnest" is there still where the Great Head put it, and He will "abide always" till *the* Redemption; this draweth nigh, surely it draweth nigh. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Clifton. W. H.

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THE LIFE OF THE CHRISTIAN.

Translated from the German by REV. JOHN KELLY.

THE Christian's life within is ever glorious,
Though 'neath the burden of the day he bow;
What he receiveth from his King victorious,
None e'er can meddle with, no stranger know.
What hands ne'er touched, nor mortal sense discerneth,
The ear ne'er ravish'd, never met the eye,
His mind, illumined by grace, adorneth,
And yet shall raise him to a throne on high.

He poor and wretched oftentimes appeareth,
Despis'd by lofty ones and mock'd by gay,
But inwardly all costly things he weareth,
His crown and joy, he pleaseth Christ alway!
Of all the ages is he aye the wonder,
Who ready stands, and watcheth every day
For Him who doth among the lilies wander,
To serve Him, clad in holiest array.

From Adam he's descended, like as others,
And of the earthly he the image bears;
In flesh he suffers like his sinning brothers,
And every human want with them he shares.
When parch'd or hunger'd, food and drink he taketh,
By day he worketh, and he sleeps by night,
In things corporeal no diff'rence maketh,
But in the joys of earth takes no delight.

He inwardly a seed is born from Heaven,
By God begotten through His mighty word,
A spark of flame divine to him is given,
A life that's nourish'd by his living Lord.
The angels who before God's throne are living
His brethren are, who join so heartily
In all his songs of praise and of thanksgiving;
How must it then sound forth right gloriously!

On earth he wanders, yet he lives in Heaven;
He's weak and helpless, yet the earth doth save;
Amid all trouble peace to him is given;
Though poor, he hath all he desires to have.
In tribulation here he's ever lying,
And yet his heart with joy doth overflow;
And to the body is he ever dying,
And lives a life of faith on earth below.

When Christ his life from Heaven shall be revealed,
When He appears in glorious majesty,
With Him he'll come, his dignity concealed
No more, the wonder of the world he'll be.
He'll reign on earth as King, with Christ victorious,
A sharer of his triumph shall he be;
When as a star he shines in Heaven so glorious,
His never-ending joy all eyes shall see!

O Earth, rejoice! ye hills break forth in laughter!
For now the seed of God do ye possess.
It is God's seal eternal that hereafter
According to his promise He'll thee bless.

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With him whose lofty rank is now concealèd,
Thou shalt hereafter flourish gloriously,
Whene'er his hidden life shall be revealèd,
For which he groaneth now along with thee.

O Christ, thou hidden life of the believer!
Thou secret glory of Thy people's heart!
May we Thy hidden way with joy choose ever,
Though 'neath the burden of the cross we smart!
Although the men of this world own us never,
Although our portion on the earth be shame,
Our life with Thee in God is hidden ever,
And God with honour will confess our name!

Correspondence.

"THE APOCALYPSE EXPOUNDED" BY "MATHEETEES."

DEAR SIR,—At page 271-2, Vol. II. of the above-named work, these words occur: "But there is I doubt not a reference to that peculiar, and probably *miraculous* fact which John with such earnestness affirms: 'One of the soldiers with a spear pierced his (Jesus') side, and forthwith came thereout blood and water'—the water to cleanse, the blood to atone."

About two years ago, I read some extracts from a medical work, "On the Physical Causes of the Death of Christ."

Cases were mentioned of rupture of the heart, in which the pericardium, the membrane enveloping the heart, remained uninjured, though much distended by an accumulation of blood within it; and the work went to show that in such cases, the blood, instead of coagulating, resolves itself itself into two distinct elements—its red pigment, or colouring matter, retaining fluidity, but separating itself from its watery vehicle.

To the best of my recollection, the end the writer had in view was to prove the literality of the fulfilment of the prophetic words, "Reproach hath broken my heart." (Psa. lxix. 20.) And the argument that the heart of our Lord was literally ruptured, or broken by intense grief, was based upon the record of John, respecting the issue of blood and water from the wounded bosom of the Saviour, viewed in the scientific light of medical research, as instanced in the cases referred to.

Perhaps the subject might be of service to the cause of literalists, if noted in the RAINBOW; it seems a pity to take refuge in *miracle*, when it may be that the true ground is the natural.

Coleford. W. NICHOLSON.

A VALUABLE COMMENTARY.

SIR,—I, and doubtless many of the readers of your increasingly valuable magazine, are very greatly obliged by your extracts from "Antitypical Parallels." They gave me a longing to peruse the work itself; but its price places it beyond my reach, and that of many prophetic students. I have not yet seen it, and am not very likely to do so; therefore am I still more thankful to Mr. Chester, who has given us such an analysis. After reading this article, I could not help wishing that many sound but expensive works on prophecy could be dealt with in the same way in the RAINBOW. The result would be the wider circulation of those comparatively unknown. Wealthy readers of such analysis would be induced to purchase, and, after perusing for themselves, would doubtless lend the works, and thus aid in the diffusion of scriptural views. The poor of the flock would pick up some of the crumbs through the papers in the RAINBOW, while others were feeding sumptuously from the works themselves.

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There is one work which a kind Christian friend made me a present of, (it was more valuable to him than a "cup of cold water," and it will not be forgotten "at that day") which I have never even seen advertised except on the covers of the RAINBOW, and have never heard named, publicly or privately, save by you. I would that some one had even condemned it, so that attention had been called to it. Of course, I except your notice of it. It has been a blessing to me, and I can endorse your opinion of it when you say, "We have no hesitation in pronouncing it the clearest, fullest, and most satisfactory commentary in the English language." I refer to "The Apocalypse Expounded by Scripture," by Matheetos. Though in four volumes, its price, by comparison, is much less than many of its neighbours that are read so extensively. It may be, though unknown to me, that 7,000 have purchased, and are reading it. If so, I am sure that sounder views of prophecy will be promoted, and the Lord's people be led to a more earnest out-look for the coming "day-star."

To the law and to the testimony is the constant reference. To the teacher on prophecy, as well as to the student, it will richly repay a candid perusal. If erroneous, let it be exposed in the same manner as the popular work of Mr. Grant has been in your columns. If it deserves the character you have given to it, then let attention be called to it by abler pens than that of him who truly is A POOR MAN.

A VISION.

By Mrs. JOSEPH FEARN, *Author of "Plain Rhymes for Plain People," &c.*

METHOUGHT the firmament was lined
With clouds of green;
So strange a sight my wakeful mind
Had never seen.

I gazed upon the mass of clouds;
They moved around—
The sky was margin'd by their shrouds—
Without a sound.

Upon the emerald I saw
A form of light!
It filled me with admiring awe,
That wondrous sight.

Oh! what a holy countenance
Of man was there!
So calm with softest radiance,
Serenely fair.

The clouds appeared still floating by
On which He rode;
It touched my heart, it fixed mine eye,
My spirit glowed.

What voice was that which wakened me
With gentle tone?
Oh! was it *heard*—that melody—
Or *felt* alone?

Through all my being rang the words,
"*Thine eyes shall see*
The King!" and thrilled the deepest chords
With ecstasy.

"*Thine eyes shall see the King*"—
Whom angels view—
He will Himself reveal, and "*in*
His beauty," *too!*

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY 1, 1867.

THE NAME OF JESUS.

By the Rev. GEORGE LLOYD, Darlington.

WHATEVER may have been the superstitious practice of the early and mediæval ages, a great outward reverence was manifested for the holy name of Jesus, whenever and wheresoever that name was mentioned, be it by bishop or priest, king or peasant; be it under the lofty dome of a palace—the groined arches or the fretted roof of a cathedral, or in the lowly dwelling of a serf—all bowed the head or bent the knee. It is so received in Roman Catholic countries at the present day; but especially in their churches. The custom has lately been revived by the High Church party in the Anglican Church, but it is observed by all sections of that Church at the mention of the name of Jesus, when the creeds known as "The Apostles," and "The Nicene," are read. I am now only alluding to that outward form of respect exhibited by flexions and genuflexions, but forbid that I should say, or even think, that this outward observance is not accompanied, in most cases, with deep humility of soul, and in the words of "the prayer of Manasses, king of Judah, when he was holden captive in Babylon," they say "I bow the knee of mine heart, beseeching thee of grace." Indeed, this reverence is enjoined by the 18th canon, which ordains, "When in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, *as it hath been accustomed;* testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknow-

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ledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised."

There is a special day noted as a feast or festival day to the Name of Jesus, in the calendar prefixed to the Book of Common Prayer, namely, the 7th of August. "How it came to be dedicated to the name of Jesus," says Wheatley, "I do not find." In the calendars of 1535 and 1545, the day is marked as "The *Feast* of Jesus;" in that of 1539, it is styled, "The *Name* of Jesus;" and to this last are added references to Matt. i. and Acts iv. On this subject I learn from the *Clavis Calendaria*, by Brady, the following interesting particulars:—

"By the English liturgy, in use before the Conquest, it appears that the Church anciently included her devotion to the name of Jesus in her general service on the Feast of the Circumcision, that appellation having been given to our Lord as directed by the angel, when he submitted to that rite. At subsequent periods the second Sunday after the Epiphany was appointed expressly for that ceremony, with particular offices considered appropriate to the occasion.

"Our reformers annulled the offices as superstitious and unnecessary; but, out of respect to established usage, retained the name of the festival, which they removed from the second Sunday in Epiphany to this day, expunging for that purpose from our calendar the anniversary of St. Donatus, which was before held on the 7th August, and which had, some time prior, been made the substitute for the anniversary of St. Afra.

"The whole of the Christian churches were formerly extremely attentive to every minute particular that appertained to the passion of our Lord; they not only instituted the festival upon which we are now treating, with a devout intention of animating the sensibility of converts, but erected innumerable crosses for the like purpose throughout those countries that had been enlightened by the divine rays of our holy religion."

These are matters of mere externals; but however interesting they may be in an archæological point of view, to one who knows by personal experience the power of the Gospel of Christ in his own soul, the mere externals are but "beggarly elements" in comparison with the testimony he can bear to the value of the name of Jesus. To him it is "a name above every name." It admits him into the presence chamber of the King of kings and Lord of lords, and through it he can come boldly to the throne of grace, and find grace to help in time of need—a name that not only lingers upon the lips with joy, but finds an abiding home

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in his heart. To such a one the loving words of Newton are felt in the inmost recesses of the soul:—

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear."

The name of Jesus was very potent by the mouths of his apostles and disciples, not only in healing diseases, and casting out devils, but in the salvation of souls. We learn from Luke x. 17: "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." We have several instances recorded of this in the Acts of the Apostles. We shall examine some of the cases; and I propose to dwell upon the power of that holy name in the past, the present, and in the prophetic future, as drawn from the Word of God.

I. *The name of Jesus*, and its power in apostolic times. This power I have said was manifested in miraculous cures, in casting out devils, and in converting souls. We shall select some cases in proof. In Acts iii. and iv. we have the account of the cripple who was "laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple . . . . Peter said . . . . 'In the name of Jesus Christ of Nazareth, rise up and walk.'" The name of Jesus is synonymous with the power of Jesus.

The high priest and others, demanded of Peter and John, "by what *power* or by what *name* have ye done this?" "Then Peter, filled with the Holy Ghost, said unto them, ye rulers of the people, and elders of Israel, if we, this day, be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." In casting out demoniacs, we select one from Acts xvi.: "A certain damsel possessed with a spirit of divination. . . . . the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this she did many days. But Paul, being grieved, turned, and said to the spirit, I command thee, in the *name of Jesus Christ*, to come out of her. And he came out the same hour."

This subjugation of demons was complete. The name of Jesus was conveyed with power, and brought them subject to his will. Well did the man in whom the evil spirit dwelt, reply to the seven sons of Sceva, the Jew who endeavoured to cast him out by exorcism, "Jesus I know, and Paul I know; but who are ye?" (Acts xix.) No wonder, then, that

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the sacred Scriptures, in noting the impression made upon the public mind by this exhibition, records, "Fear fell on them all, and the name of the Lord Jesus was magnified." Of the virtue of that name in the salvation of sinners, we have abundant testimony. Time would fail us to dwell upon them. The apostles baptized in the name of Jesus, for the remission of sins. They preached the name of Jesus, and in the name of Jesus. No other theme was worthy of such devotion. Their early text was, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.) It was the right appreciation of this great fundamental truth, brought home to their own souls, that made the apostles and evangelists so bold in declaring through all lands its great power. They were men that "hazarded their lives for the name of our Lord Jesus Christ." The chief rulers of the Jews called an assembly together, and resolved to threaten the apostles Peter and John, that they should "henceforth speak to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus." (Acts iv. 17, 18.) But they were empowered to go on their way, resolving to be more active and earnest in preaching the truth as it is in Jesus. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts v. 41, 42.)

II. The *name of Jesus* and its present power in the Church. There is no change in the power of that name. We may use the words of the apostle in reference to the Holy Ghost and his administrations here also, in reference to Christ, namely: "There are differences of administrations, but the same Lord." "The word which God sent unto the children of Israel, preaching peace by Jesus Christ;" the same word and the same name comes with equal power to the Gentile world: "He is Lord of all." He is the "one Mediator between God and men, the man Christ Jesus;" "Jesus Christ the same yesterday, to-day, and for ever." If God's presence was peculiarly manifested in the mercy seat, or the Shekinah, in the holy of holies in his temple at Jerusalem, according to his promise in Exod. xx.: "In all places where I record my name, I will come unto thee, and I will bless thee;" it is no less true that Christ is present with his Church according to his promise: "Where two or three are gathered together in my name, there am I in the midst of them." He "holdeth the seven stars in his right hand," and walks still "in the midst of the seven golden candlesticks." The churches of the British Isles have the same bond as that of the Corinthians, who were gathered together "in the name

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of the Lord Jesus Christ . . . . . with the power of the Lord Jesus Christ." In the name of Jesus the children of God are justified: giving thanks in the name of Jesus. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus;" and let us not forget the personal appeal for a holy and consistent life by way of application; "let him that nameth the name of Christ depart from iniquity."

III. *The name of Jesus*, and its power in days to come. We start from Christ's prophetic words to the disciples already quoted; "All power is given unto me in heaven, and (*ἐπὶ γῆς*) upon earth." This last is not yet accomplished, and as there is much diversity of opinion how this will be effected, I shall not enter upon it; but merely cite what shall be the rule when it is accomplished as bearing upon the name of Jesus. All admit that Christ is seated at the right hand of power in heaven. No one will controvert that God raised Christ from the dead, "and set him at his right hand in the highest heavens, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world (*ἐν τῷ αἰῶνι*), but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all." (Eph. i. 20—23.) When this supreme headship of Christ in the heavens, and upon earth, shall be fully developed, we learn from the tenth verse of the same chapter: "In the dispensation of the fulness of times he might gather together in one" (*ἀνακεφαλαιώσασθαι — lit.*, "heading up in one;"—supreme head) "all things in Christ, both the things in the heavens, and the things upon the earth in him."

I do not say how these events shall be accomplished, nor do I presume now to fix the period when "the fulness of times" shall arrive. I am content to rest confidently upon God's assurance that it shall be so in his own good time.

When the "fulness of times" is complete, I learn that the name of Jesus will be magnified and honoured. In Phil. ii. 9—11 we read: "God also hath highly exalted him" (Christ) "and given him a name which is above every name; that at the name of Jesus every knee should bow, of beings in the highest heavens, and of beings upon earth, and of beings under the earth (*καταχθονίων—lit.*, subterraneous), "and that every tongue should confess" (openly express and confess) "that Jesus Christ is Lord to the glory of God the Father." I learn, therefore, from this passage, that the name of Jesus—perhaps, at stated intervals—shall be so uttered that it shall penetrate through heaven, earth, and hell; and that then *every* being shall bend the knee, and every tongue shall confess, with loudest voice, that He is "Lord of all." This was the opinion, too, of Chrysostom on Phil. ii. 10.

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Perhaps some readers may say this is all wild fancy, pure imagination, or straining the text. But let us turn to that wonderful scene in the heavens, revealed by the lifting up of the veil, as given us in Rev. v. There is no wild fancy there, and yet it is stronger on this subject than anything written here. "And I beheld and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature (κτίσμα) which *is in heaven*, and *upon the earth*, and *under* (ὑποκάτω) *the earth*, and such as are in (ἐπὶ, upon) the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 11—13.)

THE JUDGMENT OF SERVICE.

By Rev. John Averill, Teignmouth.

"Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. v. 9, 10.

MANY of the expositions given of this passage illustrate the evil of severing Scripture from its connection and giving it a meaning which forms no part of the teachings of the Holy Ghost. The church of believers will neither be condemned with the world nor judged at the same time.

The very many events which the Scriptures describe as occurring *within* "the day of judgment" necessitate the conclusion that it will cover a long period. The judgment of service held upon believers will be one of these events, and to this the apostle in the above passage refers. He speaks of *the judged*, *the judgment*, and *the preparation*. "*We* labour;" "*we* must all appear."

Here we have *the judged*. The context explains. In the first verse he says, "For *we* know that if our earthly house," &c. None but believers can know this—he is not speaking of men who walk by the light, and according to the judgment of nature, but of men of faith who look at the unseen and eternal, and are assured of a firm standing and a glorious destiny there. (Chap. iv. 18.)

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He continues in the second verse to speak of the same persons, "*We* groan," &c. This is the experience of those only who live the resurrection life and are awaiting resurrection glory. So in the fourth verse, "*We* that are in this tabernacle do groan," &c. Here his ardent desire for the resurrection body finds its strongest expression. In the fifth verse he tells us how the glorious gift of resurrection is made ours, "Now He that hath wrought *us*," &c. How He so wrought this for us we are told in Eph. i. 19, 20.

In the sixth, seventh, and eighth verses he still speaks of the same persons, "*We* are always confident;" "*We* walk by faith;" "*We* are confident." And in the passage under consideration he introduces no other class of persons, "*We* labour;" "*We* must all appear." It is quite clear that we have no warrant from these passages to include any other as having a part in *this* judgment than believers.

The apostle, then, is here setting forth the solemn truth that God will judge his own people. He speaks of the same persons and of the same judgment in Rom. xiv. 10—12; also in 1 Cor. iii. 13—15, and Rev. xxii. 12. We must not confound this judgment with that of the ungodly dead of which we read in Rev. xx. 11, 12. That will follow, but they will not be simultaneous; a long period may intervene. The Lord has a people whom he has redeemed, quickened, and commanded. As "the Son of man," He is as "a man taking a far journey." He has given "authority to his servants, and to every man his work;" and He is coming to take account of these servants. We have the parables of the ten talents and of the ten pounds; in each case the Lord comes to reckon with the servants, each pointing to the judgment set forth by the apostle in the passage before us.

The fact that such a judgment is awaiting the Church is a deeply important one. I do not stay to explain at what period it will be held, or the place it will occupy in the divine order, touching coming events. "Search the Scriptures," they will tell, but our object is to explain the character and purpose of this solemn judgment, and to point out that line of conduct which will be favoured with the approval of the Sovereign Judge.

THE JUDGMENT.—What is the character of the judgment awaiting the Church? This is a question which has often troubled the people of God. So little is it understood that many suppose they will have to be judged *as to the salvation of their souls*, that they cannot know whether they are really saved until they die, and that the issue may remain doubtful until the final judgment.

Do the Scriptures leave the question thus? Do they leave it to that judgment to determine man's final destiny? Need living saints be in

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uncertainty as to their future condition? Are departed saints in any uncertainty about it? To the thief on the cross Christ said, "This day shalt thou be with me in paradise." Will he, will any saint, be taken from paradise to be judged on the question of his salvation?

The Scriptures teach that Christians will "stand before the judgment-seat of Christ," but that not one will appear there as a criminal to be tried; that all the judgment upon sin has, for every believer, been visited upon Christ. So completely has sin been judged in the person of our Substitute that "no condemnation" is left for those who are in Him; these come not into judgment. It is triumphantly inquired, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died," &c. Thus all saved persons are manifested at the judgment-seat, not to be tried as criminals, but as justified persons.

The fourteenth and fifteenth verses of this chapter illustrate our meaning. The last clause of the fourteenth verse has been thus paraphrased, "If one died on behalf of all, then did the whole die," *i.e.*, if Christ died substitutionally on behalf of his believing people, then did the whole of that people die. Hence each believer, being saved exclusively on the ground of the substitute's work, is regarded in the court of heaven as having received the just award due to his sins. The work of Christ is the firm and abiding foundation of our faith; by it alone are we saved; by this only, both now and at the judgment-seat, can we be justified. If any of these are tried in the judgment on the question of salvation, it is Christ's work that is tried, and, if condemned, it is the condemnation of his work. He "called us with an holy calling, not according to our works, but according to his own purpose and grace." He put away our sins, delivered us from death and condemnation, became our righteousness, and gave us a place representatively and by faith in the heavenlies, whence we cannot be removed and disinherited, and in the coming judgment He will manifest us as the sons of God.

In that judgment He *will judge our walk* as his children, and we shall have reward or loss according to the measure of our faithfulness. The Master of the house will reckon with his servants, not to determine whether they shall be saved—faith in his work decides that—but "to give to each as his work shall be."

Rules for discipline and service are given us in his Word; we cannot neglect and break these with impunity: "He that doeth wrong shall receive for the wrong which he hath done." Some will be "ashamed before Him at his coming;" ashamed of the negligence and disobedience which may have marked their conduct as his servants.

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To faithful servants it is said, "Your reward shall be great in heaven;" to others, "Ye have no reward of your Father;" some will have the "full reward;" others will "suffer loss," their "work shall be burned." The Lord says, "I come quickly, and my reward is with me, to give every man according as his work shall be." (Matt. xxiv. 45—47; Mark ix. 41.) "That each may *receive*"—the technical word for receiving wages. In no sense and in no measure can we receive salvation as something due to us; it is of grace not of debt; but the good and the bad, the well and the ill doing of each servant, He will judge in that day. No real believer can be lost, but if unfaithful—and according to the measure of his unfaithfulness—he may sustain tremendous loss: his "*work* shall be burned." But if as a believer he has been faithful, has been obedient to those instructions of which a summary is given in 2 Peter i., then "an entrance shall be ministered unto him abundantly into the everlasting kingdom."

PREPARATION.—In the passage before us the apostle tells us how he and his fellow-believers were preparing for this judgment. "Wherefore we *labour;*" what labour to be saved? Surely not; such must be labour in vain. "Not by works of righteousness which we have done, but according to his mercy hath he saved us." "We labour," *i.e.*, as saved persons, "that whether present or absent," *i.e.*, whether we are in or out of the body, whether with the sleeping or the living saints at his appearing, we may meet with his approval.

The judgment upon such labourers will be "Well done, good and *faithful* servant." There will be servants whom He cannot thus address. Faithfulness requires that we should take our instructions from Him, do his will, and bear his message. We must be faithful to his truth, faithful in service to his body, and faithful as his witnesses before the world. Let us not accept man's judgment touching what constitutes faithfulness, but measure ourselves by the standard He has given. We shall not be judged on the question of success. As salvation is all his work, so is success. A great deal that man calls success is his own work, and will be found with the wood, the hay, and the stubble in the day of trial. Success that is real and abiding, is all his work. This question will not be raised in the judgment, simply because He will not judge his own work. The one question brought up in the judgment, upon which He will judge his servants, is this of faithfulness. Many a faithful servant, judged by man's standard, is not successful, but according to God's judgment, not one of these fails; however unfavourable appearances may be, "his labour is not in vain in the Lord."

The Lord Jesus Christ was the most faithful servant, there was no

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failure in anything. He was "faithful to him that appointed him." But in man's judgment his wondrous work, of which He said, "It is finished," was accounted a failure. Even his disciples failed to perceive that it was a splendid success. They said, "We trusted it had been He which should have redeemed Israel;" but this measure of hope had fled. His faithfulness cost Him everything. The world rejected Him. He had not where to lay his head. He gave Himself, humbled Himself, withheld nothing. According to the measure of this faithfulness is his reward. "Wherefore God also hath highly exalted him."

Now, the course of service marked out for his people, corresponds to his own. He has tracked out a path for us to follow: "If any man will come after me, let him take up his cross daily." "If we suffer with him, we shall also reign with him." If any man will serve me, let him follow me." In this course we shall have to share in his rejection. But He adds: "If any man serve me, him will my father honour." Thus there must be identification with Christ in service and in suffering; and this will be followed by identification with Him in the glory, and the more complete is our identification with Him in the one, the more complete and full will it be in the other.

Such is the faithfulness; such the complete identification with the Lord that will obtain for the servant the warmest approval in that day. These He will call "good and faithful." To these He will say "well done," and will assign to them the posts of highest honour. These will "shine as the brightness of the firmament and as the stars for ever and ever."

Moses was a faithful servant; "he endured as seeing him who is invisible, for he had respect unto the recompense of the reward." St. Paul fought the good fight, anticipating the crown of faithfulness. (2 Tim. iv. 5—8.) The "crown of life" is promised to the "*faithful* unto death." And saints are urged, in the prospect of the Lord's coming quickly, to "hold fast, that no man take thy crown." Labour diligently to reach this goal. Think nothing unimportant in this service. Know no service but this; let it be life's one work; do nothing, have nothing apart from Christ. Let your patriotic and philanthropic labours be Christian labours; connect them all with Christ. Let there be no missing link between any service and Him. Build "on your most holy faith," that you may be approved of Him.

Do not confound the question of salvation with that of service; until the former is settled you can have no heart for service, you will be wanting in freedom, power, and blessing.

Whom He saves, He "saves to the uttermost." Each member of the body is as safe as the head; these are not their own. He expects

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from them a life—"work of faith and labour of love." To glorify Him with body and soul, is their one business; to be "accepted of Him," their highest ambition. We must work while it is day; watching and praying always, "lest coming suddenly, he find us sleeping."

THE MYSTERY OF LAWLESSNESS.

"I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive."—John v. 43.

SO spake He who is the Way, the Truth, and the Life, the Faithful and the True Witness. He spake of another, *an individual*, that should come to the Jews *as a nation*, and be generally received as their Messiah. Within half a century after the utterance of these words, Jerusalem was taken, trodden down of the Gentiles, and the people were scattered to the uttermost bounds of the habitable earth; and ever since, even for eighteen centuries, have they wandered forth as "a nation scattered and peeled." Some twenty years after this dispersion commenced, St. John wrote of this Antichrist as *still to come*; nay, he plainly declares that by his coming we shall know that it is indeed the last time. St. Paul assures us in his latter epistle to the Thessalonians, "that that day of Christ shall not come, except the man of sin be revealed, the son of perdition." (2 Thes. 2, 3.) Hence, in the brief space when Israel shall be re-assembled in their own land, we may expect an Antichrist, a distinct individual, to be revealed, and to come in his own name, and to be received by the people as their long-expected Redeemer. St. John gives as the prominent characteristic of this Antichrist, that he is to deny the Father and the Son. St. Paul is yet more explicit: he tells us that "he shall oppose and exalt himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself off that he is God." He, moreover, tells us that this lawless one shall be consumed by the Lord with "the breath of his mouth, his sword of flame with two edges, and shall be destroyed with the brightness of his coming," or rather, with the manifestation of his presence. Hence, this mystery of lawlessness is not to be manifested until that "seventieth week" determined upon Daniel's people, to be followed by the anointing of Him that is Most Holy. This lawless one is said to "come with the energy of Satan himself, with signs and lying wonders, and with all deceivableness of unrighteousness."

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Now, let us inquire whether there is trace of such a personage in the Apocalypse, or in the prophecies of the elder dispensation. We find in connection with the last great potentate, another "beast [therein] coming up out of the earth, and it had two horns like the lamb, and spake as a dragon, and he maketh all the authority of the great potentate before him, and causeth the earth, and them which dwell therein, to worship this great potentate; and he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the miracles which he had power to do in the sight of the potentate, saying to them that dwell in the earth, that they should make an image to the potentate aforesaid, and he had power to give breath to this idol-image, to make it speak, and cause all who would not worship itself, to be killed; and he causeth all, high and low, rich and poor, bond and free, to have a mark upon their right hands, or foreheads; this mark is either the name of the potentate, or the number of his name; this number is 666." He is called also *the false prophet*, and shares the end of the great potentate—"both are to be cast alive into a lake of fire burning with brimstone, and shall be tormented day and night for ever and ever."

In Daniel we have the dark foreshadowing of this man of sin, this mystery of lawlessness. In connection with the fourth great potentate of his ten vassal kings, Daniel saw among these ten kings another "little horn, before whom there were three of the first horns plucked up by the roots;" and behold, as worthy of your strictest observation, in this horn were "eyes like the eyes of man, and a mouth speaking great things. Then I would know the truth of this other horn, which came up, and before whom three fell; even of that horn which had eyes, and a mouth that spake very great things, whose look was more stout than his fellows, which made war with the saints, and prevailed against them, until the Ancient of Days should come. Then the interpreting angel said, Another king shall rise *after* the ten vassal kings of the fourth great potentate; and he shall be diverse from the first, and shall subdue three kings; and he shall speak great words against the Most High, and shall wear out the saints of the Most High; and think to change times and laws; and they shall be given into his hand for a time, times, and dividing of a time, until the Ancient of Days come, and the Judge is seated." From many particulars of this description we infer that this power is to be an individual, rather than a system. Is he not to be cast alive into the lake of fire? He is to be in the zenith of his terrible power when the Ancient of Days shall come. This mysterious power of evil

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has been identified with the papacy, and not a little indignation has been aroused, and language the most uncharitable has been employed against any who would demur to this identification. Truly, popery is an iniquitous apostacy, yea, a monstrous delusion. The writers in THE RAINBOW will yield to none in true-hearted Protestantism, protesting and contending earnestly for the faith once delivered to the saints. Nay, we consider that the popery of the past 1260 years affords a most striking historical type, prefiguring this terrible mystery of lawlessness, that is to change times and seasons, for the last twelve hundred and sixty days of our earth's eventful story. This reign of terror, commensurate with Israel's trouble, is to be but a short space, and unless those days were shortened, there could no flesh be saved. But of the papacy, it can never be said, that it has existed but *a short space*. Has it not existed longer than any of the four great potentates respectively?—longer than the whole course of the Jewish Commonwealth and kingdom, from the exodus to the captivity? Has popery survived but *a short space?* Can it be said of popery that it absolutely denieth the Father or the Son? Surely our zeal for the truth cannot betray us so far as thus to falsify the tenets of the Church of Rome. She derogates from the honour of the adorable Godhead; but by no means can it be said that she *denies* the Father or the Son.

Again, we are most expressly told that "if any man worship the beast or the image that he shall set up, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and the same shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, and the smoke of their torment ascendeth for ever and ever, and they have no rest day nor night." Are we to shut up in this eternal torment not only Bellarmin, Gardiner, Bonner, Hildebrand, and popes of most infamous notoriety, but *the holy Bernard, the devout Pascal, the seraphic Fénélon?* What shall we say also of Gaspar Contarini, Quesnel, Madame de Guyon, and not a few others, who held to some extent the authority of the Church of Rome, and, if the pope be this Antichrist, worshipped the speaking image which he had set up? What shall be said of Martin Luther, Melancthon, Tyndale, and other champions for the Protestant faith, who were once worshippers of this mystery of lawlessness? We have not thus been carried away in the rush of impetuous zeal. Our noble Protestantism can well dispense with such championship.

"Non dali auxilio, non defensoribus istis tempus eget."

The more accurate student of the Apocalypse remembers that popery

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is uniformly represented as a *woman*—the harlot queen rather than as the man of sin; and the mere sciolist in history knows that the zenith of this harlot's power has long since declined; whereas the man of sin shall have but reached his prime when the Son of man shall be revealed.

The destiny of the papacy has its due proportion of space and discussion in the course of the Apocalypse. It is most natural, therefore, that we should expect a large proportion of prophetic foreshadowing should be devoted to the descriptive characteristics of him who is to be the false Messiah of the last times. Accordingly we have this description and a recital of his exploits in the eighth and eleventh chapters of Daniel. In the former of these visions, Daniel sees the two-horned ram of the Medo-Persian kingdom subdued, broken by the rough he-goat of Græcia, even by the mighty Alexander of Macedon. Four kingdoms succeed: in Egypt, Ptolemy; in Syria, Seleucus; in Macedon, Cassander; in Asia Minor, Antigonus succeeded to his estate. At the time of the end (viii. 17), in the latter time of their kingdom when transgressors are come to the full, are perfected, out of one of these four shall arise a little horn, a king of fierce countenance, and understanding dark sentences, hidden things; he shall wax exceeding great, towards the south, towards the east, and towards the pleasant or beauteous land, even Mount Zion, so beautiful for situation, the joy of the whole earth. His power shall be great, but not by his own power; he shall have the mighty aid of the fourth great potentate; and wonderful things shall he destroy; he shall wax great to the host of heaven; some of the host and of the stars he causeth to fall to the earth, and trampleth them down. He shall prosper and practise. He shall destroy the mighty and the people of the holy ones, and through his policy also he shall cause craft to prosper in his hand, and in his heart he shall magnify himself, and by peace, by prosperity, shall he destroy many; he shall magnify himself against the Prince of the host; he shall stand up against the Prince of princes, the King of kings; by him also shall the daily sacrifice be taken away, and the base of the sanctuary of Jehovah shall be thrown down, and the host shall be given up with the daily sacrifice through transgression, or by reason of the superabounding transgression; and it shall cast the truth down to the ground. He shall do according to his will and become great. Such is the scriptural photograph of a power of evil that shall arise. He cannot have received any fulfilment in pagan Rome, for Rome was founded fully four centuries *before* the division of Alexander's empire; but this little horn ariseth in the *latter days* of the kingdoms of the earth. Moreover, this little horn is to spring out of one of the four

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divisions of Alexander's empire. The scourging of Jesus by Pontius Pilate and the delivery of Him to crucifixion were not intended by "the standing up against the Prince of princes." There is none in past history that has filled up this terrible destiny. It is the foresketched career of none other than the lawless one, the mystery of lawlessness working and prospering '*in the last end of the indignation*,' the trouble such as never was since there was a nation. The career of this evil one is said to be for two thousand three hundred days, and as his connection with the last great potentate is to last for a time, times and dividing of a time, or three years and a half, or twelve hundred and sixty days, it follows that this reign of anarchy and terror must commence* some two years and a half earlier, or about a year after the confirmation of the covenant by the last great power with Daniel's nation, the Jews. The period of lawlessness is computed in *evening-mornings* to show its connection with the Jews. Doubtless a few short years will reveal all this etching of prophecy filled in with the utmost exactitude.

Let us us now turn to the last vision of Daniel. It is ushered in with much splendour, and the momentousness of its tidings has the most powerful effect upon (Daniel's) the beholder's physical frame.

It opens with the record of the invasion of Greece by Xerxes, the wealthy monarch of Persia. Then the Macedonian Alexander appears upon the scene, ruling with great dominion, doing according to his fitful will. His short-lived reign is soon superseded by the quadruple division of his dominion, not in equal parts, nor to his posterity, but to the four chiefs before named, yea, also for *others besides them*. Let us bear in mind that this closing vision is concerning *the time of the end*. "I am come," said the Wonderful Numberer, "to make thee understand what shall befall thy people *in the latter days:* for yet the vision is for many days." In the vision of the eighth chapter, as we have seen, there was a transition from the time of this fourfold division of Alexander's universal empire to the rise of the little horn, the Antichrist of the last times. This vision appears to portray his eventful career. In verse 21, we see this little horn rising on the scene—the vile, despicable person to whom they shall not give the honour of the kingdom, but who shall obtain the kingdom peaceably and by flatteries. With the arms of a flood shall they be overflown from before him; the last great potentate shall succumb to this one, and they shall act in concert. By this union and by cunning shall the

* 2300 days — 1260 days = 1040 days, or 2 years 310 days, or 320 days, if 360 days be reckoned to the year, as in the 1260 days.

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lawless one become strong; shall acquire wealthy possessions, and become far richer than any of his ancestors. The king of the south, Egypt, shall be the object of his first attack, and he shall overcome this king by the hands of that monarch's traitorous household. Next shall the devices of these confederate powers be against the holy covenant and Jerusalem. He shall receive a check at this juncture, for a powerful fleet from the isles of Chittim shall proceed against him. He shall wreak his vengeance on Jerusalem, and shall make a compact with recreant Jews; and these recusants will act under his instructions. Then shall he return with an army, set up in the polluted sanctuary the idol of the desolator, the image of the great potentate, and the daily sacrifice shall be taken away. Then shall ensue backslidings of fully two-thirds of the people whom Jehovah hath redeemed out of all nations under heaven; these shall dissemble by flatteries. The faithful remnant shall be zealous for the Lord, they shall convert many, but shall endure persecution by imprisonment, the sword of the headsman, the guillotine, the stake. Then follows a recital of the awful blasphemies of this mystery of lawlessness, exalting and magnifying himself against God. A strange God shall he set up in his battlemented tower, the holy of holies, which he hath fortified. This is none else than the image of the last great power, whom he shall enrich with costliest treasures and with the promised land.

He shall, as the end draws nigh, be attacked in his strength by the king of the south, also by the king of the north, with an exceedingly great army; but he shall still resist and hold his own, nay, country after country shall be reduced; their treasures shall be laid at his feet. Tidings from the east and from the north shall arouse him to war; he shall go forth conquering and still to conquer; three kingdoms shall fall before him; he shall plant his pavilion on the glorious holy mountain. But his end is nigh, and none shall help him; he shall be broken without hand, he shall be cast alive into the lake that burneth with fire and brimstone.

This is the story of the Antichrist. Although it is confessedly one of the most difficult passages in the Scriptures, and although we may very possibly be mistaken in a few of its details, yet the finale of his career shall realize each minute particular of the foreshadowing. His most malignant foe shall the Son of man destroy with the brightness of his appearing, and shall kindle upon him the flames of his all-righteous anger.

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THE APOCALYPSE.

LECTURE II.

By J. A. SEISS, D.D., Philadelphia.

"John to the seven churches in Asia, Grace unto you and peace, from Him who is, and who was, and who is to come, and from the seven Spirits which [are] before his throne, and from Jesus Christ, the Faithful Witness, The First-born of the dead, and The Prince of the kings of the earth. Unto Him that loves us, and freed us from our sins by his own blood, and hath made us a kingdom,—priests unto Him who is his God and Father; to Him be glory and dominion unto the ages. Amen. Behold, he cometh with the clouds, and every eye shall see him, and they which pierced him, and all the tribes of the land shall mourn about him. Even so; Amen. I am Alpha and Omega, saith the Lord God, who is, and who was, and who is to come, the Almighty."—Rev. i. 4—8 (*Revised Text*).

THERE is not another book of Holy Scripture which opens with so much special remark and solemnity. We have had before us the impressive account of itself with which this marvellous book opens. The text is a special additional preface, by John. Strictly, it is no part of the Apocalypse. It has proceeded from the same Spirit, and is in a measure anticipative of its contents; but it deals more with the writer's personal feelings, than with any features of the grand message itself. It is the mere prelude to the piece—the apostolic overture to the revelation of Christ. But it is a magnificent introduction. Though marked with the frequent sententious abruptness of this apostle's writings, there is not, in all human literature, a more sublime or appropriate opening. Separating it into its several parts, I find

I. AN AFFECTING SALUTATION.

II. AN EXULTANT ASCRIPTION.

III. A SOLEMN PROPHETIC ALLUSION.

IV. A DEVOUT THEOLOGICAL RECOGNITION.

As to the salutation, we may note first that Christianity is courteous. It enlivens all kindly feelings, and prompts to every gentle amenity from one to another. There is no refinement of manner, or polish of feeling and behaviour, which it does not foster. Coarseness and vulgarity have no place in the domain of genuine piety. He who speaks in the text was bred in humble life, but, by the exalting power of the Gospel which he preached, he was raised into a courtliness of tone and temper as sincere as it was lovely. He does not venture to deliver his great message to the Churches without first declaring his own kind wishes towards them. Though a high officer, and addressing persons of much inferior estate to himself, his loving heart begins with the pouring out of gracious affection, sympathy, and benediction. By apostolic example, then, as well as by apostolic precept, we are taught to be kindly affectioned one toward another, and to be courteous to all men.

This gracious salutation is addressed "to the seven churches in Asia." We sometimes speak of "the Church" in its entire collective

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capacity, as if it were but one body. And such it really is in its source, head, faith, and sacraments, but not in its earthly organization. We also speak of the Church of a particular country or denomination; and not improperly when we wish to designate clusters of churches of particular and distinctive type, or *régime*, or geographical contiguity. Asia is a large district of country, lying on the north of the Mediterranean, east of the outlet of the Euxine. It had but one general government at the time. But the Apocalypse does not speak of the collective body of Christians on that territory as "the Church of Asia." They were organized into distinct congregations in the several towns and cities, and these separate and independent assemblies are spoken of as so many "churches." They are addressed singly as "the churches which are in Asia," such as "the Church in Ephesus," "the Church in Smyrna," "the Church in Pergamos," &c. . . . .

Note also the style and substance of this salutation. Such addresses were common in the intercourse of the ancients. Their writers were accustomed to wish to their readers every good and prosperity. The Egyptian steward greeted the Hebrew strangers with the words, "Peace be to you." The Assyrian king headed his royal proclamation with, "Peace be multiplied unto you." And David sent to Nabal, saying: "Peace be to thee, and peace be to thine house, and peace be unto all that thou hast." The like may be heard to this day in the common salutations of the people of those lands. But never did Jew or Gentile give such a salutation as this. It is not the ordinary prosperity of the world which is here bespoken, but something infinitely higher. John wishes the Churches "peace" indeed, but a peace preceded by, and rooted in "grace." No one in his right mind will despise the comforts and blessings of this life. They are all good and precious gifts of God, which are to be thankfully received and devoutly appropriated. But what is all this world's prosperity if there be no peace with God, and no spiritual consolation in the conscience? Of what avail is it to pass brilliantly over the stage of time, only to sink for ever in the darkness and sorrows of eternity! What we sinful beings need is grace, and the peace which has its root in grace. "By the deeds of the law shall no man living be justified." There must be some outlet of Divine benignity by which we can be accepted notwithstanding these disabilities under the law. That outlet has been found in the Gospel, which publishes absolution and eternal life on the simple condition of faith. And this is that "grace" of which the apostle speaks, and by which Paul declares Christians to be saved. It is God's favour to us in Christ Jesus, notwithstanding our fallen condition. It is the forgiveness of sins, the inspiration of a new life, the renewal of the soul to holiness. It is the removal of God's wrath from us, and our purgation from all enmity towards God, reconciliation and atonement with our Maker, and full participation in all the blessings of his uninterrupted favour. It is justification, and all the peace with God, and in our own hearts and estate, resulting from justification. In other words, what the apostle here bespeaks upon the churches is, the entire fulness of the blessing of the Gospel, in all its length, and breadth, and depth, and height of consolation and eternal prosperity.

Notice also the sources from which he implores all this. From man

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no such blessings could come; nor yet only from God as God, or from this or that person in the Godhead alone. The whole Deity in its mysterious and eternal Triunity is concerned in furnishing what is bespoken. It is first of all "*from him which is, and which was, and which is to come,*" that is, from the Absolute One, who knows no change, no dependence on time or place, but to whom the present, the past, and the future are one and the same eternal now; who is, and who was, and who is to be, even the infinite, incomprehensible, unapproachable Father of lights, from whom cometh every good and every perfect gift, and with whom is neither variableness, nor the least shadow of turning. Hence the joyful thanksgiving, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope."

In the next place it is "*from the seven Spirits which are before his throne;*" that is, from the Holy Ghost, in the full completeness of his office and powers, as sent forth for the illumination, comfort, and edification of all the subjects of God's redeeming grace. "Seven" is the number of dispensational fulness and perfection; and as there are seven churches, making the one Church, so there are "the seven spirits of God," making up the completeness of the one gracious administration of the Holy Ghost. "*Before the throne,*" that is, connected with the throne, and fulfilling the purposes of Him who sits upon the throne. The Holy Ghost is one sent. (John xiv. 26.) He goeth forth from the throne, and serves in behalf of the throne. He is God Himself *imparted* to work in his elect the good pleasure of his own will, making his grace availing in them and for them, filling them with "all peace and joy in believing," helping their infirmities, witnessing to their adoption, and carrying into effect all the divine administrations of the kingdom of grace.

But there is a third, from whom these great blessings are implored—"*from Jesus Christ.*" There is neither grace nor peace for man, except through Christ. He is the stone which was set at nought by the builders, who is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. (Acts iv. 11, 12.) If God the Father hath begotten us again to a lively hope, it is only "by the resurrection of Jesus Christ from the dead." If we now have liberty to enter into the holiest, it is only "by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." (Heb. x. 19, 20.) And if there cometh to us peace, it is because "this man is our peace," and standeth and feedeth in the strength of the Lord, and in the majesty of the name of the Lord his God. (Micah v. 4, 5.)

And as three titles are given to each of the other sources of grace and peace to the Churches, three are also given to Christ. If the eternal Father is He which is, and which was, and which is to come; if the Holy Ghost is spirit, sevenfold, and before the throne: Jesus Christ is "*the faithful witness, the first-born of the dead and the Prince of the kings of the earth.*" Isaiah prophesied of him as "A witness to the peoples: a leader and commander of the peoples." God said of Him, "I will make him, my first-born, higher than the kings of the

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earth," and his throne "as a faithful witness in heaven." (Isa. lv. 4; Psa. lxxxix. 27, 37.) And as was predicted, so it has come to pass. "To this end was I born," says He, "and for this cause came I into the world, that I should bear witness unto the truth." Having died a martyr to his testimony, and given his life an offering for sin, he was restored to life again, as all the Scriptures witness, and became "the first fruits of the resurrection," "the first-born from the dead." And having been "faithful unto death," God hath exalted Him far above all principalities and powers, that at his name every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Conceive of these three, then, as one Almighty and ineffable Godhead,—the Father in the absoluteness of his unchanging nature and universal presence, the Spirit in all the completeness of his manifold energies and diversified operations, and the Son in the virtues of his blood-sealed testimony, of the new begotten power of his resurrection, and of the super-royal administrations of his eternal kinghood, each in his place, and all, as one, laid under contribution, and unreservedly and irrevocably pledged, for the blessedness of them that believe;—sound the depths of such a fountain of good; test the firmness of such a basis of confidence; survey the strength and majesty of such a refuge for the soul; weigh the treasures of bliss which are opened up in such a presentation; and you may begin to form some conception of the resources of the saints, and of the real breadth and joyousness of this apostolic Salutation to the Churches. Is it any wonder that John's heart took fire at the contemplation, or that he should abruptly pass from affectionate greeting to jubilant doxology? Surely "the name of the Lord is a strong tower: the righteous runneth into it, and is set on high."

II. Let us look, then, for a few moments at this exultant Ascription. He does not even name the object of it. He seems for the time to be so bewildered among the glories of the Godhead as not to distinguish whether but one, or three, are embraced in his joyous adoration. He speaks of One who loves, and One who atones, and One who renders this love and atonement effective to our deliverance and exaltation; and yet includes the three in one, giving glory and dominion for ever and ever unto Him that loves us, and freed us from our sins by his own blood, and made us a kingdom—priests unto his Father and his God. But before he completes the sentence, his rapt heart settles upon Him alone whose Apocalypse he is about to unfold. A higher testimony to the proper Deity of Christ could not well be given. He also runs together the present, the past, and the future in the same conception, as in the previous description of God himself. He speaks of an exercise of Divine love, which *now is* (ἀγαπῶντι, *loves*; not ἀγαπησαντι, *loved*); of a cleansing by blood, which *has* taken place; and of a regency and priestly dignity which remains to be realized in its fulness hereafter. All these are embraced in the grace and peace of which he had just spoken, and each separately, as well as all conjointly, is made the subject of sublime praise to Him from whom it proceeds. Observe the particular specifications.

The ever adorable One "*loves us.*" We are apt to think of the

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great love of God as past; as having spent its greatest force, and reached its highest culmination, when he gave his only begotten Son to humiliation and death in our behalf. But in this we are mistaken. That love is a *present love*, and in as full force at this moment as when it delivered up Jesus to the horrors which overwhelmed him on the cross. Nay, the greatest stress and perfection of it is in exercise now, being the more intensified by reason of what was there so meekly endured for us. That was a love for enemies; what must it then be for friends? That was for man in his unloveliness and sins; what must it then be for those who have been washed from their sins, and clothed in all the heavenly beauty of the Saviour's righteousness? That was a love for the self-ruined and the lost, without claim upon Divine compassion; what must it then be to the redeemed, who are recommended by all the worth and claims of the sinlessness, and unswerving obedience, and high divinity of Christ? Oh, the breadth, the length, the depth, the height, of the love of Christ! Who shall measure it? Who can comprehend it? It encompasses us like a shoreless, bottomless sea. It passeth knowledge. It transcends all thought. And it is in full force *now*, to make us forever blessed. Alas, what doxology is strong enough adequately to acknowledge it?

"*And freed us from our sins by his own blood.*" We are prone to overlook this as an accomplished fact. As we refer the height of the Divine love and compassion to the past, and so diminish the comfort which belongs to us from it as a present reality; so we are too apt to refer our absolution in Christ's blood to some future attainment, and to hold back from the proper appropriation of its virtue except as connected with certain works or experiences of our own. In both instances we are grievously at fault. As God's great love, in all its fulness, is a present love; so our absolution through the blood of Christ is a *past* absolution. We have not to wait and work to be forgiven. The work has long since been done. The decree went forth, the releasing word was spoken, the forgiveness was declared, when Jesus left his tomb; and all that any man has to do on that subject is to believe it, and to appropriate to himself the glorious reprieve. What saith the Scripture? "God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned." (John iii. 17, 18.) What of "the handwriting of ordinances that was against us, which was contrary to us?" Has not Jesus long since entirely disposed of it? Does not the apostle testify that He hath blotted it out, and taken it out of the way, nailing it to his cross? (Cor. ii. 14.) Is it not written, that "there is now no condemnation to them which are in Jesus Christ, who walk not after the flesh, but after the Spirit?" (Rom. viii. 1.) And in the light of passages like these, I should stultify the message which God has given me to deliver, and detract from the richness of that Gospel which I am ordained to preach, if I did not come to you with the blessed announcement of a pardon already passed, and a complete absolution already spoken, for all your sins, however many or deep-dyed, on the simple condition that you but believe the word, and take the assurance to your souls. And we live beneath our privilege and fail to make the required use of the

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great expiation which has been wrought, and want a proper appreciation of our Saviour's work, if we do not rise up from our prostration under the law, and cast from us forever the whole burden of its condemnation. Can you not feel, even as I pronounce these words, the starting pulsations of that life of freedom which flows down to us from Calvary's cross? Can you not this moment look back to that mysterious and all-availing immolation of the Son of God, and believe that it was the taking away of your guilt, even yours? Oh, my downcast, sorrowing brother, look, look, at that scene of sacred bloodshedding; weigh the virtues of that expiation; fathom the depths of its power; realize the blessedness of its efficacy; behold in that day of atonement the incoming of thy year of jubilee, breaking thy bonds, returning to thee thy lost estate, restoring thee to thy unfallen friends; and see if there be not cause for some Miriam's song of triumph—some reason for thee to join in this joyous doxology.

"*And made us a kingdom—priests unto his God and Father.*" The glory brightens as the account proceeds. That we should have a place in the affectionate regard, and tender, effective love of the great Lord, is much. That we should have forgiveness for all our sins, made perfect by his free grace at the cost of his own life's blood, is almost too much for belief. But, to affection is added honour, and to salvation, official dignities. We are not only loved, and freed from our sins, but, if indeed we are Christians, we are princes and priests, named and anointed for immortal regencies and eternal priesthoods. Let men despise and contemn religion as they may, there is empire connecting with lowly discipleship, royalty with penitence and prayers, and sublime priesthood with piety. . . . .

Consider, then, what is embraced in the priestly reign of the saints in the ages to come,—"what untried form of happy being, what cycles of revolving bliss," are before us in those high spheres,—what sceptres are to be wielded and what altars served amid the sublimities of our immortal destiny,—what streams of ascending influence shall concentrate in those holy administrations, letting forth God to his creatures, and guiding the adoration of realms unknown as yet to the unsearchable bosom of the invisible God;—and who that believes does not feel his heart stirred to its profoundest depth, and the devout ascription of "glory and dominion forever and ever" rising unbidden to his lips, unto Him who so loved us, and has done such great things for us? "Oh, that men would praise the Lord for his goodness, and for his wonderful work toward the children of men!"

III. But we pass to another topic, in which we find a pre-eminently solemn prophetic Allusion. The mention of these kinghoods and priesthoods of the saints, and the glory and eternal dominion of Christ, suggests an occurrence which must precede the full realization of these things, both for Christ and his people. And, with his soul on fire with these sublime contemplations, thirsting for the great consummation, and running over with interest in the tidings which he was about to communicate, the loving apostle seems to have felt as if the grand climacteric of time had come: "Behold he cometh with the clouds; and every eye shall see him, and they which pierced him: and all tribes of the land shall mourn about him. Even so. Amen."

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Again he omits to mention the name of Him of whom he is speaking. There is, however, no room for mistake. This coming One is the same who freed us from our sins by his own blood, and who is to have glory and dominion for ever and ever. John was present when that blessed One left the earth. He had heard the angels say, "Ye men of Galilee, this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i. 11.) He had seen how "a cloud received him out of their sight," and thenceforward carried in his memory what the words of the angels authorized him to regard as a picture of something in the future to which he ever looked with the profoundest interest. And all the stupendous visions of the Apocalypse did not for one moment disturb that picture, or divert his mind from it. However variously he may have been moved, as scene followed scene in the great exhibition of the divine purpose, the key-note to which he ever returned was the coming and kingdom of that ascended Lord. Even in all the long course of unending ages, that upon which his thoughts most firmly fastened was the coming again of the Lord Jesus. With this he begins, with this he continues, and with this he ends. But let us separate his words a little, and look at their several implications individually.

"*He cometh.*" Here is the great fact unequivocally stated. Christ has not gone to heaven to stay there. He has gone for his Church's benefit; and for his Church's benefit he will return again, in his own proper person, as "the Son of man." Few believe this, and still fewer lay it to heart. Many sneer at the very idea, and would fain laugh down the people who are so simple as to entertain it. But it is nevertheless the immutable truth of God, predicted by all his prophets, promised by Christ Himself, confirmed by the testimony of angels, proclaimed by all the apostles, believed by all the early Christians, acknowledged in all the Church creeds, sung of in all the Church hymn-books, prayed about in all the Church liturgies, and entering so essentially into the very life and substance of Christianity that without it there is no Christianity except a few maimed and mutilated relics too powerless to be worth the trouble or expense of preservation. That religion which does not look for a returning Saviour, or locate its highest hopes and triumphs in the judgment scenes for which the Son of man must reappear, is not the religion of this book, and is without authority to promise salvation to its devotees. And those addresses to the Churches which have no "*Behold he cometh!*" pervading or underlying them, have not been indited by "the Seven Spirits of God," nor sent by Him whose Apocalypse is the crown of the inspired Canon. Murmur at it, dispute it, despise it, mock at it, put it aside, hate it, and hide from it, as men may, it is a great fundamental article of the Gospel, that that same blessed Lord, who ascended from Mount Olivet, and is now at the right hand of God the Father Almighty, shall come from thence to judge the quick and the dead, and to stand again on that very summit from which he went up. This is true, as Christ Himself is true; and "he that hath an ear to hear, let him hear." Amen.

"He cometh *with the clouds.*" Here is the great characteristic in the manner of his coming. "*With the clouds,*" that is, in majesty and

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glory; with the awful pomp and splendour of Him "who maketh the clouds his chariot: who walketh upon the wings of the wind."

"*And every eye shall see him.*" Here is the publicity of the sublime event. It is not said that all shall see Him at the same time, or in the same scene, or with the same feelings. Other passages teach us that some eyes will see him whilst he is yet to others invisible, and that he will be manifested to some at one time and place, and to others at other times and places, and in different acts of the wonderful drama. But, somewhere, at some time, in some stage of his judicial administrations, there never has been and never will be that human being who shall not see him. To every one that has lived, and to every one who shall live, He will show Himself, and compel every eye to meet his eye. The dead shall be brought to life again, and shall see Him, and the living shall see Him. The good shall see Him, and the wicked shall see Him. Some shall see Him and shout, "Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation." And others shall see Him and cry to "the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

"*And they which pierced him.*" Though his manifestation shall be absolutely universal, it has an awful distinction with reference to some. Of all beings who shall then wish to be saved that sight will be those who murdered Him. But they shall not escape it. They must each and all some day confront Him, and meet his all-penetrating gaze. From the wretched man who betrayed Him, down to the soldier who pierced his side, and all who have made common cause with them in wronging, persecuting, wounding, and insulting that meek Lamb of God, shall then be compelled to face his judgment-seat, and to look upon Him whom they have pierced.

"*And all the tribes of the land shall mourn about him.*" Is not this a special word for the Jews? Is it not an allusion to a wail of penitence which shall be elicited from long apostate Israel, when they shall look upon Him whom they have pierced, and doubt of his messiahship no more? Does it not refer to the fulfilment of Zechariah xii. 10, where the house of David and the inhabitants of Jerusalem shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one in bitterness for his first-born? Oh, the intensity of that bitterness! Brethren, I do not wonder that worldlings and half-Christians have no love for this doctrine, or that they hate to hear about Christ's speedy coming. It is the deathknell of their gaieties and pleasures—the turning of their confidence to consternation—the conversion of their songs to shrieks of horror and despair. There is a day coming, when "the loftiness of man shall be bowed down, and the haughtiness of man shall be laid low;" when there shall be "upon the earth distress of nations, with perplexity;" when "all the tribes of the earth shall mourn;" when men shall "go into the holes of the rocks, and into the caves of the earth," "into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty;" when men "shall seek death, and shall not find it; and

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shall desire to die, and death shall flee from them." And that day is the day of Christ's coming, and those dismayed ones are such as love not his appearing. Fear and dread shall fall upon the wicked; trouble and anguish shall make them afraid; and men's hearts shall fail them for fear, and for looking after those things that are coming on the earth. The saints will then have been caught away to their Lord. From the same field, the same shop, the same bed, one shall have been taken and the other left. And on those remaining ones, who had not watched, neither kept their garments, nor made themselves ready, shall the terrors of judgment fall, and not a family or tribe of all that live shall escape.

"*Even so, Amen.*" Some take this as the seal and ratification of the solemn truths which have just been uttered. If this be the true meaning, what particular stress is to be laid upon these things—how sure to come to pass—how unmistakably certain! Brethren, it does seem to me, when I look at the Scriptures on this subject, that even the best of us are not half awake. May God arouse us by his Spirit, and not permit us to sleep till the thunders and terrors of the great day are upon us! But I find another and more natural sense of these words. I find in them John's acquiescence in all that the great day is to bring, and his prayer, as repeated at the end of the book, that the Lord would hasten its coming. Terrible as it will be to the wicked, and the unprepared, and those who refuse the warnings which we give them, it is a precious day to the saints, a day to be coveted, and to be prayed for with all earnestness of desire. The poor faint-hearted Christianity of our times can hardly contemplate it without trembling and annoyance. Many who profess and call themselves Christians would rather not hear about it, and would prefer, if they had their choice, that Christ might never come. It was not so in the days of Christianity's pristine vigour. Then the anxious inquiry of disciples was, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" "Lord, wilt thou at this time restore the Kingdom to Israel?" Then Christians wrote to each other, in joyous congratulation, that their citizenship was in heaven, whence they looked for the coming of the Saviour; and comforted one another in the assurance that the Lord Himself is to descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and, as directed by their Lord, lifted up their heads, and looked up with joyful hope at every turn in human affairs which they could by any means construe into a probable herald of his nearing epiphany. Then the prayer, "Thy Kingdom come," had a depth of meaning and lively anticipation which now has well-nigh been lost. Then "the appearing of Jesus Christ" had a power over the soul which made it "rejoice with joy unspeakable and full of glory;" and the most earnest and constant call of the apostles and their followers was, "Come, Lord Jesus; come quickly. Even so. Amen." Nor can the Church ever be her true self, or enter into the true spirit of her faith, or rise to the true sublimity of her hope, where this is not the highest object of her deepest desire. For how, indeed, can we regard ourselves as rightly planted upon the apostolic foundation, if we cannot join with heart and soul in this apostolic prayer?

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IV. To all this, the apostle yet adds a most devout reference to Christ, and to Christ's declaration concerning Himself, the further to confirm the solemn truthfulness of his words, and to incite us to lay the more stress upon them.

Great things, and, to human reason, very improbable things, were upon his mind, and about to be submitted to the Churches. Their importance, and the predisposition on the part of men to disregard them, seemed to call for some especial pledge of the likelihood and certainty of their accomplishment. And that pledge he gives by devoutly referring everything to that omniscient, eternal, and almighty Being, whose Apocalypse he was commissioned to describe. He invokes the Alpha and the Omega, the beginning and the ending—He who was, and is, and is to come, the Almighty—as his judge in these utterances, to whom also he leaves the fulfilment of all that had been given him to write. It was as much as to say, if this was not a faithful and honest declaration of his inmost feelings and belief, and a true account of what he had seen and heard, such is the majesty of the Being who is to deal with him for it; and that, if there be any unlikelihoods in these things, such is the character of Him from whom he has received them, and to whom he refers for the power to make good his words.

And how sublime is the majesty of our blessed Redeemer as thus set forth! Never before had he given such an account of himself. He had intimated as much, and permitted his apostles to use language which implied the same. But never till in this Apocalypse had he formally assumed to himself such divine majesty. He here proclaims Himself to be the Almighty, the very God, the One existing before anything was made, comprehending all things in his own existence, and possessing immensity and eternity. Look a moment at the particulars.

"*I am Alpha and Omega.*" These are the names of the letters which begin and end the Greek alphabet. It is the same as if it were said in English, "I am A and Z." That is, our Saviour claims to be what letters and language were meant to be, namely, the expression of truth. He is THE WORD—the embodiment of all divine verities from first to last. God is a Spirit—an invisible, incorporeal, intangible, unapproachable Spirit. But that hidden and unsearchable mind may be expressed, may let itself forth in comprehensible utterance. And that expression, that utterance of invisible Godhead is Jesus Christ—the Divine Wisdom—the only communication from the absolute to the created.

"*The beginning and the ending.*" This is not found in some of the oldest and best copies of this book. It was, perhaps, introduced merely as an explanation of the clause going before it. It does not seem to convey any additional thought. He is the first, because all things took their beginning from Him; and He is the last, because in Him shall all things have their consummation. But what follows is unmistakably genuine.

"*Who is, and who was, and who is to come.*" This sublime form of speech is used to describe the Eternal Father; but it belongs equally to the Son. He is the I AM, whose being is the same through all reckonings of time. As the Father exists in all the past, present, and future, eternal and unchangeable, so Christ, who is the express image of the Father, is "the same, yesterday, to-day, and forever." He was with

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the Father before the world was. He is now at the right hand of the Father. And he is to come in the name and the glory of the Father in those eternal administrations which are the joy and hope of his people.

"*The Almighty.*" Than this there is no higher name. It declares the complete and unqualified subjection of all created things to our Lord Jesus Christ. It leaves nothing which is not put under Him. Oh, the adorableness and majesty of our Redeemer! Who could play false in such a presence? What son of Belial may escape righteous retribution in such hands? What untruthfulness can there be in such a Being? What lack for the full performance of all the will and purpose of One with such characteristics? Rather than give way to doubt and unbelief, let us fall down in lowly adoration at his feet, take his truth, and rejoice in Him as our hope and our everlasting consolation.

But I must conclude these observations for the present. The apostolic prelude to this solemn book is sufficiently before us to be made of great spiritual profit. Let us see to it that we do not fail to realize that advantage which it is intended and so well fitted to impart. Here is grace and peace from the Triune God spoken for our acceptance; let us see to it that we do not receive the inspired salutation in vain. Here is a glorious celebration of an accomplished absolution, an existing love, and sublime endowments, all made ours in Christ Jesus; let us make sure that our hearts are in tune to the same lofty song. Here is an apostolic admonition to direct our most earnest thoughts to the personal return of our Lord, which is to be so dreadful to the unready, and so joyous to them that watch and pray; let us make it our business to be properly exercised in that "Behold." Here also we are referred to the ineffable greatness and divinity of our Redeemer and Judge; and let us beware how we trifle with his word, question his power, or dash ourselves against his Almightiness.

And "unto him that loves us, and freed us from our sins by his own blood, and hath made us a kingdom—priests unto him who is his God and Father; to him be glory and dominion unto the ages. Amen."

Nothing is perfect, nothing complete, until the return of the Lord from heaven. The hope of the moral universe is suspended upon that. The groanings of creation converge upon that. The individual Christian shall not be like his Lord until He appears; and the Church, which is simply an aggregate of imperfect individuals, awaits the same glorious epiphany for her deliverance from spot and wrinkle, and from the corrupt associations of worldliness, hypocrisy, and every other form of evil which clings to her. Should not true Christians, therefore, everywhere fix their eyes upon this *grand, certain,* and *exclusive* hope of the Church—well may Paul call it "that blessed hope!"—the coming of the Lord from heaven? There is no hope for the Church but this, and there is no hope for this terribly-agonized world but this. Let us embrace it and hold it fast! O that our voice could reach the myriads of God's people who are groaning in spirit, that we might call their attention to this blessed hope, whose realization shall make the Church of the future the radiant bride of the glorious Bridegroom!—W. L.

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THE INTERVAL BETWEEN THE RAPTURE OF THE SAINTS AND THEIR RETURN WITH THE LORD.

BY REV. RICHARD CHESTER.

THERE are at present many earnest students of the prophetic Scriptures who, while they are perfectly agreed as to the existence of an interval between the Lord's coming *for*, and his coming *with* his saints, differ not a little as to the probable or possible length of that interval, and, consequently, as to the relative period of its commencement.

Some believe that this interval will probably occupy the entire of the week of Daniel ix. 27, if not a longer period. They are of opinion that its duration will, therefore, be at the least seven years—that it will commence (and that, consequently, the rapture will take place) shortly before, or nearly, or exactly, at the time of the confirming of a covenant between the Antichrist and many of the Jewish people, which is to mark the beginning of that week. Others believe that this interval will only occupy the last three years and a half of the seventieth week of Daniel's prophecy. They are of opinion that it will not commence (and that, therefore, the rapture of the saints will not take place) until at, or a very short time previous to, the beginning of the twelve hundred and sixty days of the Antichrist's fully developed power.

This question is one that cannot but possess a considerable amount of interest just at present for all who love and who are looking for the Lord's appearing. An attempt, therefore, to shed some light upon it from the Inspired Word, can scarcely be unprofitable or untimely. This attempt is made not by any means in the way of dogmatic assertion, or of anything approaching thereto, but altogether in the way of suggestion and inquiry.

The entertainers of the latter of the two opinions, which I have, I trust, fairly stated, draw the conclusion which they have arrived at, mainly from Revelation, chapter xii. There, in immediate connection with the rapture of the saints (the man-child), the symbolic woman is represented as flying into the wilderness, to be there nourished and protected from the face of the serpent for "twelve hundred and sixty days," verse 6—"a time, times, and half a time," (three years and a half) verse 14. This defined period, also spoken of, Daniel vii. 25, Rev. xiii. 5, as the time of the Antichrist's persecuting exercise of power, they accordingly regard as being thus designated as the interval between the rapture of the man-child and the destruction of the Antichrist at the coming of the Lord *with* all his saints (Jude xiv. 15; Rev. xix. 11, to end; Zech. xiv. 5.) I would venture to suggest that the language of Rev. xii. implies, and that by no means ambiguously, that this interval, including, without doubt, these three years and a half, and terminating at their termination, must nevertheless be of longer duration, and must, therefore, commence, (and the rapture consequently take place) at a period further back, or rather, nearer to us than their beginning.

1. The flight of the woman does not take place, as is evident from

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verses 13, 14, until after—we are not told how long after—the casting down of Satan to the earth, and until subsequent to a persecution, commenced we are not told how soon or how long after he has been cast down, and carried on, we are not told how long, before her flight.

2. Satan will not be cast down out of heaven until after there shall have been a war in heaven, terminating with his expulsion (ver. 7—9). There is no intimation given as to how long this war is to last. We have, however, an intimation (Dan. x. 13) of angelic warfare occupying time. In that particular instance, although it would appear to have been a single combat, or, at all events, a very inconsiderable one when compared with that of Rev. xii., it lasted for twenty-one days.

3. This war in heaven is not to commence until after—we are not informed how soon or how long after—the rapture of the man-child. Upon this point I shall have more to say presently.

We have thus a series of successive events presented to us—(1), the rapture; (2), the war; (3), the casting down of Satan; (4), his persecution of the woman; (5), her flight into the wilderness. What length of time they are any of them to occupy, or what intervals there may be between any of them, we are not informed. It seems evident that they must occupy some time. It seems, at all events, highly probable that there will be intervals between some of them. For aught that Scripture teaches to the contrary, the time might be considerable—the interval or intervals might be long. Not, however, until the *last* of the events in this series, namely, the flight of the woman into the wilderness, shall have been accomplished, will the three years and a half of her sojourn there commence.

A glance at chapter xiii., taken in connection with, and as following in regular sequence after, chapter xii., seems further confirmatory of this view. It would appear therefrom that after Satan shall have been foiled in his attempt to destroy the woman during her flight (chapter xii. 14—16), he then proceeds to make war with the remnant of her seed (ver. 17). For this purpose, in order to employ him as his instrument in so doing, he confers his "power, throne, and great authority," upon the Antichrist. (Chap. xiii. 1, 2.) This investiture by Satan of one of the monarchs of the earth with this supreme authority, it must necessarily take him some time to accomplish. Powerful as he is, he is neither omnipotent nor omnipresent. But not until this Satan-given "power, and throne, and authority" are in full possession of the Antichrist, will the three years and a half commence. (See Rev. xiii. 5.) Does it not, therefore, seem evident that the interval between the rapture of the man-child, and the coming of the Lord with all his saints to the destruction of the Antichrist, must occupy some longer period than these last three years and a half?

A somewhat closer investigation of chapter xii. seems to me to establish this matter more clearly, and to place the whole subject of the interval which we are now considering, in a very important and interesting point of view. I am here, it will be observed, taking it for granted, or rather, regarding it as proved, that the man-child represents the raptured saints. This has, I think, been proved conclusively in more than one previous article in THE RAINBOW.

In verse 5 we read that the man-child is "caught up to God, and *to*

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his throne." Does not this last expression convey the idea of being taken to judgment? Does it not seem to imply that the first event which will befall the raptured saints, is that discriminating judgment which shall determine for each his station in the coming kingdom? That judgment, I mean, which is represented in the parable of the Talents (Matt. xxv.)—which is there represented, moreover, if there be any regular sequence intended—any actual instruction conveyed in the order of the parables in that remarkable chapter—as to occur between the rapture of the watchful saints represented in the parable of the Ten Virgins, and the return of the Son of Man to the earth, and consequent judgment of "the nations," represented in the parable of the Sheep and Goats.

It may here also, I think, not unfairly be asked, Ought not this judgment of the saints, according to what would seem to be the fitness of things, to precede the marriage and the marriage supper of the Lamb? Does not the idea of such a judgment, after the marriage shall have actually taken place, seem altogether incongruous? Or, would it not seem, f possible, still more incongruous after the wedded bride shall have descended with the bridegroom, "appearing with him in glory, (Col. iii. 4; 1 John iii. 2,) and entering with him upon possession of his inheritance and hers?

The marriage and marriage supper are accordingly represented, Rev. xix. 7, 9, as taking place *in heaven*—previous, it would appear immediately, or very shortly previous—to the descent from heaven of the Lord and his glorified Church. (Ver. 11—14.) The judgments, and the only judgments spoken of in connection with and consequent upon this descent, are judgment inflicted by the Lord and his accompanying saints upon the Antichrist and his confederates (ver. 15—21); and judgment exercised by the Lord and his saints over the nations. (Chap. xx. 4.) The judgment of, or reckoning with, the saints, must therefore have taken place, it would appear, *in heaven*, previous to any of the events recorded in chapter xix. Does it not seem probable that it is in order to this judgment they are described as immediately at their rapture, "caught up to God and *to his throne*"? *But if so, does not their judgment precede the casting down of Satan?* Let us look at chapter xii. 10, 11, with especial reference to this question. The accusation therein spoken of, is regarded (I may almost say taken for granted) by every commentator upon the passage that I have ever seen, as referring to an accusation carried on by the evil one against God's people during their lifetime here on earth—an accusation founded upon their conduct, or arraigning their motives, such as we are given a specimen of in the case of Job. I hesitate, therefore, in raising a question concerning a view so generally adopted. Yet I cannot but ask, is not the rejoicing upon the casting down of Satan, to which the "*tabernaclers* in heaven"—the raptured saints—contrasted with "the *dwellers* on the earth," are summoned (ver. 12, see Greek), expressly grounded upon the fact that this accusation is terminated by his expulsion? Is it not thus implied that but for such expulsion the accusation against them would, notwithstanding their being in heaven, still be carried on? But could it be so were the accusation here spoken of one which, grounded upon present conduct, or present

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motive, is (as in the case of Job) taking place during their lifetime upon earth? The large majority of these raptured saints shall have been raised from the dead just at the moment of their rapture. The greater number of such shall have been for a long time dead—some for many hundreds of years. Did not their death, whensoever it took place, terminate of necessity Satan's accusation of them while living? If so, and unless this accusation be specially renewed against them upon their resurrection and their rapture, why should that expulsion, as terminating his accusation, be to them a matter of special joy? In like manner with regard to the much smaller portion of the saints who, alive at the time of the rapture, shall be changed and caught up without having tasted death, it may be asked, would not their rapture into heaven of itself put an end to an accusation carried on against them while on earth, without Satan's expulsion being needful so to do, and by so doing to furnish them with a special subject for rejoicing?

It seems to me, therefore, that the accusation here spoken of, is one which shall be carried on against the saints after they have been caught up to God, and when the accuser and the accused shall be face to face before his throne. The judgment of the saints will, as I understand the entire passage, take place immediately upon their having been caught up to the throne of God. The object of that judgment will be to determine their different stations in the kingdom. Satan will then and there appear with them before the throne as their accuser. Verse 11 seems to me considerably to strengthen this view. "They overcame him"—*as accuser*—"by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death." The Lord's people while on earth overcome Satan *as a tempter*. They cannot, I conceive, be spoken of with propriety as then overcoming him as an accuser. The accusation is carried on in heaven. They upon earth are personally ignorant of the particular time at which they may each be individually accused. They are ignorant also of the particular nature of each specific accusation brought against them. They are, therefore, unable to overcome him by putting in any counter-plea. And, blessed be our God, they have now no need so to do. They have now "an advocate with the Father," who is himself not only before, but upon the throne—who is at once cognisant of every accusation brought against them, and knows how to silence the accuser. But the passage which we are now considering, if I am right in my interpretation of it, refers to a time when He who is now the Advocate shall have become the Judge—when the accused and the accuser shall stand before Him. Satan, enraged, it would appear, at the deliverance of these risen and raptured ones from that death of which he has "the power" (Heb. ii. 14), will enact again a scene similar to those recorded in Zechariah, chapter iii, and in Jude, verse 9. He will stand at their right hand to resist them, as he did Joshua. He will plead as a reason why they should not be delivered from death, their sin—"the wages of sin is death." They will put in the counter-plea of the blood of the Lamb—"the blood that cleanseth from all sin." He will plead against them as a reason why they should not enter, or be assigned stations in the kingdom, their unfaithfulness to Christ. They will put in the counter-plea of the "word of their

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testimony" to Christ—testimony borne in the face of reproach and ridicule, and persecution. They will plead, moreover, the then patent fact that "they loved not their lives unto the death"—that many of them actually did endure, that all had been willing, if required to do so, to endure martyrdom in his behalf.

Now, this judgment, having for its object the assignment of station or position to each, according to personal fitness; having reference to use of talents during life on earth, and to be exercised by the Lord Jesus Christ as the glorified God-man, must, we may reasonably conclude, occupy some considerable length of time, as must also this accusation upon the part of Satan. At least, we cannot well conceive otherwise of either. We cannot suppose the proceedings of this august tribunal to be hurriedly conducted.

That considerable time will be thus occupied, would, moreover, seem to be implied in the words "which accused them before God *day and night*" (ver. 10.) This same expression we find used with reference to heavenly things, concerning the worship of the four living creatures. (Rev. iv. 8.) In each of these passages it would evidently appear to denote continuousness, inasmuch as there is, we suppose, no literal alternation of day and night in heaven. We find the same expression applied also to the cry of the elect persecuted remnant upon earth during the time of the Antichrist, in the parable of the Importunate Widow. (Luke xviii. 7.) The accuser of the elect in heaven becomes, after his expulsion, the adversary (in the person of his chief agent and prime minister, the Antichrist) of the elect on earth. And as he accused the former before God "day and night" for (may we not believe?) at least three years and a half above, so the latter cry to God against him "day and night" for a similar period below.

Here another question suggests itself which may, perhaps, throw some further light upon this matter—namely, what will be the immediate cause of Satan's being cast down from heaven to earth? More than one writer upon the subject has assigned as a reason, an attack made by him and his angels upon the raptured saints as they pass through the region of the air, or the "heavenly places" which he now occupies. To this view, however probable as at first sight it appears, there seem to me to be two objections. First, the suddenness which the language of inspiration assigns to the catching up to God and to his throne—the Greek word employed (the same as that used concerning the catching up, or catching away, of Philip (Acts viii. 39), and of Paul (2 Cor. xii. 4) being one that invariably denotes a sudden snatching away—too sudden, one would suppose, to admit of any such interruption. Second, that in the description of the war in heaven (Rev. xii. 7), Michael and his angels are spoken of as the aggressive party, which could scarcely be were the assault in the first instance made by Satan. I would venture to suggest that the cause of this attack by Michael and his angels upon the dragon and his angels, is the accusation of the brethren, with special reference to which, when he and his angels, as the result of the war, are cast down, a loud voice—the voice, we suppose, of the victorious angels—is heard saying in heaven, that "*the accuser* is cast down," and calling on the subjects of his accusation thereupon to rejoice.

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Here, I think, the two passages already referred to, Jude 9, and Zech. iii., come to our aid. They seem to bring before us strikingly similar and typical occurrences. The body of Moses was rescued, it would appear, from the decomposition which is the result of death, and the triumph, so far, of Satan and of sin. Its appearance on the Mount of Transfiguration, in company with that of the translated Elias, gives evidence of this. The passage in Jude instructs us that this was not permitted without opposition on the part of Satan. He, having "the power of death," claimed the body of Moses as his property, and Michael, we are told, resisted the claim. In like manner will he oppose, we may believe, the deliverance from death and the entrance into glory—glory of which that of the Transfiguration was but a transient type—of the risen and changed bodies of the saints of the Most High; and Michael and his angels, commissioned so to do, will not only resist his claim, but will take signal vengeance upon him for having urged it.

The acceptance before God of Joshua the High Priest, the representative of his people, Israel, is presented to us (Zech. iii.) as in like manner resisted by Satan. The object of such resistance would appear, from the time of Joshua's priesthood and of Zechariah's prophecy, to have been the hindering of the restoration to their fathers' land and to Jehovah's favour of the Jewish people after the captivity in Babylon. Michael, in this, as in the former instance, appears as the opponent of the adversary. Have we not in this passage also a remarkable and instructive type of the opposition which will be offered by the Arch-enemy to the entrance into their heavenly inheritance of the saints of the present dispensation? Does not the championship of Michael in each of these instances serve to connect them with Rev. xii.?

Upon the whole, then, if there be any validity in the inferences which I have thus attempted to draw from the teaching of God's Word concerning the order and character of events connected with the rapture of the saints, we cannot, I think, avoid the conclusion that it must take place at an earlier period than the commencement of the last three years and a half before the end—that the interval between its occurrence and the return to earth of the happy participators in its blessedness must needs be longer than this brief season of the Antichrist's oppressive and persecuting reign. The rapture—a judgment of, or reckoning with, the raptured saints by the Lord, and an accusation against them by Satan in his presence—the consequent casting down of Satan out of heaven to the earth—his persecution of the woman—her escape—his raising of the Antichrist into power, and subsequent persecution through his instrumentality of the remnant of the woman's seed for the prescribed period of three years and a half—at the close of these years, the destruction of the Antichrist and inauguration of the kingdom by the descent of the Lord Jesus from heaven with all his saints. Such would seem to be the predicted order of events. If so, the Lord's believing, waiting, watching, praying people need not regard any event whatsoever as predicted to occur before the Lord comes to take them to Himself. If so, "The Lord may come to-day; the Lord may come to-night!" may be, and ought to be, the language of their hearts and of their lives.

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REMARKS ON OBJECTIONS TO THE YEAR-DAY THEORY.

THE student of the Book of Revelation, in seeking to discover the meaning and intent of its figures and symbols, finds it to be a matter of prime importance to determine whether the chronological periods therein marked are literal statements of the time they define, or whether they take their complexion from the general tone and character of the book, and possess, like the symbols with which they are associated, a mystical import, concealing beneath their form a recondite meaning.

Both views have their supporters, and the arguments for and against them have again and again been produced. The passages on which the controversy chiefly turns are found in Num. xiv., Ezek. iv., and Dan. ix. In the first two it is alleged that whereas the forty days of exploring the land were declaredly taken as a type of the forty years' wandering in the desert, and the 390 days and forty days on which the prophet was to lie on his left and on his right side, were defined to be symbolic of the terms 390 years and forty years respectively, we have Scripture authority for taking a day in a symbolic prophecy as a miniature representation of a year; and, under the guidance of this principle, determine the value of the prophetic periods in question. Against this it is urged that to generalize upon such a narrow basis is, to say the least, insecure, and that to apply the explanation given in two specific instances to similar formulas, simply because an historic interpretation of the prophecies so requires, is both unwarranted and unwarrantable. Moreover, it is urged that in several Old Testament predictions time was an important element; as, for example, the 430 years sojourning of the Israelites; the sixty-five years within which Ephraim was to be broken; and the seventy years' captivity; and that in all these and similar cases the event has proved the literal to be the intended meaning; hence, it is obviously right to take the chronological expressions in the Book of Revelation in their literal sense.

Supposing these objections to be sound and cogent, their effect is to exclude the two Old Testament examples, in which days are put for years, from supporting a *system* of interpretation. They do not deny the fact, but they refuse to accept the fact as a principle of wider reference than that to which it is specifically applied in the Old Testament.

The objection assumes another form in relation to the famous prophecy of Daniel's "seventy weeks," or "*shabuas*;" for here the period so defined is, by general consent, allowed to signify 490 years; while yet the prophecy does not, as in the two former examples, contain any statement or suggestion that the period, *seventy shabuas*, has any other than its obvious meaning. It follows, therefore, that if the word *shabua* means *week*, and week only, seventy weeks (490 days) are here, on a recognised principle, put for 490 years; and the argument for the employment of the word *day*, in the language of prophecy, as

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suggestive of a *year*, is direct and complete. In this case the year-day theory would have a Scriptural authority, to which every one would be compelled to bow who accepts the ordinary interpretation of the prophecy of Daniel. But here it is boldly denied that the word *shabua* has the definite meaning of *week*, and the assertion is that it simply signifies a "*hebdomad*"—a seven, that is of days, weeks, months, or years, as may happen to be intended. So when Daniel said 490 shabuas, he simply said 490 *sevens*, leaving the unit unexpressed, which therefore may, without recourse to the year-day principle, mean 490 years. Let us examine this point, and see whether it will stand the test of criticism.

At the outset we should notice that in the chronological system of the Hebrews, the *week* formed one of its most important parts; so much so, indeed, that it is customary to refer to the existence of this division of time as one proof of the truth of the Mosaic record, and as so essentially bound up with the ordinance of the Sabbath, that no explanation of its origin can be furnished unless we accept that which Scripture affords. Now, if the allegation is true that the word *shabua* does not specifically denote a week, we are forced to the conclusion that that nation of antiquity, which, beyond all others, nay, probably, to the exclusion of all others, employed the week as a division of time, had no word to define the period. It had its own particular word for *year*, for *month*, for *day*, and in Chaldean times, for *hour*, but none for *week!* Surely this conclusion is so extremely unlikely, that, before examining any Scripture passages which bear upon the question, we are fairly entitled to doubt its correctness, and to require the strongest possible proof in support of the statement that involves it.

Again, if the word *shabua* signifies seven, or a *hebdomad*, and no more, it is a mere synonym of the ordinary numeral, *sheva;* for, unlike the English cardinal numerals, which are adjectives, the Hebrew numerals are nouns, and the representatives of three, four, seven, &c., are, in Hebrew, a triad, a tetrad, a hebdomad, &c.

But a reference to the passages in which the word appears will furnish the best test of the worth of the statement. The word occurs in the Old Testament about fourteen times, beside the six in the prophetic passage before us. In Gen. xxix. 27, Laban says to Jacob: "fulfil her week." (Lev. xii. 5.) The woman after the birth of a female child, is to be held unclean two weeks. The expression, "feast of weeks," occurs eight times—a phrase which essentially involves the idea of week; thus, Deut. xvi. 9: "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn." It seems inconceivable that language so direct and pointed can labour under the disadvantage of ambiguity and indefiniteness which the notion opposed asserts. In Jer. v. 24, we have the "weeks of harvest" (Num. xxviii. 26), "when your weeks are out," &c. Daniel himself (x. 2, 3) twice uses the words, "three full weeks" (lit., "three weeks, days," not "three weeks of days," as in the margin) in the obvious sense of the words. Let the reader go over the passages, and substitute the indefinite word, *sevens*, or *hebdomads*, for week, and I think the tentative application will convince him that the sense will, in every case, be seriously impaired,

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and that a principle so destructive in its application has no claim on our acceptance.

But even assuming the word to be thus indefinite, the question remains to be answered, why, when it formed part of the Divine plan to reveal the period in the prophecy, was the expression so worded as to involve ambiguity? Why, if years were intended, was not the term given in years? The very admission of the ambiguity is an admission of the existence of a hidden meaning in a prophetic announcement of time, and if the example fails to supply us with a scale or measure by which prophetic periods are to be valued, it at least furnishes a reason for leading us to expect that in similar declarations the intimations intended may be conveyed in the form of hints, or in terms which partially conceal their real signification.

With respect to the argument that because periods of time have been predicted in terms of years, and fulfilled. as the event has shown, in terms of years, therefore a literal fulfilment is always to be looked for, I answer, that such a conclusion would be reasonable if the examples cited possessed features in common with the cases to which they are made to apply. But this is not the case, and the mode of interpreting a prediction for the most part literal, is surely not to be taken as a guiding principle for interpreting a prophecy for the most part symbolic. Reason and common sense alike compel us to allow for deviations, and to seek light through a different medium in the two cases. But further, it is obvious that the natural mode of expressing time greater in length than two or three years, is to state the value in terms of years; and had the passage in question defined the time as three and a half years, the application of the rule derived from the Old Testament might have some show of reason. But what is the fact? Putting aside, for the sake of brevity, certain other periods mentioned in the Apocalypse, we have the period, "time times and a half," once mentioned; "forty-two months," twice mentioned; and "twelve hundred sixty days," twice mentioned; besides "time, times and a half," twice in the book of Daniel. Now, why this remarkable variation in the terms if the literal meaning is the intended signification? If three and a half years is really intended, why is not three and a half years the expression employed? Seven times over is the value given, and that in every possible variety of form, except the only one which would give countenance to a literal interpretation. Let every candid and thoughtful reader well reflect on this. To my mind the circumstances that the prophecies with which the time stands connected, are symbolic; that the periods are themselves too long to be with propriety stated otherwise than in terms of years; and that the term—seven times repeated—is repeated in every variation of form whereof it is susceptible, except only that one which would lend countenance to a literal interpretation, is not only a strong presumptive proof, but a moral demonstration that a literal interpretation is altogether erroneous, and that a deeper meaning is to be sought than that which is on the surface.

Let us now reverse the order of the inquiry, and ascertain whether the year-day principle will meet the deficiences which the literal interpretation so manifestly presents. Every careful student of Scripture will

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have observed that in the parabolic figurations and symbolic descriptions in the Bible, and especially in the book of Revelation, attention is paid to what may be termed the dress in which a truth is presented. The congruity, or, as old commentators termed it, the decorum of the figure is preserved and cared for. Carry the principle into the prophetic delineations in question, and we see at once a reason for the adoption of a scale of time which, while it bears a certain definite and easily applied relation to that intended to be suggested, as to its literal signification, is in harmony with the figures with which it is associated. Thus the *woman* is driven into the wilderness 1260 days, and the *witnesses* are clothed in sackcloth for the like period; the *wild beast* performs his part, and the *Gentiles* tread down on the holy city for *forty-two* months. Now, viewing the figures literally, there would be an incongruity in a woman, two witnesses, or a wild beast enacting their several parts 1260 years—assuming that to be the period intended—and therefore the propriety of the figures, no less than the intended veil, would seem to require the application of the principle contended for. Take the woman, witnesses, and wild beast as miniature representations of a persecuting power, and a persecuted body, the 1260 days will then be a miniature representation of the time during which these opposite and opposed bodies are to last. Just as—as has been well pointed out—the *twelve* spies were a representation in miniature of the twelve tribes, and the *forty* days searching the land, a representation in miniature of the *forty* years during which their sojourn should last. Num. xiv. 34: "After the numbers of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities." A parallel which presents such marks of correspondence, should surely not lightly be cast aside, and a principle so well illustrated deserves the most careful consideration, for the *perfection* of symbolism is seen when its combinations are formed in such a way as that all of them harmonize, and when the parts are adjusted each to the other, so as to meet the requirements of propriety and taste, the parts themselves serving their primary and designed purpose of veiling the meaning beneath the forms. A double object is thereby secured; the outward and the inward are alike complete. And that explanation which discovers a meaning that discloses at once a *beauty* and a *significance* in the figure, carries with it *primâ facie* evidence of its truth.

But, perhaps, the most specious, and possibly the most influential, objection against the year-day theory, is that which asserts that a comparison of Dan. iv. 16, and Dan. vii. 25, and xii. 7, determines the question in favour of the shorter reckoning. If, it is alleged, the *seven* times which were to pass over Nebuchadnezzar, mean, as is commonly understood, *seven* years, it follows that the three and a half times noted in the subsequent predictions must signify three and a half years. The scale, admitted to be applicable in the one case, must be consistently regarded as applicable in the other. This statement wears the appearance of reason and looks plausible. But let us consider how does it happen that we come to attach the value of *seven years* to the expression in Dan. iv. 16. Has the word employed any such definite meaning? Certainly not. Apart from its use in this passage, no one pretends that it has. It is a term as indefinite as our word "*time*," and

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needs the application of some *interpreting* principle to fix its exact meaning. Common consent has in this case *assumed* the word to mean *year*, that term seeming best to befit the idea suggested in the vision, but it is an assumption after all; and so far as the mere force of the word is concerned the seven times might mean seven days, weeks, or months, just as well as seven years. Consciously or unconsciously, everyone who takes the term to mean seven years does so, not from a consideration of the abstract signification of the word, but from a consideration of its *probable* value in its relation to the circumstances to which it refers. Employ the *same* mental process in the interpretation of the expression time, times and a half, and reason sanctions the conclusion that if the undefined period of seven times, spoken of in relation to the lifetime of an individual, is a *hint* intended to direct the mind to a period of seven natural years, three and a half times spoken of in relation to a kingdom or dominant power, may fairly be taken (other points being in agreement) to indicate three and a half prophetic years. And here all the foregoing considerations come in; for the value of time, times and a half is ascertained by the evidence of the value of the same period expressed in different forms in cognate predictions. On the other hand, the value of the period *seven times* in the personal history of Nebuchadnezzar is ascertained and determined by a consideration of the details of the vision with which it is connected. Abstractedly regarded, both values are purely arbitrary, and a definite meaning can only be assigned by considerations proper to each particular case; and it is in the highest degree unphilosophical to argue that the interpretation of a particular example which derives all its weight from the accessories by which it is surrounded, is to be detached therefrom, and to be made the governing rule in other examples where the circumstances differ. But suppose it were otherwise; suppose the principle were available, what would be the effect? Certainly not to modify the meaning of the phrase in Dan. vii. and xii., but to subject the interpretation of the *seven times* in Dan. iv. to the interpretation of the time, times and a half in the other passages; for the *latter* receiving support and light from kindred examples avowedly parallel, would be the rule for application to a solitary example that does not belong to their category, and not to the subject to which the solitary example is to be applied. And, indeed, the consideration has furnished a hint as to a twofold application of the term seven times in Dan. iv., which may, in the estimation of some, strengthen the argument and give coherence and consistency to the system of revealed times of which it forms a part. For let it be conceded that Nebuchadnezzar was the representative and typical personage of the four series of Gentile monarchies, whereof he was the head, then the degradation of which he was the subject will appear not only as a feature in his personal history, but also as a type of the degradation of worldly power associated with the worldly kingdoms, which, until the coming of the true King, should be its character in the estimate of God. The seven times will, in that case, aptly shadow out both the minor period of *seven literal years*, during which the typical potentate grovelled in his debasement, and the larger period of seven prophetic years, during which the powers typified should enact their part. It is no slight

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recommendation to this view that it presents the prophecy as depicting with equal propriety, and without confusion, an immediate and remote condition in the world's history; and exhibits with singular force both *wisdom* and *design* in the solution of that particular term to define the time, which leaves room for a twofold application without any compromise of that principle of interpretation which kindred predictions establish. The prophetic intimation made in vision to Nebuchadnezzar may thus be compared to two concentric circles. The centre is the same for both. The personal history of the king fills up the inner; his typical representation ranges beyond and reaches the circumference of the latter. Each is complete in itself, and may be viewed apart. The figurative description is applicable to one or both; the history supplies a type and expresses a prophecy.

When a close examination of the subject, and a careful criticism of language, thus lead to the conclusion that there is a deeper meaning in these wonderful announcements of time than a mere superficial reckoning will allow; and when, in the light of that principle which Scripture itself holds out to us, and seems to offer for our acceptance as the clue to guide us in their hidden meanings, we discover results that disclose adaptations so various, and a dignity and grandeur so befitting, I cannot but feel that such results are marks of truth too significant to be accidental, and that to reject the moral demonstration which they offer, would be to throw away the key which alone can lead us to a right appreciation of the mind of God as revealed in these portions of his Word.

London. JOHN CALLOW.

PROFESSOR DUNCAN ON ISRAEL'S PAST, PRESENT, AND FUTURE.

A REMARKABLE speech has been delivered in the General Assembly of the Free Church of Scotland, which recently held its sittings in Edinburgh. The occasion was the adoption of the report on the Jewish Missions of that Church. The speaker was the Rev. Dr. Duncan, Senior Professor of Oriental Languages in the new college in that city, formerly Jewish missionary from his own church in Pesth, a profound theologian and scholar, as well as a man of deep spirituality of mind. It does not appear what views Dr. Duncan holds on the coming of the Lord Jesus Christ, and the manner of Israel's conversion, but there is so much in his speech that is seasonable and true, so much that confirms many of the views we advocate, and all is so powerfully and impressively stated, that we gladly lay it before our readers.

After stating how rejoiced he was to hear when absent in Italy and Hungary in the year 1843 that the first thing the Free Church had done after the Disruption, was to take up heartily the mission to the Jews, he said :—"Continuing with the same, or rather with increased

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zeal, to pray and labour for 'the peace of Jerusalem,' we have one ground for anticipating in the future what we have so largely experienced hitherto—the fulfilment of the promise, 'They shall prosper that love thee.' I hope we shall never be forgetful of the admonition, 'Thou bearest not the root, but the root thee.' Long did ancient Israel pray for us, though for the time being it was hedged in as 'a garden enclosed,' a conservatory of God's truth and the world's hope, rather than a missionary Church for its diffusion; ardently did they pray, binding, as Jehovah's promise to Abraham had done, their own blessing and ours together—'Lord be merciful to us, and bless us, and cause thy face to shine upon us; that thy way may be known upon earth—thy saving health among all nations.' Long had they to wait for our calling, longer than we have had for their recall. But the vision was 'for an appointed time;' at the end it spake, and did not lie. So let us not be weary in this well-doing, for the Lord, who hath spoken good concerning Israel in their latter end, is not slack concerning his promise, as some men—too many in the present day—count slackness. Though it tarry, let us wait for it, because it will surely come, it will not tarry. Israel hath indeed a present, though a most lamentable one; but what a glorious past, what a still more glorious future! The heart turned to the Lord, the veil taken away, the blind eyes opened, the steadfast look to the end of that which was to be abolished (even Messiah, the end of the law for righteousness); the deaf ear unstopped to hear the heart-melting, 'Father, forgive them.' Ah! we knew not, now we know what we have done; but the answer to the request of the despised and rejected One hath been waiting for us during the long centuries, stored up among Jehovah's treasures. And now it hath come—it hath come to abide for ever. For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel. Oh! the bitter weeping—the burning blush of shame—the tender kiss of reconciliation—the jubilant anthems of the long estranged now in everlasting loving-kindness reclaimed, never more to part! And this *redintegratio amoris* will tell most blessedly upon us; it will be as life from the dead. We are living in times of much unsettlement and commotion, and many things seem to portend that the end is fast approaching. Faith both in the true and the false seems rapidly giving way. The gigantic idolatry of India appears to be undermined, and ready to fall some day with a sudden crash; the moon of Islam is rapidly decrescent; destruction is impending on the seven hills; and Satan, seeing that his old lies of false and superstitious belief are verging to decrepitude, seems bent on involving the truth along with them in one common ruin, sowing fast the seeds of uncertainty and apostacy among those who have been favoured with the light of the Bible re-opened and outspread at the glorious Reformation. That Bible is assailed chiefly, at least the attack is first commenced, on the Old Testament Scriptures—the common ground of Jew and Christian, and of which the Jew is at once the custodier, and one main proof of their truth, as well as that of the New. Moses hath still in many a city them that preach him, being read in the synagogues every Sabbath Day; and though the Spirit has withdrawn (heavy woe is that), yet there the Word remains

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—a keepsake, a memento of the love and espousals still remembered by Him whose gifts and callings are without repentance. When treacherous Judah had provoked, a prophet was sent to recall backsliding Israel—when the seed of Jacob had obstinately done despite to the Holy Ghost, speaking by the apostles whom the risen Messiah had sent to bless them in turning every one of them from their iniquities, Lo, said they, we turn to the Gentiles; and do not both the indications of Scripture, and the signs of the times, lead us to think that a new epoch is approaching, when a great Gentile apostacy shall be accompanied or followed by the recall of Israel to Jehovah their God and David their king? Wondrous, without doubt, will be the results of that event, looking forward to which, and combining it with the equally wonderful event of his own day—namely, the calling of the Gentiles, the apostle exclaims, 'Oh, the depth both of the wisdom and knowledge of God.' Long and dismal hath been the night of weeping to the desolate one—the wife of youth—when she was refused; but bright shall the time be when the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the breach of his people, and healeth the stroke of their wound. Then they that will not see shall see and be ashamed. Dark days, I fear, are to intervene, but the time cannot now be far away when Jehovah will entirely abolish the idols, remove the False Prophet, destroy the Man of Sin, bring back the outcasts of Judah and the preserved of Israel, and take all nations for his inheritance. Then shall all Israel be saved, the people be all righteous, they shall inherit the land for ever, the branch of Jehovah's planting, the work of his hand, that He may be glorified. Meanwhile there is of them a remnant according to the election of grace, as there has been in every age, and in the present more than any that has preceded it. No inconsiderable number are in the Christian ministry, either as missionaries, pastors of congregations, or professors in universities. Of the last we have a noble specimen in Dr. Franz Delitzsch, who, as a Christian Jew, stood firm in maintenance of the Divine authority and inspiration of the whole Old Testament at a time when many called *glaubige* (believing) seemed willing to surrender it, if they could only make terms to escape with the New. Many such Israelites, indeed, I anticipate, will yet arise, the success of whose efforts for the defence and exposition of Holy Scripture will be greatly promoted by their intimate acquaintance with the Hebrew Bible from earliest infancy, and the dispersion of their doubts and difficulties by the light of the Holy Spirit irradiating their minds, to perceive with surprise, wonder, and delight, the glorious harmony of completed Scripture, with its treasures of things old and new. Yes! as they have been a proverb and a reviling, so shall the children of Israel yet be a blessing in the midst of many lands, and they shall arise a very great army. Permit me to advert to the happy result of our Jewish Mission, in bringing us into more intimate relations to foreign Protestant Churches, especially in Hungary and Bohemia. May these relations continue, and become more close! In seeking the Jew, we found them. He is the *vinculum* of our union. Oh that the salvation of Israel were to come out of Zion! When the Lord brings back

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the captivity of his people, Jacob shall rejoice, and Israel shall sing. Rejoice ye Gentiles with his people, for

"'He mindful of his grace and truth,
To Israel's house hath been;
And the salvation of our God
All ends of the earth have seen.'"

Correspondence.

MILLENARIANISM AND MISSIONS.

DEAR SIR,—I am glad to notice that the current number of THE RAINBOW contains two articles on this important and interesting subject; that by "A Foreign Missionary" is especially a word in season, for which I am sure many of your readers must feel, as I do, much indebted to our brother at Futtehgurh.

No one who has much acquaintance with the working of our great missionary societies will, I apprehend, deny the fact that at the present time, while the *funds* of these societies are fairly kept up, the *interest* shown by Christians in general in missionary work seems to be steadily declining. Now this is a very serious matter even in a money point of view; for we may depend upon it that lack of interest must sooner or later result in lack of funds. We are led, then, to inquire with some anxiety, What is the cause? Is it indeed, as Mr. Grant suggests, to be attributed to the increasing prevalence of millenarian views? Assuredly not, *but rather to the long-continued prevalence of anti-millenarian opinions.* The evangelization of the world—the planting of the banner of the Cross upon the very citadel of heathen darkness—the illumination of the ends of the earth with the light of the glorious Gospel of Christ! Truly this is a sublime idea, a magnificent enterprise. No wonder it should stir the zeal and fire the enthusiasm of any soul animated by love to Christ and those for whom Christ died. And, moreover, it is an idea which shall without doubt be realized; it is an enterprise which must assuredly be accomplished. But *when* shall these things be? *Who* shall be the doer of them? By *what instrumentality* shall they be effected? Here the great mistake was made. Flushed with the hope of speedy victory, and unmindful of the warnings of Scripture, the mission army went forth thinking verily that ere they had compassed the Jericho of heathendom seven times, its walls would fall down flat before them and the world be won for Christ. But, alas! not seven times, but seven times seven has the circuit been made, again and again has the shout been raised and the trumpet blown, and still the hoary battlements of Satan's stronghold frown defiance on the bearers of the ark of the Lord. And what wonder, seeing the heavenly Joshua is not with them? What wonder that hearts should grow faint and hands hang down? What wonder that an ungodly world should sneer as it points with mocking finger to the scarce breached walls? And where shall the antidote to this natural despondency and the answer to this scoffing world be found, but in this word, "The Lord is at hand"? The missions of the Christian Church bear the same relation to Christ's second coming that the mission of John the Baptist bore to his first coming; they are "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." And when the missionary is taunted with want of success, and sneeringly asked when the world is to be converted, his true answer is surely that of the Baptist, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear." Once admit that the true object and intention of Christian mis-

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sions is the conversion of the world, and how the conclusion that they have been a failure is to be avoided I am quite unable to conceive. But take the true scriptural view, that the objects of Christian missions are two, and only two, namely, (1) to gather God's elect *out of* all nations, and (2) to preach the Gospel as a witness *unto* all nations, and how failure can be proved is equally inconceivable. No, good brother Grant, millenarianism is not the cause of decreasing interest in missionary work; on the contrary, it is the only way of escape from an inevitable despair induced by your own groundless theory that the preaching of the Gospel is to effect the evangelization of the world. To that theory Scripture, facts, and reason are alike opposed; and how hope and zeal are to be sustained in the face of Scripture, facts, and reason, I must leave you to explain.

A word in reply to Mr. Nicholson's letter ere I conclude. The work to which Mr. Nicholson refers is doubtless Dr. Stroud's valuable "Treatise on the Physical Cause of the Death of Christ." This book was published in 1847, and has long been out of print. It is most ably written, and the author, to my mind, completely establishes his theory, which is that the physical cause of the death of our blessed Lord was "*agony of mind, producing rupture of the heart*," thus establishing the literal fulfilment of the prophetic language of Psa. lxix. 20, "Reproach hath broken my heart." The *natural* result of this rupture being to fill the pericardium with blood, which in such cases is found separated into its constituents, crassamentum and serum, or to speak popularly, "blood and water," the serum being a transparent, straw-coloured liquid. The same view has more recently been taken by Dr. Hanna in his admirable volume, "The Last Day of our Lord's Passion," in the appendix to which will be found the testimonies of some eminent medical authorities, who are all disposed to agree with Dr. Stroud, and one of whom describes his book as "a monument of careful research and cautious reasoning."

I quite sympathize with Mr. Nicholson's remark, that "it seems a pity to take refuge in *miracle*, when it may be that the true ground is natural." I am often pained to see how little that divine economy of miracle, by which the Bible is so strikingly distinguished from all apocryphal revelations, is respected even by most sound and valuable writers. And, moreover, in the present case, the best explanation of the emphatic earnestness with which St. John records the circumstance of "blood and water" having flowed from the Saviour's side, surely is that it supplied an infallible proof that the Saviour really was *dead;* which of course it could not be if we regard it as a miracle. At the same time it is only fair to notice that in the words quoted, "Matheetees" (*alias* Mr. Govett) speaks hypothetically, as he uses the word "probably."

Very faithfully yours,
Birkenhead. W. MAUDE.

"OUR PRESENT POSITION."

DEAR BROTHER.—A pamphlet has been lately published entitled "Our Present Position," by Rev. Samuel Minton, and containing three sermons on the following subjects. 1. May we interpose anything before the advent? 2. Is the advent imminent? 3. Are we approaching the end?

Many of your readers will probably expect to derive from a pamphlet thus entitled (especially if aware of its author's ability) much confirmation of the views which they have been led to entertain concerning the probable nearness of the fulfilment of their "blessed hope." They will, however, find themselves sadly disappointed. The object of the work is to defer all hope, to quiet all alarm, to put an end to all present expectancy upon the subject by leading us to believe that the second coming of the Lord is not to take place until after the expiration of about seventy-five years from this present 1867.

For the author of these sermons I entertain much personal esteem, and a high sense of his piety and ability as a Christian minister. I may not, however, permit any such feeling to interfere with what I regard as a

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solemn duty—the exposure of what seems to me the utter baselessness of the argument upon which a theory so injurious has been founded. I say injurious, inasmuch as the impossibility, or even the improbability of the occurrence of the second advent during the lifetime of the existing generation, would, if proved, deprive that event of all present practical influence upon the hearts and lives of its individaal members; would render death, not the advent, the point in the future possessed of present interest for, and therefore of present influence upon them; nay, would render it a matter of comparative indifference to them personally whether the advent be pre-millennial or post-millennial.

Into Mr. Minton's arguments against the idea of the apostles or early Christians having entertained an expectation of the advent as possibly to occur in their lifetime, space would not permit me to enter, nor into his attempt to show that the solemn exhortations of our Lord to his disciples concerning the watchfulness and expectancy for that event are to be regarded as intended for the Church in her corporate character, and not for her individual members. Let us only endeavour to imagine for a moment the British army in India, or elsewhere, watching for and expecting, *in its corporate capacity*, the arrival from England of a commander-in-chief, who, every individual member of that army had ample and satisfactory reason for believing, would not arrive until after they had been recalled and had returned home!

The main point to which I am anxious to direct the attention of your readers, is the ground of Mr. Minton's belief that the advent is as yet seventy-five years distant. He rests this belief altogether upon the three dates, computed according to the year-day theory, which occur in Dan. xii.: "Time, times and a half" (1260 days) verse 7; "1290 days," verse 11; "1335 days," verse 12. These periods, he argues (correctly I am very sure) must have a common commencement, and must (here again I perfectly agree with him) be inclusive, the second of the first, and the third of the two preceeding.

The first of these periods, 1260 days (or years), he regards, in common with many other year-day interpreters, as terminating in this present year, 1867; the difference between which and the 1335 days (or years) of verse 12, constitutes the 75 days (or years) which he accordingly regards as still intervening between us and the advent.

Now, if the 1260 years terminate in 1867, they must have commenced in 607, the year of the decree of Phocas. But Dan. xii. 11, expressly dates the commecnement of the second of these three periods, the 1290 days, from the taking away of the daily sacrifice and the setting up of the abomination of desolation. The commencement, then, of the other two periods, the 1260 days and the 1335 days, being, as Mr. Minton admits, coincident, must also be dated from the same events. I put it confidently to the common sense of your readers, has there been, or could there possibly have been, any taking away of the daily sacrifice, or any setting up of the abomination of desolation since the destruction of the Temple at Jerusalem, and the utter dispersion of the Jewish people which took place about 537 years previous to the year from which Mr. Minton dates the commencement of these periods? If it be argued that the decree of Phocas, constituting the Pope of Rome universal Bishop, was the taking away of the daily sacrifice and the setting up of the abomination of desolation, spoken of by Daniel the prophet, I can only say that one really wants words wherewith to endeavour to refute such an assertion, much for the same reason as one wants them for the refutation of the assertion that the moon is made of green cheese. When Daniel speaks, or rather when an angel speaks to him of a daily sacrifice, he means (as is admitted in the interpretation of chaps. viii. 11; ix. 27) *the daily sacrifice at Jerusalem*. When he speaks in like manner of the setting up of an abomination of desolation, he means, as our Lord's words in Matt. xxiv. 15—20 put beyond question, *its being set up in the holy place at Jerusalem*,

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Did either of these events occur in 607? If not, Mr. Minton's whole theory tumbles to the ground.

I remain, ever faithfully yours,

RICHARD CHESTER.

THE TEN TRIBES.

SIR,—I observe in your June number an article by Mr. T. C. Westfield, identifying the "Saxon nations of Europe" with the lost tribes. Now, the first question is, "Who are the Saxons?" Britain was ravaged by Angles, Jutes, and Saxons, and on the continent there were besides these tribes, the Goths, Vandals, Suevi, Allemanni, and many others, so that the Saxons proper were but a small part of the horde of heathen pirates whom God in his inscrutable providence allowed to devastate the civilized and (partly) Christianized Celtic countries of Western Europe.

We learn from Ezra and Nehemiah that on the restoration of the two tribes, those who were not of pure blood were separated, and cast out from the priesthood, if not from all national benefits, and if, as we may expect (see Amos ix. 9), this rule be applied on the restoration of the ten tribes, who among us will benefit by our "Saxon" descent, for we may very safely say, that there is no man in Britain, perhaps in Europe, who, if he could trace all his ancestors, male and female, even for the last thousand years, would find that he was a pure Teuton, not to say "Saxon." Nor do we fare better if under the term "Saxon" we include, as Mr. Westfield doubtless does, all the Teutonic and Teutonised tribes, since we learn from Ezekiel xxxviii. and xxxix. (compare Gen. x.) that these, and in fact all the nations of Europe and Northern Asia are to go to battle against Israel, and be destroyed; but how should this be if they themselves are Israel? Mr. Westfield thinks the Teutons are descended from Shem, and a work on Scripture genealogy in my possession traces them to Ham, but both are opposed to the prophecy of Gen. ix. 27, for if the Teutons are not descended, as is usually believed, from Japhet, through Magog and Togarmah, but from Israel, so far from Japhet being enlarged, it is Shem who is enlarged, and dwells in Japhet's tents, and if the Teutons are the descendants of Ham, then, instead of serving, they rule their brethren, and it is, therefore, clear that they are descended not from Shem, through Jacob, or from Ham, since they, with their relations, the Celts, Latins, Sclaves, Hellenes, &c., have been enlarged, and do dwell in the tents of Shem, and rule not over Canaan only, but over nearly all the world.

Again Mr. Westfield says, "and now are we able to understand the direction the apostles took in the proclamation of the Gospel. . . . All this, coupled with the remarkable expression of our Lord, 'I am not sent but unto the lost sheep of the house of Israel,'" &c. But what are the facts? So far as we know, none of the apostles preached to any of the Teutonic tribes, but it is certain that they preached to the Latins, and other nations on the coasts of the Mediterranean, and probably to the Celts, and among the latter races we find Christianity soon becoming the national religion. The Celtic British Church was represented at the first Council of Arles (A.D. 314) by three of its bishops, but this Church was afterwards annihilated by the heathen Teutons in all that part of Britain which they overran, and it was not till 597 that these first received the Gospel from Augustine, and, when they were converted, it was to Romanism; not certainly so impure as it afterwards (partly through the ignorance and superstition of these, and similar converts) became, but still Romanism, and though the British Church in Wales still refused to acknowledge the supremacy of Rome, the Teutonised English forced Romanism, as they had previously forced Paganism, upon it, and partly by force, and partly by negotiation, at length succeeded in amalgamating it with their own Church (A.D. 1115). On the continent we find the Saxons still pagans till the last quarter of the eighth century, when Charlemagne converted them by fire and sword, also to Romanism, then still more corrupt than in the time of Augustine, and we find them for some time afterwards practising a happy

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mixture of Paganism and Romanism, while at the present day we find their descendants, the Germans, and Germanised Americans, sinking in that mysticism and infidelity which will place them, when the time comes, at the service of Antichrist, and of his ally, Gog (Russia), with the latter of whom they are indeed already cultivating friendly relations. How, then, can these be said to be the lost ones of Israel whom the Saviour chiefly came to seek?

Again, the racial and linguistic differences, and differences of custom and religion (witness the German love of *raw pork*) between "Saxon" and Jew, are as marked as those between "Saxon" and Welshman; and the Jews, indeed, bear a much greater resemblance to the latter race than to the former, and they know this, apparently, though Mr. Westfield does not, and probably for the purpose of passing themselves off as Welshmen, and avoiding the obloquy formerly attached to their own race, many of them have appropriated the Welsh names of Lewis, Davis, &c., somewhat to the annoyance of their lawful owners.

My own opinion with regard to the ten tribes is that they do not exist in a body at all, but are scattered through parts of Asia, as the two tribes are through Europe (see again Amos ix. 9), nor do I know what reason, except force of habit, there is for believing the contrary. The cities of Asia are as full of Jews as those of Europe, and until a *tribal* census can be taken in the almost unknown central countries of that continent, it is impossible to say whether these belong to the two or the ten tribes. This view has before now enabled me to confound infidelity when it was triumphantly demanding what unexplored part of the world was large enough to hold the lost tribes.

Of the rest of Mr. Westfield's article, I have little to say. I fully believe that many of the glorious promises appropriated by some Christians to themselves, belong to Israel, but I do not see that that is any reason for believing that Teutons or Celts, Saxons or Welshmen, Latins or Sclaves, are descended from the ten tribes. I am, Sir, yours truly,

London. A. D. KYMRU.

"ANTITYPICAL PARALLELS."

DEAR SIR,—A correspondent in your last issue, signing himself "A Poor Man," evidently an earnest, longing student of prophecy, is desirous of reading my work "Antitypical Parallels."

Now, as I am not publishing it for any other purpose, but through its means to spread a knowledge of "the glory of the Lord," and to persuade my Christian brethren to search diligently into "the true sayings of God," in order to an enjoyment of fellowship with the Father concerning the person, work, and kingdom of his Son Jesus Christ, I shall be glad to make "A Poor Man" a present of a copy for the Lord's sake, provided that when he has read it, should he assent to the matter therein, he will give it as wide a circulation as he can amongst Christian inquirers, by lending, &c.

If there should be any *similarly circumstanced* Christian brother or sister, desirous of possessing the work, for the truth's sake I am ready to give away a certain number of copies on similar conditions.

Application may be made to me through Mr. Banks, No, 4, Crane Court, Fleet Street, E.C., the printer of the book.

Believe me,
Yours very faithful in the Gospel,
GERSHOM.

THE LOST TRIBES.

DEAR SIR,—I was so pleased to see the article in this month's RAINBOW (June), by Mr. T. C. Westfield, on the "Purposes of God regarding Israel," that I cannot help expressing to you my gratification, as I have held the view of 'our Israelitish origin' some time, and feel assured that with these views and the recognition of the second advent too, that a prayerful, willing Christian seeking the illuminating of God's Spirit, may arrive at a *much more* satisfactory interpretation and understanding of the prophecies, and also understand the Gospels and Epistles better. Trusting some notice will be drawn to this subject also,

I am, yours very faithfully,
Newport Pagnell. WM. COALES.

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Literature.

The Cluster Crushed: an Exposition, Doctrinal, Experimental, and Practical, of the Last Chapter of Hosea. By JOHN DAWSON HULL, B.A., Vicar of Wickhambrook, Suffolk. London: William Macintosh.

THERE are many beautiful passages in these fourteen lectures. Mr. Hull often thinks in poetry—the title of his book would hardly have occurred to a man destitute of poetic qualities, and his illustrations are frequently very happy, whilst for Gospel sentiment, and earnestness of appeal, the discourses are all that need be desired. If this be a specimen of Mr. Hull's ordinary ministry, we can but wish that similar fidelity to truth were found in all our churches. In that case, the ritualistic absurdities and popish delusions that are spreading over the country, would be unknown among us. This fresh and fragrant book will be "as the dew" to those who may read it. But with all this, we confess to a feeling of disappointment. From an anti-millenarian we could have expected nothing else than to find "Israel" taken as a symbol of the "Church;" but it perplexes us to find Mr. Hull, a clear-headed man, who believes in the national restoration of the Hebrew race, and the pre-millennial return of the Saviour, helping to perpetuate a notion which we cannot but consider one of the chief obstacles to a right understanding of the Scriptures. Had he but crushed this cluster upon the hills and valleys of Judea and Samaria, in anticipation of the restoration and re-union of the scattered people under the government of the coming King, what delicious incense would have come from it! As a matter of correct exegesis, he could have done this without losing the valuable experimental and practical lessons with which his book abounds, the presentation of which was undoubtedly his principal object. Hosea is *intensely* Israelitish. Mr. Hull quotes and endorses Bishop Horsley's statement that Hosea, though "his own country seems to engross his whole attention, predicts in the strongest terms the ingrafting of the Gentiles into the Church of God." We beg pardon of his shade, but we are confident the learned dignitary erred in this matter. Neither in the strongest terms, nor in any terms, does Hosea utter a word about the ingrafting of the Gentiles into the Church of God. But it is thus that, under the sanction of great names, tradition travels from generation to generation, casting its glosses on the inspired text, and preventing the reader from catching its real meaning. An exposition of Hosea's prophecy from Hosea's point of view would be a priceless contribution to one of the great questions of the age—the future of the Hebrew race.

Christ, and the Scriptures. By REV. ADOLPH SAPHIR, B.A., author of "The Garden of the Lord," &c. London: Morgan and Chase.

THIS book is unique. We know nothing like it in English literature. Its loving spirit, stimulating and suggestive thought, its keen spiritual insight, and transparent, felicitous style, render it in the best sense highly attractive. It truly exalts the Scripture, and yet places it in due subordination to Jesus Christ, and the Holy Spirit. It shows powerfully the vital connection between the person (Christ), the nation (Israel), and the book (Scripture). It goes to the root of many prevailing errors, contains highly seasonable remarks on the dangers and defects which orthodox Christians are exposed to, or have fallen into, and wise counsels on the study of Scripture. Its prophetic views are thoroughly sound. Mr. Saphir has written well in a former publication on the conversion of the Jews. Himself an Israelite according to the flesh, and in the spirit, he looks for the redemption of his nation at the return of Him who is the "light to lighten the Gentiles, and the glory of his people Israel." Scripture, he shows, does not merely contain prophecy, but is prophetic

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throughout. He goes on to say, "If Scripture does not merely contain prophecy, but is prophetic throughout, does it not follow that any exposition of Scripture, or system of teaching that is without the prophetic element, must be different from the *tone* of the Bible, and must be defective even where it is correct? Can it be said of what is commonly called 'orthodox preaching,' that it is scriptural; that it is the same as that of the apostles, who, we find, invariably taught the people from the very outset, not merely to turn to God, but to wait for the coming of the Lord Jesus from heaven? Jesus Christ crucified and risen, as the object of faith; Jesus dwelling in the heart by the Spirit as the object of love; Jesus Christ returning for us as the object of hope; such was the simple and comprehensive evangel." Would there were more preachers of this full evangel! The book is moderate in price and size (it contains only 194 pages), but it is a golden book—exceedingly precious, and, if measured by intrinsic worth, a great book. It is an admirable antidote to the erroneous and pernicious views which are misleading so many minds, and an admirable corrective to the defects and one-sidednesses of professors.

The Imprecatory Psalms. Six Lectures, with other Discourses, delivered at Bacup, Lancashire. By the Rev. R. A. Bertram. London: Elliot Stock, Paternoster-row.

The author labours earnestly and laudably to rescue these portions of the inspired Word of God from the charges urged against them by the infidel; and the objections to them, it may be unexpressed, but, nevertheless, strongly entertained, by not a few Christian people. His mode of doing this is by endeavouring to reconcile their language, as directed against the enemies of God and the oppressors of his people, with the spirit of Christ and the character of Christian dispensation. It will not do, however; the contrast between such injunctions as "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," and the language and spirit of such Psalms as these, is too strongly marked for any ingenuity of reasoning to smooth it down. These Psalms have manifestly a prophetic reference to a dispensation yet to come—a dispensation wherein God, instead of making as now, "his sun to rise on the evil and on the good, and sending rain on the just and the unjust," shall visit the ungodly with desolating judgment, shall rain upon them fire and tempest—and in accordance with the character of which the souls of martyrs above shall cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" while the prayer of God's persecuted ones below shall be, "Avenge us of our adversary." Any other mode than this of interpreting these Psalms, fails either to give them their true signification, or to reconcile the apparently utter variance between them and the teachings of the New Testament.

The Coming of our Lord Jesus Christ, and Our Gathering Together unto Him. Notes of an Address. London: S. W. Partridge.

It is not often that we find so much discriminating and precious truth in such small compass. The author is a devout and very able man, and gives the result of his studies in this valuable pamphlet. He exhibits very clearly the difference, one the one hand, between Israel and the Church, and, on the other, between the coming and the manifestation of Christ. We warmly commend these "Notes" to the attention of our readers.

Prophecy, the Key of Providence. By Robert Baxter, Esq. London: Seeley, Jackson, and Halliday, Fleet Street.

Such students of prophecy as favour the historical mode of interpreting the Apocalypse, will find in this volume an able and thoughtful exposition, suited to their taste.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

AUGUST 1, 1867.

SCRIPTURE EVENTS OF THE TIME OF THE END.

"There is a God in heaven that revealeth secrets, and maketh known . . . . what shall be in the latter days."—Dan. ii. 28.

YOUR attention is to be concentrated upon that seventieth week (of most eventful crisis) determined upon Daniel's people, the Jews. At the end of the sixty-ninth week of years was our Messiah cut off, but not for Himself, for our transgressions; or, if the marginal reading be preferred, He received nothing; He entered not into his kingdom. At the close of yet another specific hebdomad of years, a septenary of restored nationality, shall be the final consummation. For then transgression is to be shut; sins are to be sealed; iniquity is to be covered, even in the hades of an eternal oblivion, as far as the righteous are concerned; everlasting righteousness is to be brought in, and the holy of holies is to be anointed. This is the grand *finale* of earth's eventful story.

To the interval of at least eighteen centuries of years between the cutting off of our Messiah and this eventful week of crisis, the readers of these pages have been directed. (See RAINBOW, vol. iv., pp. 106—110. March, 1867.)

This final hebdomad is to be the most eventful week of years the earth hath ever known. "The Prince that shall come," the representative of the seventh head, the Universal Potentate of the last times, is to make a covenant with the Jews. Such a covenant formed a prominent feature in the policy of the first Napoleon. He convoked at Paris an assembly of Jewish rabbins; but it was not for him to confirm this covenant. The time appointed had not yet come; another generation was to pass away. Then He with "*the healed wound*," the resuscitated Seventh Head, the Final Potentate, "the *eighth* yet *of the*

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seven," "the Prince that should come," shall confirm a covenant not only with Judaism, but with *many* for one week, or rather for one *seven*, even for the last seventieth week allotted to the nation, yea, the last week of years that is to usher in "everlasting righteousness;" that is to seal up visions and prophecies for ever, even in the final consummation of all created things. We are living on the eve of a great universal congress of European powers; and whatever else may be the issue of their weighty deliberations, the arrangement of *ten* minor royalties, the *ten toes* of the image, the *ten horns* of the beast shall form a part; the restoration of the Jews to the land of promise shall form another part. Into that grand movement we must not now enter. But when ye see these things come to pass, consider, take heed, watch and pray; for the kingdom of God is very nigh at hand, even the universal reign of our Lord Jesus.

In the Apocalypse, xiii. 5, we read that the last great Potentate shall have authority to *make war forty-two months*, or three years and a half. Hence, during the former half of this last week of years he is to maintain peace faithfully, to maintain his covenant, and, in accordance with this, the Old Testament prophecy assures us that not until *the midst of the week* shall he make desolate the sanctuary, the holy city, the goodly land yet once again. (Dan. ix. 27.) During the former three years and a half this last mighty Potentate shall ride forth on his white horse of peaceful triumph, conquering, and still to conquer. (Rev. vi. 2.)

We have seen that the long series of years scattered through the prophecies are susceptible of a typical *year-day* fulfilment; but each date is much more susceptible of a *literal day* accomplishment, during *the short space* of the last great power, the *seventieth week of years*, the final *seven times*. In the case of the Jews, as we have seen, those *seven times*, even in the *year-day* acceptation, have not been shortened; but in the *literal-day* acceptation, "for the elect's sake the times of trouble shall be shortened, even to twelve hundred and sixty *days*" (Matt. xxiv. 22), or forty-two months.

As soon as the Jews shall be restored to Palestine in an unconverted state, in a merely temporal state, under the protectorate of the European Confederation, they shall have a brief lull of worldly prosperity; they shall spread through the land; introduce into it that immense wealth of which they are well known to be the possessors; they shall restore its waste places, build again its villages, cause agriculture to flourish yet once again. Then shall the temple be restored with all its pristine magnificence, for the exulting patriotism of Judah shall flow forth in the most prodigal liberality; the altars shall be restored

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in the courts of the Lord's house, they shall smoke with burnt-offerings and meat-offerings amid the perfume of ascending incense. The Mosque of Omar shall be purged of the abominations of Mohammed, and shall be converted into the temple of Jehovah. The mouth of the Lord hath spoken it. As though in preparation for these times, Jerusalem has been amongst the foremost cities in the onward march of modern improvement. Fine streets, sumptuous hotels, synagogues, churches, warehouses stored with the wealth of Damascus, Bagdad, Stamboul, France, and England, are the creations of the last twenty years. Our consul at Jerusalem informs his Government that Jews are flocking towards their fatherland in yearly increasing numbers and wealth. At Paris there exists a Universal Israelitish Alliance, to facilitate intercommunion between the sons of Jacob, scattered into every quarter of our globe. Is this alliance to be the germ of the covenant about to be confirmed?

Daniel, in his vision of the future desolator and his work of ruin (Dan. viii.), hears a certain holy one speaking, and another holy one saith unto the wonderful numberer that is speaking, "*Till when* is the vision of the daily sacrifice, and of the transgression, an astonishment, of making both sanctuary and host a treading down? and he saith unto me, Till evening-morning two thousand and three hundred, then cleansed is the holy place." We have already seen that this wonderful numberer gave the period of the last troublous times to be 2595 days (1260 + 1335) from the first confirmation of the covenant until the final blessedness. But out of these 2595 days the temple is to be desolate 2300 evening-mornings. Hence, the restored nation is to be in a flourishing state but 295 days, or the very brief space of nine months and twenty-five days. Even if we admit the extended number of 2400 evening-mornings, as the Greek translation does, yet but one hundred days shall be added to its brief prosperity, and but for one brief year, with an intercalary month of thirty days (365 + 30 = 395) shall the temple service be renewed. For one single cycle of annual festivals shall the homage of restored Judaism be rendered as though to be a witness for Jehovah to the world, that it is not the true worship, but simply the shadow of his more spiritual worship, even the *everlasting righteousness* about to be brought in. Most assuredly speedy events will realize the exactitude of prophecies. It is the mouth of the Lord that hath spoken it.

"The vision is yet for a season;
It breatheth for the end; it *lieth* not."

But is there any clue to the disturber of this prosperity of Israel, exulting in deliverance and rejoicing in his fatherland? Yes, there is;

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and he arises from the very quarter whence we might be led to expect it. Let us take up the burden of Ezekiel against Gog, Prince of Rosh, Mesech, and Tubal. Of course these names appear on the prophetic roll without the vowel-points, which are the invention of the second century of our Christian era. Hence, Rsh is Russia of our times of the end; in Msk we see Moscow, the capital of the ancient Muscovy, the modern Russia; whilst in Tbl we are led to Tobol, or Tobolsk, the capital of eastern Russia, Siberia, Tartary. Against this potentate of the latter days the inspired bard sings, and for us it is reserved to realize its fulness of woe—

"In the *latter end* of the years
Thou comest in unto a land,
Brought back from the sword,
A people *gathered* out of many peoples
Upon the mountains of Israel,
Which have been for a perpetual waste.
(Which *from the peoples are brought up*,
And have all of them dwelt safely.)
Thou hast gone up,
As wasting thou comest in,
As a cloud to cover the land art thou,
Thou and all thy bands,
And many people with thee.
Thou hast thought an evil thought,
And hast said, I go up against the land,
The land of villages unwalled.
I'll invade those at rest, dwelling in confidence,
All of them dwelling without walls;
Bars or gates have they none.
To take a spoil, to take a prey,
To turn mine hand on *wastes now inhabited;*
On the people gathered out of the nations,
Gaining cattle and substance,
And dwelling in the navel of the land."

Who are these people brought from afar, dwelling in the land so long a waste, gathered out of all nations? Thy sons, O Jacob, even thy seed, O Israel! though ye have lien among the pots, yet shall be as the wings of a dove, covered with silver, even her feathers with yellow gold. They shall dwell confidently in the multitudinous villages of Palestine; villages without walls (and does not this simple circumstance of unwalled villages tell us of modern days?) What an easy prey must such an unprotected nation prove, in their newly-acquired territory, unaccustomed moreover to the feats of arms, engrossed in repairing the desolation of centuries, without any forts or battlemented towers! A people, moreover, abounding in wealth, accumulated in

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the marts of every land. What a tempting prey would such a peaceful people prove to the northern armies of the Muscovite inured to fortunes of flood and field! To gain holy places, the still more hallowed land of Palestine hath long been the ambition of *Rosh*, 'the *head*' of the Greek Church. This was the pretext for the invasion of Turkey, and the origin of the Crimean campaigns.

It must also be borne in mind that a vast proportion of these restored Jews will have been fugitives from Russian rule, *even from Poland*. The mighty exode of a million subjects will have vastly impoverished the (Russian) exchequer of the Czar. As Pharaoh of olden time, he will pursue, he will overtake, he will endeavour to divide the spoil. As Jehovah fought for Israel in the former exodus, even so shall it be then. There shall be a sword of mighty armies turned against him; pestilence shall arise from the multitude of the slain. Torrents of rushing rain, hailstones, and even the sulphureous fire, as in the day of Sodom, shall avenge the cause of Israel. Panic terrors shall seize the striken foe. Each man's sword shall be bathed in the blood of him that was but now his comrade in arms, such as it was in Midian's day. All, all shall own that the Lord from heaven fighteth for his ransomed ones; that his arm is awaking, putting on its strength, as in the ancient days, in the generations of old.

So fierce shall be the warfare, so terrific the carnage, that could the rotting carcasses be buried, seven whole months must thus be employed, and could the weapons of that dire warfare be accumulated, for *seven* years would the fuel last for the hearths of the enfranchised race of Jacob.

Truly in the sublime lay of another of Israel's bards shall the song arise:—

> "The rod of its *exactor*
> Hast Thou broken, as in Midian's day;
> The battle of the warrior is with rushing,
> Yea, with garments rolled in blood;
> But this is with burning fuel of fire."

And shall not the plain, the land of Zebulun, and the land of Naphtali be the scene of this fray? For then the Child once born, the Son once given, shall be exalted in their anthems as Wonderful, Counsellor, the mighty God, Father of eternity, Prince of Peace. Then shall all men honour the conquering Son, even as they honour the Father.

What sword is to be enlisted in this carnage? The bard sees the rallied forces of Sheba, or Arabia, Dedan, or Ethiopia, associated with *Tarshish*, with her young lions, on this muster roll. In Tarshish we acknowledge the nations of Western Europe; and thus we have a most

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remarkable levy from nations widely dissevered. The Arabs of the East, mingled with the Ethiopians, and marshalled with the veterans of Western Europe on the battle plains of Palestine, where once they met as foes in chivalrous crusade. Yet this very union seems imperatively needed by an utterly independent prophecy. By the mouth of the prophet Isaiah (xliii. 3) Egypt, Ethiopia, and Sheba are to be ceded to the princes of Tarshish, as the ransom price of Israel, to be gathered home. What more natural then than that these should be the allies of the Briton and the Gaul in vindicating the oppressed nationality of Judah? Over these shall the great Potentate place his Viceroy, probably "the king of the south" of the last times; and possibly one of the *three* kings, who are to do battle with the mysterious Antichrist of a somewhat later stage of these eventful times, and to be by him plucked up by the roots. Britain, with her young lions, with her mercantile marine, shall have responded to the call of Jehovah, shall have wafted the tribes of scattered Israel to the shores of their fatherland. How natural then that the young lions should speed to the avenging of the freedmen of the Lord of Hosts.

Before leaving this point, let me point out yet another utterly undesigned coincidence. The *fuel* of fire is said to be sufficient for *seven* years. Is this allusive to the *septenary* of years, with which the solemnities of earth are being brought to their catastrophe? Is it as though the bard had said there shall be fuel enough throughout remaining time?

In the thirteenth chapter of the Apocalypse (11—18) we have a description of a second mighty potentate, prefigured by the two-horned lamb, speaking like a dragon. This beast has been represented as the Papacy, but very erroneously and most inconsistently. In the seventeenth and eighteenth chapters of this Apocalypse ample justice is done to the abominations of Popery, which is represented as a *female*, the scarlet whore, the mother of harlots, the mother of the abominations of the earth. The ten horns of the seven-headed wild beast are to *hate* the whore, *make* her *desolate*, *eat* her *flesh*, *burn* her with fire. This is most inconsistent with *the firm concord* which shall exist between the two beasts of the thirteenth chapter. This second beast is none other than the false prophet, which is to share the doom of him whom he has blasphemingly delighted to honour. These are to be cast alive into a lake of fire, burning with brimstone. This second beast is none other than the Antichrist of the last times, that other one who shall come in his own name and whom the world will receive, that man of sin, that son of perdition who opposeth and exalteth himself above all that is called God or is worshipped; so that he, as God, sitteth in the

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temple of God, showing himself that he is God. He shall speak great words against the Most High and shall wear out the saints of the Most High, and hope to change seasons and laws; and they shall be given into his hand during a time, times, and dividing of a time. He shall assume to be the Christ; hence, behold the *lamb:* but he speaketh like the *dragon*, in blasphemies instead of blessings. He hath supernatural power, worketh miracles, causeth fire to descend from heaven, causeth the abomination of desolation, or the idol of the desolator not only to be set up in the holy of holies, but to breathe, to speak oracularly, exacting worship from all. We know whence he is; he is the son of perdition, an incarnation of the evil one. His speech bewrayeth him; he speaketh as the great red dragon, even in his native dialect of hell. In the vision of Daniel he appeareth in firmest accord with the beast, but yet he causeth division and destruction in his decem-regal confederation; for he plucketh up by the roots three of his ten horns. His authority also is said to be paramount during a time, times, and half a time; and as his end is simultaneous with that of the seven-headed beast, his time of 'exploits' must commence and be conterminous with the last half week of momentous tribulation. As at the first coming of our Lord and Saviour Jesus Christ there were multitudinous cases of demoniacal possessions, fierce, strong, blaspheming, terrible, even so at his glorious second coming shall this fierce, strong, terrible, resistless power of evil arise and exert all his cunning power, his supernatural craft, his blasphemous rage, to deceive and terrify. It is his province to exact world-wide allegiance for the great imperial potentate. The chief theatre of his exploits is to be the goodly land, the holy city, and as the Christ of God was of the seed of Abraham, even so this Antichrist may also be of his seed, but of the hating race of Esau, the Herod, the Idumæan of the last times; for is not Esau to have the dominion ere the prophecies be for ever closed? But the minute details of this reign of terror, of tribulation, and of anguish, shortened for the elect's sake, and detailed in the last vision of Daniel, are too many and of too thrilling moment to be condensed within the compass of this paper.

But what of the Papacy of the last times? It is most reasonable to expect that great prominence should be assigned in a revelation of the times of the end, to a system that has exerted such a dominance amid the scenes of the past. Even so, and accordingly we find a due proportion of the apocalyptic vision is occupied with this subject, commensurate with the important position it has achieved in the annals of the past. (Rev. xvii. xviii.)

As the true Church of the Redeemer is represented as a chaste

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virgin, a true and faithful bride—her nuptials to be consummated at the coming of the Bridegroom—even so is the apostate Church of Rome delineated as a harlot. This unchaste and adulterous woman is for a time to be the Delilah of the mighty man of strength of the last times—she sitteth upon the imperial "*scarlet*-coloured beast," and saith in her exulting pride, *I sit a Queen.* (Chap. xviii. 7.) But soon is she cast off by her capricious lover, even according to her deserts. The *ten* kings, before the fall of *three* of their compeers, hate and destroy the whore. Thus we may expect the fall of Popery some little time before the end, or before the rooting up of these *three* kings by the Anti-christ. Listen, ere we leave her, listen to the loud call of the heavenly voice:—"Come out of her, my people, that ye partake not of her sins; that ye receive not of her plagues; for her sins have been welded together, piled even to the heaven, and God hath remembered her injustice."

Ere we leave this point, let us gaze at the terrible fate of the metropolis of the last great decemregal empire; and the transition is extremely natural. The capital of a mere Italian kingdom, *Rome* shall *never* be; a more exalted earthly destiny awaits her. The troops of the last great Potentate shall occupy her garrisons. It is a significant fact that the eldest son of the Church owns as his own peculiar property the hill on which once stood the palace of the Cæsars, ere long to be occupied as his own imperial home. Has not the leisure of this wondrous man of the future been devoted to a portraiture of the great Julius Cæsar, succeeded by his nephew, the more imperial Augustus? Here we have an index to the current of his thoughts, the projects of his ambition. Who does not see the parallel of history? If the first Napoleon be the counterpart of Julius Cæsar, the imperial nephew aims to be the Augustus of our age. May we not go even a step further, and say, that as that Augustan age was honoured with the coming of the Son of Man, even so this Augustan age of wisdom, of inventions, of imperialism, is to be signalized by the all-glorious appearing of Him who shall be King of kings and Lord of lords? Even so, come quickly, Lord Jesus!

But the Apocalypse gives us a vivid description of the overthrow of the last metropolis. When the ten allied kings shall have destroyed the mother of abominations; when the restive scarlet-coloured beast shall have cast off its queenly rider, the city of the popes shall have become the home of the Cæsar. The splendour of the great city is worthy of the sumptuousness of these luxurious times. Her merchandise is from the ends of the earth. From remotest lands come gold and silver, pearls, and precious stones, fine linens, silks of costliest fabrics, purple

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and scarlet clothe her nobles—marble builds their palaces, and vessels of ivory, of ebony, of woods the most precious, grace their festal boards. The finest wheat, and wine, and oil, load her granaries. Araby sends her rich stores of spices, as also the isles of the far-off seas. Horses of finest breed dash along the streets, richly caparisoned, and chariots of the most sumptuous description carry their freights of worldliness from pleasure to pleasure; nay, more, slavery lifts up its horrid head once again—men are sold yet once again; yea, '*bodies* and *souls* of men.' These are most probably the captives of eastern wars. Ships of all nations drop anchor in her seas, and merchants of every land rejoice in her commercial treaties. The bullion of the world is coined with the image of the beast, the name, the number of his name. But its doom is nigh. The volcanic fires of her destruction are already sapping and mining her foundations upon the mighty hills, and soon shall explode their subterranean artillery, and discharge her as a millstone into the devouring sea. And earth shall be filled with mourning, lamentation, and woe. The dirge of this modern Babylon is in the prophecies of Jeremiah. (Chaps. l., li.) The vision is breathing even for the end; it shall not lie.

There is, perhaps, a stretch, a strain of literalness in the interpretation that ancient Babylon shall actually arise from her desolation of ages. Who does not see that the prophets, as they gaze upon the expanded vision of the future, designate the metropolis of the last times as the Nineveh, the Babylon of the age? Let it also be remembered that the Babylon of Jeremiah appeared unto the beloved disciple as a *maritime* city, which description can hardly apply to the glory of the Chaldees' excellency. But we are unable to overtake all the terrible circumstances of these times of coming trouble. The mission of two faithful witnesses—their names, their miracles, their fatal end, their glorious apotheosis—the temporary revival of religion, or, at all events, the energetic proclamation of the coming Jesus throughout every nation, language, kindred; and then, again, the flight of Christians far away from persecutions such as earth hath never known—these are Scripture events of the time of the end, which in so brief a paper must be undeveloped, and committed to the prayerful, thoughtful, devout student of the Apocalyptic Gospel of our Lord and Saviour, Jesus Christ.

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THE FIRST SEAL.

IT seems generally to be taken for granted that the Horseman of the first seal is the Lord going forth conquering and to conquer. This, of course, can only be done by anticipation, by supposing that the first seal is in reality the last; and not merely the last of the seals, but the last of all the events foretold, down to the twentieth chapter of the book. This is, in fact, nothing less than an anachromism—and a very serious one besides. It has a specious appearance, at first sight, for who but the Lord can go forth conquering and to conquer; and who but the Lord can be represented with the attributes of the "white horse," and the "crown?" It is supposed that the first seal is only an anticipation of the nineteenth chapter, in which the Lord certainly does go forth to conquer, and in which He is mounted similarly, upon a "white horse."

This looks plausible, but it is attended by many serious difficulties. In the first place, it is a strange anchronism, as I remarked just now. But still more it seems almost impossible to place our Lord Himself at the head of a series of *woes* and *judgments*. Let us consider that from the sixth chapter to the seventeenth, we have a series or list of one and twenty judgments—seven seals, seven trumpets, and seven vials. All of these, except the first, are *evidently* judgments. They are all of them *evil;* there is nothing *good* in any of them, as far as the earth is concerned. They are pure unmixed *evils*. And would it not be strange if the Lord Himself, that Author of all good, should, in his own person, be placed at the head of a series of *evils;* and, moreover, if the going forth of the Lord to conquer and convert the world, should also be placed at the head of a list of unmitigated *evils?* This appears to me such an anomaly, that I cannot believe it to be the true interpretation of the first seal, but rather a mistake arising from a certain resemblance between the first seal and the attributes of our Lord as described in the nineteenth chapter.

Secondly: In chapter v., our Lord is represented as the Lion of Judah, occupied in heaven in opening the seven seals of the book. His place is, therefore, fixed and determined for the time being; and so likewise is his occupation. He is *in heaven*, and He is employed in opening the seals. How then can He be represented as going forth at the same moment upon the earth. How can *He, as a man*, be represented as in two places at one time? The Church, in chapter xii., may justly be represented as in two places at once, because the Church is made up of myriads of separate persons, or saints. But our Lord, in chapter v., is an individual only. He is the Lion of Judah, and the

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"Root of David," in a word, He is a *man* and an individual, and as such He cannot be exhibited in more than one place at one time, without departing from the rules of analogy and propriety. This second argument is mentioned as deserving of being fairly considered. It seems a strong one, but the former argument appears decisive in itself, without the help of the other. For how can the Lord be represented as one of *his own* judgments, or as the foremost link in a chain of one and twenty plagues?

Who, then, is the Horseman of the first seal, the Leader of the host of judgments? My own opinion has always been that He is the *Antichrist* himself, and no one else! He is exhibited in the first seal as beginning his career, *before* he has assumed the character of Antichrist, and at the first opening of Daniel's seventieth week. He is not Antichrist as yet (under the first seal), but he is preparing vigorously for the part of Antichrist at a future time. He is just about to commence that very series of conquests which will lead Him on insensibly into the pre-eminent position of the Eighth Head. "Conquering (then) and to conquer" (still.)

It will now be asked, what are we to do with his attributes, or insignia? He has a "white horse." Is he not, therefore, the Lord Himself, since in chapter xix. the Lord is seated on a "white horse?" By no means. The "white horse" is only a *Satanic* imitation of our Lord's attributes. The true Christ rides on a white horse, and so must the false Christ, by way of imitation. But, after all, there the imitation ends. Our Lord is armed with a *sword*, but the horseman of the first seal has no sword; he is armed only with a *bow*. Our Lord has on his head *many diadems*, and the diadem was the insignia of royal power and dignity, whereas the horseman of the first seal has no diadem whatever, not even one. He has only the "*stephanos*," or wreath of laurel, which was worn by the Roman emperors, and even by every Roman general after he had gained a victory. This makes an essential difference between the attributes of the Lord and the attributes of the horseman of the first seal. One wears the crown of royalty, but the other only the crown of military rank. (See the Greek.) So that, after all, there is a very wide difference between the horseman of the first seal and the Lord as represented in the nineteenth chapter. We need not be afraid, by any means, of separating the one from the other, as far as their insignia are concerned.

The *insignia* of the horseman of the first seal are, a white horse, a bow, and a "stephanos," or wreath. The white horse is the emblem of conquest, since it was the custom among the Romans that the triumphal chariots of their consuls should always be drawn by white

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revived the old Roman imperial "stephanos." He has renounced the horses only. The horseman of the seal rides on a white horse as a proof not only that he is to conquer, but that he has already conquered—conquering then, and destined to conquer still. The *bow* must not be overlooked. What can it mean? Bows are not used in warfare at this day. We must suppose that the bow is the emblem adopted in the vision, because it comes nearest to what it is intended to represent. The bow was the "artillery" of the ancient world, and corresponds to the rifle, and other firelocks of the modern world. The ancient "artillery," such as it was, is made the symbol of the far more powerful modern artillery; and the *bow* carried by the horseman, implies that he and his troops will excel in the science and practice of "artillery." When Napoleon I. invaded Egypt half a century ago, he was called by the Arabs the "Sultan of Fire," in consequence of the powerful effects of his artillery. The same thing may occur again, and probably in the same *family*.

Let me say a few words about the "stephanos," or wreath. As was remarked before, there is nothing in the first seal about the "*diadem*." The diadem was a *kingly* crown, and was, therefore, the emblem of absolute monarchy—monarchy springing from itself, and not derived from the election of the people—true monarchy. But the "*stephanos*" is quite another thing. It was merely a garland or wreath worn round the head. It was adopted by the Romans as an emblem of victory on the field of battle; and was, among them, composed of *laurel* leaves. It was by no means an emblem of monarchy, or of civil power, but simply of military command, united with victory. It was worn at first by all Roman generals when they triumphed, and was ultimately adopted by the Roman emperors as a permanent decoration, at all times, whether on the day of triumph, or on ordinary days. Thus, the "stephanos" became, at last, the permanent emblem of *imperial* rank, as distinguished from the rank of a *king*. The diadem was for kings, but the "stephanos" was for emperors. A king is one who is independent of the *people*, but an emperor is one who is *chosen* by the people to command their armies, and to act as the representative of the nation at large. Such were the Roman emperors, and as such they wore, not a diadem, but a stephanos, or wreath. In modern times, the old Roman principle has been marvellously revived. All of a sudden a man has appeared who has determined to be chosen *emperor* by the voices of the nation, and who refused to be a *king*, independent of the popular voice. This man having first revived the Roman principle of popular election, has within these three years gone further, and has

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"diadem," and his coins, his portraits, and his own head (on State occasions) are all of them encircled with the ancient Roman stephanos—a wreath of *laurel* imitated in leaves of gold. An emperor has appeared once more with all the attributes of the horseman of the first seal—with the "white horse" of at least one great victory already—with the far-reaching "bow" of unrivalled artillery; and, above all, with the ancient Roman and imperial "stephanos!" But having gone so far, I will not go further, but leave it to the consideration of the reader. The *first seal* is the first rise of the *incipient* Antichrist, whoever *he* may be who shall consummate the apostasy.

Torquay. R. A. PURDON.

THE FIRST AND SECOND RESURRECTIONS.

By the Rev. GEORGE LLOYD, F.S.A., Darlington.

THE doctrine of the resurrection of the dead is a fundamental article of our common belief as members of the Church of Christ. On other subjects we are more or less divided in opinion; but on this, "All men shall rise again with their own bodies," we are almost unanimous. In the early days of the Church, while the apostles were labouring in the vineyard, and even while the light of the Saviour's personal presence seemed to linger in the world like the reflection of the sun on the western horizon, there were some divisions respecting the resurrection; speculators contravening the witnesses' testimony, "of whom is Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (2 Tim. ii. 17, 18.) In Corinth there were others of the Sadducee class, who said, "there was no resurrection of the dead." We need not pause to refute these points; suffice it to refer our readers to the apostle's able denouncement and reply in 1 Cor. xv.

The Old Testament Scriptures bear unequivocal testimony to the doctrine of the resurrection (Isa. xxvi. 19; Dan. xii. 2), but accepted by the Jews in general as a national affair, or at best as a *general* resurrection in which the Jews as a people should hold a prominent place. I think we may fairly infer from Martha's reply to Christ's assurance, "Thy brother shall rise again," that she referred to the "great hope of our fathers," as a kind of general resurrection, "I know that he shall rise again in the resurrection at the last day." The reply does not convey a clear knowledge of the character of the resurrection of the just. We see and know more from the additional light now

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cast upon it by the New Testament Scriptures—"life and immortality being brought to light by the Gospel;" and the sum of it is this, there shall be a resurrection both of the just and the unjust—*i.e.*, a first and a second resurrection. Not a general resurrection of the just and unjust together, or one immediately succeeding the other; but each class distinct in character, with a long interval between. This will be my object to prove, as briefly as the subject will allow. I propose, then, to show the character and order of the first and the second resurrections, and the distance or time between them.

When the sneering Sadducees brought forward that cunning fable of the woman who married the seven brothers, and asked, "Therefore in the resurrection whose wife of them is she? for seven had her to wife;" the reply of Jesus not only proved the doctrine of the resurrection, but intimated that there is a distinctive one for the *worthy*—they which shall be accounted *worthy* to obtain *that* world (Greek, that age); and the resurrection *out of or from* (ἐκ) the dead "neither marry nor are given in marriage;" showing plainly there is a speciality about *that* resurrection, and that it is not a *general* resurrection, because it is expressly limited to the worthy: a resurrection, too, of distinctive privileges, for our blessed Lord says of the worthy who shall rise *out from* the dead, "neither *can they die any more;* for *they are equal* unto the angels, and *are the children of God*, being the children of *the* resurrection." (Luke xx. 35, 36.) In a previous chapter of St. Luke's gospel our blessed Master designates this resurrection of the worthy as the resurrection of the *just:* "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the *just*" (xiv. 13, 14).

Further, these two resurrections are called, "the resurrection of life," and "the resurrection of damnation." "Marvel not at this," said Jesus to the astonished hearers of that life-giving Christ, who had been dwelling upon his power to quicken the souls dead in trespasses and sins. "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto (Greek) *the life resurrection;* and they that have done evil unto *the damnation resurrection.*" (John v. 28, 29.)

This resurrection of the just, or life-resurrection, was ever present to the mind of the apostle Paul; he urges it as one of the motives for his actions through life. "There shall be a resurrection of the dead, both of the just and the unjust, and *herein do I exercise myself*, to have always a conscience void of offence toward God and men." (Acts xxiv. 15, 16.) Or, as he expresses it in Phil. iii. 11, by a strong Greek word

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nowhere else found in the New Testament, "if by any means I might attain unto the resurrection *out from among* the dead." Attain to *a* resurrection he would, as well as all men, but it was *the* resurrection of the *just* at which he aimed, and which he desired; the difference being that in the first resurrection it is to be "ever with the Lord;" the other is, "Come to judgment."

Let us now see the *order* of the resurrection; this will help us to comprehend the character of it. The resurrection of Christ is the earnest of our resurrection. Christ was the first-fruits of them that slept. "Every man in his own order; Christ the first-fruits; afterward *they* that are Christ's at his coming; (παρουσία) then, the end," &c. (1 Cor. xv. 23), plainly showing that the resurrection of those that are Christ's, synchronises with the second advent of the Redeemer in glory. And "if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not precede them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the *dead in Christ shall rise first.* Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thes. iv. 14—17.)

Having now seen the character and order of the resurrection, we turn to another place for the order and time given together. "I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years. . . . . And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the *rest of the dead* lived not again until the thousand years were finished. This is the *first* resurrection. Blessed and holy is he that hath part in the *first resurrection:* on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. xx. 1—6.)

It only remains to notice the second resurrection. After the first resurrection, a thousand years elapse. "The rest of the dead," we have just quoted from Revelation, "lived not again until the thousand years were finished. . . . . And after the thousand years are expired,

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Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth. . . . . And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away . . . . . And I saw the dead (second resurrection) small and great, stand before God: and the books were opened. . . . . And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them: and they were judged every man according to their works. And death and hades were cast into the lake of fire. *This is the second death.*" (Rev. xx. 7—14.) This is "the damnation resurrection;" whereas of those who are "accounted worthy to obtain" the first resurrection, it is said, "Neither can they die any more."

Should a casual reader of THE RAINBOW take up this article to read, let him pause and consider:—In "God's acre" repose the bodies of two classes of persons, as distinct in death as they were in life, and on the morning of the resurrection shall preserve the same distinction, "one being equal to the angels, and are the children of God;" the other still remaining in the dust. It is a very solemn thought, that fathers, mothers, brothers and sisters occupying one home on earth, and one resting-place in the grave, if not belonging to the blood-bought family of the Lamb, shall be separated beyond the tomb for ever. And let me say further, it ought to make a very deep impression and a very solemn inquiry into your standing before God. Is the family grave to open at the voice of the archangel and the trump of God, and one, or two, or more rise up at the first sound, and then is the grave to close again over others for a thousand years?

Suppose it to be your case, reader, and ask your soul the question, "What shall I give in exchange for my soul?"

Let me now request from the readers above named a fair, candid, and impartial consideration of the texts I have quoted in proof of this momentous subject, and if they are conclusive, to receive them as in duty bound, independent of early bias or pulpit theories. The resurrection of the just is the threshold of the pre-millenium advent of the King of Glory. Do not say, as a clerical brother in my hearing once said at a clerical meeting, "I cannot accept the two resurrections in that light; it would overturn all my deliberate views of Scripture;" and when pressed on the strength of the Greek words quoted from Luke xx. and Phil. iii., he being a good scholar, he said, "I candidly acknowledge I cannot reply to them, and *I am sorry for it.*" Thus we separated, as far as he was concerned.

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MILLENARIAN ARGUMENTS.

BY R. GOVETT.

NO. III.

THE PROMISES AND THREATS OF THE LAW.

HAVE the promises and threats of the law of Moses yet been fulfilled? I think not; and propose, with the Lord's blessing, to give the proofs of this in the paper which follows.

The promises and threats of the law are stated at large in Lev. xxvi. and Deut. xxviii. The promises there made relate to the possession of the land, and all earthly blessings in it. Let us now trace God's dealings in regard of these.

Israel was the posterity of Abraham, the servant of God. His descendants were dealt with by the Most High on the same principles as their father was.

Jehovah made with Abraham seven covenants; which fall under two different principles, (1) conditional and (2) unconditional.

The unconditional came first, and, beginning with Gen. xii., end at Gen. xv. In these Abraham is regarded as the man of *faith*, thankfully accepting God's promises, and *justified* by faith.

In Gen. xvi. we see the failure of his faith. He takes Hagar, instead of waiting for a son from Sarah. Thereupon God sets him on the ground of works, and gives him "the covenant of circumcision." (Gen. xvii.) That was, in principle, the law. Like the law, it wrought wrath; it threatened excision of every male not circumcised on the eighth day. (Gen. xvii. 14.) He had broken the covenant which he was required to keep.

In Gen. xv., which attests Abraham's faith, and God's justification of him, the Lord makes mention of Israel as Abraham's posterity. He foretells their sojourning in Egypt, and oppression there for four hundred years, his rescue of them, and their restoration to Palestine.

On this *unconditional* covenant Moses' mission is founded. The four hundred years are well nigh complete. Israel groans under the lash of Egypt. Jehovah remembers his covenant with Abraham. (Exod. iii. 23, 24.) Accordingly, He descends into the wilderness, and from the burning bush addresses Moses, and bids him go and deliver Israel. When the patriarch feared that Israel would not believe his message, God endows him with miracle, and assures him that the series of wonders which he was directed to present before them, should be successful. (Exod. iv.) Accordingly, after Moses and Aaron had gathered the elders, declared their message, and showed their signs, "*the people* BELIEVED." (Exod. iv. 31.) Thereupon their God proceeds to take steps to judge Egypt, and deliver his people. After many calamities inflicted on their oppressors, and after their faith had put the blood of the passover-lamb upon their doors, Israel is led forth in triumph, with Jehovah visibly present in the cloud. Not a hoof is left behind, not one feeble person is found in their tribes.

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But their faith speedily shakes and fails. At the Red Sea, as soon as Pharaoh's hosts appear in their rear, and no escape presents itself, they begin to murmur. But, by Jehovah's power and grace, the sea is cleft, and Israel passes safely through, while their enemies are swallowed up. The effect of this great work again was faith. "The people feared the Lord, and *believed the Lord, and his servant Moses.*" (Exod. xiv. 31.)

But unbelief breaks out again at Marah, in the desert of Sin, and at Rephidim. And now the Holy One acts towards them as He did towards their parent upon the failure of his faith. Hitherto they had been dealt with in *grace*, as men of *faith*. Now they are put under law, to be dealt with according to their works. Moses is directed to propose to them this ground of God's action towards them, and they again and again agree to it. (Exod. xix., xxiv.)

But before they have left Mount Sinai, which was the mount of the covenant, they have broken the conditions by the idolatry of the calf. The whole nation is in imminent danger of destruction; for that was their desert, and they had welcomed God to act towards them on that principle. But Moses appeals to God's previous *unconditional promises to Abraham*. (Exod. xxxii. 13.) The Lord hears and repents. (Ver. 14.) *A new covenant according to works* is made with Moses alone, as the representative of Israel, the one who had not fallen into the idolatry of the calf; and God sets his glory upon his face. In virtue of this, Israel is led to the borders of the land of promise, and is bidden to enter in, and possess it. But their faith in God fails. 'The giants! the giants! the cities so tall and fenced! How *could* they overcome them? 'Twas but a trap to inveigle them to their destruction.' "*In this thing ye did not* BELIEVE *the Lord your God.*" (Deut. i. 32.)

They are sentenced, therefore, to die in the desert. There, too, the faith of Moses, on whom the covenant depends, breaks. At Kadesh he disobeys God, and is shut out of the land. (Num. xx.) The Lord says to Moses and Aaron, "Because *ye believed me not*, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (Ver. 12.)

Thereupon Jehovah directs him to write the book of Deuteronomy, which sets forth the grounds on which Israel was about to enter the land, under the conduct of Joshua. They were there to be dealt with on the principle of law. And, as the covenant made with *Moses individually* had been broken, Israel is put under a *fresh covenant*. (Deut. xxix.) But it was still upon the *old principle*. If guilty of idolatry and drunkenness, they were to be swept off the land, and the land was to be subjected to awful marks of God's displeasure. Moses takes leave of the rebellious people in an inspired song, in which he describes their state, and their destiny at length as the "perverse generation," children without *faith*. (Deut. xxxii.) They enter the land under these conditions, and for a while they go on well. But, after Joshua's death, evil breaks out openly, and they are troubled in the land. The priests forsake God's commands, and after the nation's trial under judges, the Most High raises them up kings. Under David his chosen, and Solomon, his anointed one, much blessing descends. But

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the kings themselves are put under conditions, which they break. (Deut. xvii. 15, 20.) Solomon rears a house to Jehovah, which the glory enters and consecrates; but he is forewarned that its continuance there depends on his obedience. If Israel turned to other gods, they should be cut off from their land, and the noble house of God should be so desolated, that the nations should be astonished at it, and should behold in its awful visitation the displeasure of the God of Israel, and should in words confess it. (1 Kings ix. 3—9.)

Speedily the sin of Israel broke forth in idolatry; and first the ten tribes are carried away, and then the two. The patience of the Most High is exhausted, and he sets forth in solemn manifesto the grounds on which he drove out the tribes. (2 Kings xvii., xxi., xxii.) For seventy years they endure the penalty of their sin.

The Lord again restores in grace the two tribes, and tries them once more in the land. Would they own and believe his words by his prophets? If so, they should prosper; if not, they should not be established. (2 Chron. xx. 20; Isa. vii. 9.) He sends Messiah, the hope of the fathers. He accredits his Son with miracles, more and more excellent than those of Moses. But they hate him without a cause, and put him to death. The Lord pours out his Spirit at Pentecost; but that also the scornful men who rule at Jerusalem, reject; and they slay the men in whom the Holy Spirit speaks.

Again, therefore, the Jews are rooted out of their land in God's righteous displeasure, and now for 1,800 years have been shut out from it.

Here, then, we pause to inquire, (1) has Israel's possession of the land previous to the Roman destruction, exhausted the *promises* of Moses? (2) Have the sufferings, which the nation endured in bygone years, exhausted the *threatenings* of the law of Moses? I say, '*exhausted*,' for, as the Saviour says, no jot or tittle can pass away from the law till that is done. These heavens and earth that are now, are retained in their place for this purpose; and that fulfilled, they shall pass away for ever.

Now, in answer to these questions, it may be replied, 'Yes, the promises are exhausted. What says Joshua of his day, "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; *all came to pass!*"' (Joshua xxi. 45.)

'And again, of Solomon's day it is written, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised; *there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.*"' (1 Kings viii. 56.)

Yet, with these very passages before me, I deny that the promises and threatenings of the law of Moses are *exhausted*. The Most High in the days of Joshua and Solomon gave an earnest of his intentions with regard to Israel. But there were flaws, deep and visible, to prove that this was not the designed entire fulfilment of his words. Let us notice them.

1. The land was never possessed by Israel *in its extent*. Even in Joshua's day there was much territory which Israel never subjugated. (Joshua xiii.) 1. And that country was never possessed by Israel even in Solomon's day. Never have the tribes dwelt from the Nile to the

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Euphrates, and from the Red Sea to the entry of Hamath. 2. The blessings were but *momentary in their duration.* At Joshua's death evil broke out, and trouble came in. Before the forty years of Solomon were expired, the entry of sin shook all Israel's prosperity, and speedily it vanished. In David's day stirred war, famine, and pestilence. For a year of blessing Israel has experienced centuries of calamity. They have been shut out from their land more years than they have resided on it. God has pronounced them '*not my people*' for a longer time than he called them his.

3. Both these results flow from *the nature of the principle on which the law as a covenant stands. These effects cannot but arise as long as man is to be dealt with according to his deserts.* His unbelief and disobedience are the genuine results of his fallen nature. Even when Israel believed, it was but momentary. At the Red Sea deliverance, says the Psalmist, "*Then believed they his words;* they sang his praise." But what comes next? "They soon forgat his works; they waited not for his counsel." "They despised the pleasant land; *they believed not his word.*" (Psa. cvi. 12, 13, 24.) Hence, blessing is but for a brief period, calamity the usual state of things. Long as man shall be what he is, and God what he is, so it must be.

But there is one part of the subject on which we have not touched—THE THREATS OF THE LAW. Is it anywhere asserted that they have been exhausted? that they have even for a moment been all fulfilled? I think not.

Let us look into this. Some of the threatenings of Lev. xxvi. have had a partial fulfilment. The enemies of Israel have ruled and robbed him, rain has been withheld, wild beasts have slain his children, pestilence has invaded his cities, his land has lain desolate.

But even in this chapter of Leviticus, which is not so terrible as the close of Deuteronomy, there are points not accomplished. Wild beasts have never *so* prowled and lorded it over the land as to destroy both cattle and children, *leaving Israel few in number, and making the high roads unfrequented.* (Ver. 22.) Nor has the eating of sons and daughters because of famine been anything like the general practice described in verse 29. Nor do we read of their terror in the land of their captivity, such as is foretold in verses 36—38.

The same conclusion is more evident on consulting Deut. xxviii., xxix. Have these words which follow been fulfilled? "*The Lord shall make the rain of thy land powder and dust; from heaven it shall come down upon thee until thou be destroyed.*" (Ver. 24.) Israel is to be carried into captivity into *all countries of the earth, and there they are to serve idols.* (Ver. 64.) This has never been the case yet, either in regard to the extent of their captivity and dispersion, or in regard of the *idolatry* which is to be its consequence. The invasion of a nation swift as the eagle, destroying all their families and goods, and besieging all their fortified places until both men and women should feed upon their children, has had but a very faint and circumscribed accomplishment. (Verses 49—57.) Nor has that closing word of the chapter received any fulfilment at all that I am aware of: "The Lord shall bring thee into Egypt again *with ships,* by the way whereof I spake unto thee, "Thou shalt see it no more again: and there ye shall be sold

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unto your enemies for bond-men and bond-women, *and no man shall buy you.*"

The description given of the state of the Holy Land at last is clearly such as never yet has been beheld. "*The whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah,* Admah and Zeboim, which the Lord overthrew in his anger, and in his wrath; [and then] *even all nations shall say,* Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: *for they went and served other gods, and worshipped them, gods whom they knew not,* and whom he had not given unto them: and the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: and the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." (Deut. xxix. 22—28.) These words suppose the outbreak of a volcano in or near the land of Israel, and nothing short of that will accomplish the words. And so it is foretold. (Rev. ix.)

Moreover, be it observed, that the divine displeasure has never yet reached its height, because the *sin* of Israel has never yet attained its fullest magnitude. At their first captivity Jehovah punished their idolatry. At their second, the slaying of his Son and of his prophets. But there was then no idolatry, a sin which Moses foretells will arise in the latter days. And so does our Lord predict in the parable of the evil spirit *voluntarily leaving* the possessed, and after a time of absence returning with seven others to seize anew on its victim, and to make his state worse than at first. Jesus, I suppose, declares that the sin of idolatry had not for ever left Israel. In the latter day it would return, together with *blasphemy* against the true God, and then the fierce and terrible wickedness of transgressors would come to the full. This time is described in Rev. ix. 20 and xvi. And when men's trespasses have exceeded all former measure, then God will fulfil his COVENANT OF MARVELS which he made with Moses (Exod. xxxiv.), "Behold, I make a covenant: *before all thy people I will do marvels, such as have not been done in all the earth, or in any nation:* and all the people among which thou art shall see the work of the Lord: FOR IT IS A TERRIBLE THING THAT I WILL DO WITH THEE." (Ver. 10.) This seems to me to guarantee the literalness of the plagues of Revelation. And if they be literal, there has been no fulfilment of them. We have yet one very important feature of the Law's testimony to consider. The Lord, in Lev. xxvi., informs us that if Israel, after the wrath poured out on them, repents and owns God's justice, He would remember his *unconditional promises made to Abraham.* (Verses 40—42, 44, 45.)

This opening for mercy is still more expanded in Deuteronomy. After the terrible description of the condition of the land at the close, Moses proceeds to say (chap. xxx.), that when both the *blessing* and the CURSE have been fulfilled—after their last captivity has scattered them as prisoners and slaves among all the nations—if they would repent, the Lord would restore them to their land, and give them blessings and

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increase *beyond what their fathers had experienced. Then they should once more observe the law of Moses.* (Verses 8—10.)

Here, then, is something never yet fulfilled. The prophets take up this purpose of God, and greatly enlarge it. The blessing of Israel is to rest upon a new and better covenant, to be ratified with the whole of the twelve tribes. God Himself undertakes to fulfil the conditions of the covenant, and that is a ground of confidence for evermore.

"I will," and "they *shall*," instead of "*thou* shalt," and "thou shalt *not*." Now the former of these is the style of God's covenant of justification with Abraham. "Thy seed *shall* be a stranger." "*They shall* come out with great substance." "That nation will *I* judge." "They shall come hither again." The new covenant yet to be made with Israel, therefore, is the time of the fulfilment of this *unconditional* promise to Abraham and his seed.

In conclusion, then, let us gather up the thread of the argument. The land of Palestine and its connected promises have never yet been enjoyed on any other ground but that of law and desert. And, in consequence, forfeiture has ever come in. But it was promised, first to Abraham, and then to Israel in the Law, that on a better and more stable foundation should their hopes at last be settled; after it had been fully seen that the flesh cannot stand before God on any ground but that of grace.

1. It has been proved, I suppose, in the foregoing pages, that the hopes of Abraham and Israel have not been fulfilled under the *Law;* and that on *its* conditions they cannot be. "The flesh profiteth nothing."

2. Nor have the promises connected with the land of Canaan been fulfilled under *the Gospel.* The Gospel is the rejection and burial of the flesh. Circumcision is nothing, uncircumcision is nothing; but the new creation of God in the soul is everything. The land of promise lies almost desolate, and Israel is secluded from it, sent like Cain, the murderer, to wander like vagabonds upon the earth, with the blood of Jesus, according to their own imprecation, lying in guilt upon them. God is proclaiming grace to sinners everywhere. Jerusalem is nothing, Gerizim nothing; wherever the true worshippers of the Father meet, the Son of God is present. Israel's promises centre in the *earth.* But the Lord is calling a people now *out of the earth into the heaven. As long as this dispensation shall last, both the unfulfilled promises and threatenings of the Law alike cannot come.* The hopes of the Law, as we have seen, cannot receive their accomplishment till the iniquity of Israel and the final wrath upon them have been completely exhausted. But iniquity cannot come to its height in Gospel days, for during them the Church, God's light, still shines upon the world. The sin of man cannot reach its full development of putridity now, for during this dispensation some of God's salt still keeps its taste. The awful day of wrath, of which both Moses and the prophets speak, cannot burst in indignation while Gospel mercy is being proclaimed to a sinful world, and God is not imputing to the evil earth its many trangressions.

Does it not, therefore, clearly follow that in order to fulfil the Law's threats and promises, the opposite seasons have yet to arrive?

1. The first, one in which Israel, restored to their land in unbelief,

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plunges into greater sin than ever before. Then come "the DAYS OF VENGEANCE that all things which are written may be fulfilled." In these the Antichrist appears and deceives the rebels of Israel, who are cut off in God's wrath.

2. But the elect of Israel are spared, confess the transgressions of their fathers and their own. Jesus hears, forgives, restores the wanderers. The law of Moses is now written by God on the hearts of his earthly people, and they sin no more against Him, nor does any calamity thenceforth befall them. That dispensation, so necessary to accomplish God's purposes, is nothing else than the Millennium. Without it the blessings promised to Abraham and to the twelve tribes cannot be fulfilled; for neither the Law nor the Gospel have accomplished them, nor are they able to do so.

To this testimony of the Law the New Testament adds its clear consentient voice.

1. What was Peter's witness, after the healing of the lame man in the temple? That if Israel would repent they should be forgiven, and the promises of the Old Testament be fulfilled. Jesus, the Messiah, now gone away into heaven, would return, and the glory of the land, of Jerusalem, and its temple, should be restored. But Israel refused to listen, and Jesus rejected keeps aloof. The twelve tribes shall not see Him till they repent; and when they do repent Jesus appears, and the Gospel dispensation of faith and of patience is over. "The mystery of God is finished," the dead are raised, reward is given.

2. So says the Holy Ghost by Paul in Rom. xi. This dispensation is that of God's provoking Israel to jealousy by Gentile faith; but they refuse to believe in God's mercy to the nations, are enemies to the Gospel for our sakes, are branches broken from off the good olive tree, Abraham. But this sad state is to last but for a time. The election once called out from among the Gentiles, their fruitless branches are broken off, as not having continued in God's goodness. The original branches are grafted again into their own stem. The Redeemer comes out of Zion and turns away transgression from Jacob. That is God's covenant with them when He forgives their sins.

3. Such is also the teaching of Gal. iii. False Judaistic doctors were declaring that the blessing promised to Abraham could only be obtained by Gentiles through their observance of the Law, and their taking on themselves its sign of circumcision. The Holy Ghost in strong terms denounces the folly and blindness of such doctrine. God's promises were made to Abraham and his seed. To Abraham personally, in Gen. xii. 1—3. To his *Individual Seed*, in verse seven, "Unto thy seed will I give the land." In the next chapter, after Lot had left Abraham for Sodom, the Lord combines the two promises. "All the land which thou seest, to *thee* will I give it, *and to thy seed* for ever." (Gen. xiii. 15.) Hereupon the apostle remarks, "He saith not, 'And to seeds,' as of many, but as of one, 'And to thy seed' which is Christ." A difficulty has been much felt here, as if the apostle were guilty of a mistake, 'for,' it is argued, 'the word "seed" means oftener many, than one.' And that is true. But the difficulty is scattered, as soon as we study the covenants made with Abraham. For God, when He wishes to distinguish Abraham's two-fold plural

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seeds,* from the One Individual Heir, which is Christ,—inserts some note of discrimination. Thus in the passage under consideration (which is certainly Gen. xiii. 15, because the words, 'And to thy seed,' occur here only), after the words cited by the apostle as referring to Christ, comes the promise, "And I will make thy seed *as the dust of the earth*, so that if a man can number the dust of the earth, then shall thy seed also be numbered." Here, it is evident, that Abram's plural earthly seed, or Israel, are intended. In Gen. xvi., the plural earthly seed is called, "Thy seed *after* thee, in their generations." But Jesus is the Individual seed who was *before* Abraham.

Now, these unconditional promises of the land to Abraham and his Individual Heir, were finally ratified by God Himself to Jesus as the Singular Seed of Abraham, when a smoking furnace and torch of fire passed between the parts of the patriarch's sacrifice. (Gen. xv.) 'Yes,' it might be replied, 'but the Law with its *conditional* promises, came in after to set aside these acts of free grace.' 'By no means,' says Paul, 'even in changeable man no such setting aside of a ratified covenant would be allowed, much less can it take effect in the case of the unchangeable God. Law and condition never did set aside the previous unconditional promise. God made Abraham's hopes to rest on his justification by faith, not on his justification by circumcision and law. The law was *another covenant between other parties and on another foundation*, designed only to prepare the way for the coming in of the unconditional promises in the person of the Heir of Abraham.' Grace has come in, and at length Israel, which now rejects mercy and the One Redeemer, will learn that their hopes can only rest upon unconditional promise guaranteed by God. When that is owned, the Individual Heir of Abraham's covenants appears, and the hopes of the law are fulfilled to the people of the law. Which may the Lord hasten; for that is the millennial day!

Mary's ointment was the gift of love. This gave it its value; for this Christ prized it. This grace is the spring of all acceptable service. He who loves will serve. The love of Christ constrains, and this constraint is freedom; this royal bondage is blessed liberty. It lifts up the eye from self, and even the sense of obligation is almost forgotten in admiration. Christ's matchless excellencies fill the mind and heart, and what He has done merges into what He *is;* or when it is seen what He is, wonder ceases at what He has done. Our wonder is that He condescends to accept any service from us; and instead of thinking that we honour Him when He does so, we feel that we are highly honoured. In the act of giving, we get; by bestowing, we receive; for the spring of our service is fed and strengthened, gratified and blessed. It was exquisite joy to Mary to be allowed to anoint her Lord's feet. The privilege was worth all the ointment of spikenard in Judea, and the heaven in her heart at the moment was a reward beyond all price. Judas valued the ointment at three hundred pence, Mary valued the honour put upon her beyond all the gold in the world; he calculated the market price, she was thrilled with the holy joy of gratified love; he affected compassion for the poor, she adored Him who came to seek and to save the lost.—W. L.

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* The seed after the flesh, or Israel; the seed after Abraham's faith, or ourselves.

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HOW A PIOUS JEWESS WAITED FOR REDEMPTION;

OR, THE STORY OF ANNA THE PROPHETESS.

By the Rev. JOHN KELLY,

Author of "The King and the Kingdom."

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about four-score and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."—Luke ii. 36—38.

THE biographies of Scripture are all brief. The longest of them would not make more than a small volume. The great biography itself, of which there are four versions, is not nearly as large as many an ordinary human memoir. Though they are brief, however, they are comprehensive, and bring the subjects of them into vivid relief. They are not like very many uninspired biographies, figures of their subjects veiled in a drapery of eulogy, the folds of praise being so arranged as to soften if not conceal defects and set off to the best advantage the virtues and graces of the character portrayed. In general, Bible saints are not, as modern saints often are, placed by their biographers on a pedestal of perfection which makes ordinary believers who are battling with sin, infirmity, and temptation despair of ever successfully imitating them. A few strokes of the inspired pencil, a few sentences of the inspired penman reveal the inmost character of the person, and while doing all justice to the graces of the spirit and the virtues of the natural character, conceal not from view the failures, the weaknesses, the sins, nay, even the crimes, of the saints. Moses, the meekest of men, greatly honoured of God, to whose overcoming faith the greatest justice is done, lost his temper. The instances of the failure of Abraham's faith, his unbelief with respect to the promised seed, and with respect to his personal safety, on account of Sarah's beauty, in the land of Gerar, are recorded, though he is called the friend of God, the father of the faithful. The naturally wily, scheming character of Jacob is portrayed though he is reckoned among the heroes of faith, and so on through many other instances. Their whole characters are thus revealed for our encouragement, not that we may imitate their shortcomings, but that we may know that though they were saints, they were men like ourselves, and that we may learn what the weakness even of eminent saints is when they look away for a moment from God, and that we may thereby be stirred up to lay hold of, and keep hold of, and walk closely with God. When it is said that the saints of old lived by faith and died in faith, it does not mean that they were perfect, but that this was the character of their lives as a whole, that faith in God was the prompting, guiding, controlling principle and motive of their lives as a whole, though their lives may have been occasionally marred by the temporary victory of sight and flesh over

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faith and spirit. There are some biographies not stained by the record of any special gross sin, as that of Joseph for instance, which reveal no very patent defect, just as many a modern believer lives an outwardly blameless life not marked by any noticeable slip, and as many of the latter in our own days have had the liveliest sense of their own shortcomings and often experienced deepest contrition for heart sins, being burdened with a sense of guilt, so may the inner life of ancient saints who were not guilty of any great outward sin have been marked by such experiences, though they are not recorded. Another class of biographies in Scripture, to which the case which forms the subject of this paper belongs, is the briefest of all. A sentence, a verse, or two or three verses, describes a life. In neither of these cases any more than in cases where positive, though only temporary, failure is recorded, are we to suppose that the lives described were lives of sinless perfection, or essentially different in their experiences from the experience of modern believers, or that they were too perfect to be examples for us. The experience of believers in every age is essentially the same, and none have been holier in heart and life than all now are bound to be.

Remembering this, let us now enter into an examination of Anna's character and life as revealed to us here. We are told that she was married young, left early a widow, and henceforth devoted herself unreservedly to the service of God. She was one who exactly answers Paul's description of the widow indeed. "She was desolate, trusted in God, and continued in supplications and prayers night and day." It is possible that Paul may have had this widow in view when he wrote the epistle to Timothy, and held her up as a model and example to others in similar circumstances, so exactly does his description answer to her character. Of her married life no information is given us. Her piety may have dated from that time, or even from an earlier period; but the description given us here is of her widowed life. When left alone in the world, when desolate by bereavement, she sought her consolation in the service of God, in waiting on Him in his temple, serving Him with fastings and prayers day and night. She sought consolation in fellowship with the God of her fathers, who had revealed Himself as the husband of the widow, and He comforted her with the promises concerning the Messiah—enlarged her faith in them—deepened her hope in his appearing—fixed her heart upon Him, so that she remained steadfast, and yielded to no temptation nor inducement to return to the world, to undertake a second time the cares of married life; but married to the Lord, she awaited the advent of her Heavenly Bridegroom, the Lord from heaven, to whom she was indissolubly united. It would not have been wrong nor sinful for her to have entered into a second marriage; she entered no religious order whose laws and irrevocable vows constrained her to live a life of celibacy. She was a prophetess, but this imposed no such conditions on her; it only implied that she had certain gifts conferred on her by the Holy Ghost, which gifts were not accompanied by any obligation to renounce social or domestic ties. The life she led during her widowhood was probably her free choice, the impulse of her religious affections. Doubtless she was led by the Spirit of God, but as far as man, and the laws and institutions of the theocracy were concerned, she spontaneously resolved so to live. Her

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husband's death may have been the prompting motive and occasion of her self-dedication; the expectation that the time of the promised Messiah's advent was near at hand, may also have formed an inducement to her, and led her thus to prepare and wait for that event.

She departed not from the temple. It probably does not mean that she resided in the temple, but that all her time, all the time she could pass there, was spent there—that it was her chosen constant place of resort, where she was almost always to be found, and her employment there was fastings and prayer. Her fastings were very frequent; her prayers incessant. Neither would be of the Pharisaic sort, but of such a character as Christ Himself would approve, as God accepted, heard, and answered.

Day after day, week after week, month after month, year after year, decade after decade, for half a century, at least—for fifty, it may have been sixty, or on to well nigh a hundred years—from youth to middle age—from middle to advanced old age—she persevered in fastings and prayers. She neither fainted, nor grew formal, nor impatient, but wrestled with God with all longing and eagerness for the fulfilment of her desires, yet, with all patience and submission, assured that God is not slack concerning his promises, as some men count slackness, but that in his own time and way always fulfils them. Sorely may she have been tempted sometimes to abandon her post, to give up the pursuit of her object as hopeless. In various ways she may have been tempted by many suggestions of the tempter, and even by solicitations of the world. But from the fact of her perseverance, it is plain that with every temptation a way of escape was provided, and after each escape her faith would burn more brightly; it would become more deeply rooted—more immovable. Each triumph of faith would be followed by a vivid soul-refreshing realisation of the promises on which she was resting, which she was pleading, and probably by increase of light, by addition to her knowledge. Prayer was her life-work, and, doubtless, became second nature to her, as necessary for her soul as air, food, and drink for her body. How many Christians are thus instant in prayer? To how many has it become such a rooted habit, yet without formality and without hypocrisy, but as a living power? We should be shocked if we were deliberately and plainly charged with utter disbelief in the promises of God's word, if we were plainly told that we believed them to be a fiction. We should repel the insinuation indignantly. It would be much better practically to refute it. God fulfils his promises in answer to his people's prayers. He gives the promises to excite the desires of his people's hearts for the promised blessings, and to stir them up to pray for them, and then He tests and proves the faith thus implanted by not immediately answering. He keeps his people waiting as He did Anna, to discipline them in patience and submission. Thus the unbelief in the hearts of his people is brought to light, and the counteracting faith battles with and subdues it—patience has her perfect work, and thus, too, the utterly faithless and unbelieving, who have no root of genuine faith in them, are made manifest, and fall away. If our faith in God's promises were brought to this practical test, could we stand it? If it were to be measured by the depth and fervour of our secret longings—by the constant persevering petitions we day by

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day offered up for the fulfilment of them, how much should we be found to possess? Worldly circumstances, the duties of our position in life —duties we are bound by the laws of God and man alike to perform— may prevent us making prayer the one business of life, but nothing should prevent Christians partaking of Anna's spirit, and, in the degree possible to them, following Anna's example. It is vain to say we believe the promises, if we do not.

What was the subject-matter of Anna's prayer? Unquestionably, she was pleading the promises concerning the Messiah. She prayed for the advent of the promised Deliverer, the Hope, the Consolation of Israel, towards the dawning of whose day the faces of the faithful in every age had been turned, whose day Abraham had rejoiced to see, and the sight of which made him glad, in faith in which Redeemer all the true Israelites had fallen asleep. That day was now comparatively near at hand. To wait and pray for its approach, she had first frequented the temple in early widowhood, and advanced old age finds her still waiting and praying for it with undiminished faith, with undimmed hope, and unabated desire. The promises which set Him forth would form alike the subject of her constant meditation, and the continual theme of her petitions. She may have known by supernatural communication that she was to see Him ere she departed this life; she may have known that Simeon was to see Him ere he died; she could not but have known the generally diffused expectation of his advent; that the times had nearly run out, and that the Deliverer was at hand; but, apart from such sources of information, she had the predictions and promises of the Word, and feeding on them constantly, making them the matter of her prayers, her desires and expectations would be moulded aright, and her heart prepared to give Him a joyous welcome when He came.

At length He did come. One day she was absent from her post; it may have been for a very short interval, but during that interval a family entered the temple—a husband, a wife, and a little child. The family came to fulfil the requirements of the law of Moses. The parents came to present their infant to the Lord, to offer the sacrifices proper on such an occasion. The family were in humble circumstances. This we know from the offering they brought. Those who could not afford a lamb of the first year for a burnt-offering and a young pigeon or a turtle dove for a sin-offering, were commanded to bring two turtles and two young pigeons for a sin and for a burnt-offering. There was nothing in the outward circumstances of the party to attract attention, yet this infant was greeted as never infant was before or since on entering the temple. A devout and probably aged Jew, led, as we are told, by the Spirit into the temple, seeing the child, and recognising by the Spirit Him for whom he was waiting, burst out into a rapturous song:—

"Lord now lettest thou thy servant depart in peace, according
to thy word;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;
A light to lighten the Gentiles, and the glory of thy people
Israel."

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Furthermore he blessed the family and uttered a prophecy concerning the child.

At that moment, when this scene was being enacted in the temple, Anna entered. She understood it at a glance. She did not need to ask the meaning of Simeon's words, but joined at once in the chorus of thanksgiving, for in the child before her she saw an answer to all her prayers, received the blessing for which she had waited so long; her faith and hope were crowned with sight and with fruition. Her eyes then beheld the Seed of the Woman, the Seed promised to Abraham, the Prophet like unto Moses, the Child born, the Son given, the Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of Peace. The wisdom of her early choice is now justified. She chose God as her portion, and He does not disappoint her. She chose the better part, which could not be taken away from her. She set her affections on things above, and her eyes now see what satisfies the inmost longings, the deepest wants of her nature. How different her old age from the old age of those who, starting with her on the journey of life, set their hearts on the world, coveted its treasures, plucked its fruits, found them for the time sweet to the taste, tasted the pleasures of sin, but in the end found the world's treasures, fruits, and joys unsatisfying, bitter, and but for a season. Their course to the outward eye may have been bright, prosperous, happy; they may have enjoyed the flowers growing by the side of life's highway, gaily floated down its stream along with the crowds of the thoughtless and merry-hearted; hers may have seemed outwardly dull, ascetic, miserable, but in the end what proved to be the case? Their end would be—what? Hers was peace.

The Saviour whom she had found was not for herself alone. In praying for his advent she was seeking the highest blessing for her nation and the world. Her religion had not all this time been a selfish, solitary one. She had indeed lived in close and constant fellowship with God, but her religious instincts had led her to seek the fellowship also of the people of God, of those who shared a like faith, who had the same aspirations, hopes, and longings as herself. She was the companion of all those who feared the Lord. Do I not love those who love thee? would be the language of her heart. And often, doubtless, would they talk together of their common hope, and comfort, encourage, and strengthen each other. They would provoke one another to perseverance in prayer, to patience in waiting. They would communicate to each other the light each received and thus add to the common stock. They would interchange experience. They would be of that class of whom the prophet said, "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." (Mal. iii. 16, 17.) Fellowship with Christians is a means of grace. It is not good for man to be alone. Neither in spiritual nor secular matters can we get on without the help of our fellows. God constituted us social beings, and He makes our social nature a means of grace, a channel of blessing. Fellow-

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ship with Christians is indirectly fellowship with Christ, for they are Christ's members. Direct personal fellowship with the Father and the Son, is the fountain; fellowship with Christians, the streams. If we neglect the former, we withdraw from the fountain head, and dry up the streams, and without the latter it is hard to maintain the former, and we are deprived of an important source of strength. God may appoint the lot of a Christian in solitude, with respect to spiritual sympathy and Christian fellowship, and make up for the want, but He does not commonly do so. "He setteth the solitary in families." He sent Elijah into the wilderness by the brook Cherith, but at the end of a year sent him to Zarephath, where He had one of his chosen—a poor widow. In fellowship with Christians, we give what we get, and receive from the stores of others, and thus all are twice blessed.

In such fellowship with God and with his people Anna had lived during her long widowhood, and now when the object of their common hope had come, she did not keep the fact selfishly a secret, but hied away to tell her friends, associates, fellow-believers, what had happened, and so would her joy be doubled by seeing it reflected in kindred, sympathetic souls. She would renew with them the thanksgiving she had celebrated with Simeon.

"And she coming in at that instant," when Simeon was rejoicing, "gave thanks likewise unto the Lord, and *spake of him to all them that looked for redemption in Jerusalem.*" This verse justifies the remarks made concerning the society she lived in during her long widowhood. It is evident she knew and was intimate with all those who looked for redemption in Jerusalem. These two things were the grand salient features of her life and character—fellowship with God and fellowship with his people. The circle of her friends admitted of a very simple description—those who looked for redemption. It does not say that they were of any given class in society, whether high or low, rich or poor, fashionable or of no wordly consideration, whether learned or ignorant. From a worldly point of view, so simple a description might not have sufficed, but whatever was their diversity of outward condition they could be thus comprehensively and truly described as those who looked for redemption. She, at any rate, could be unmistakeably known by the company she kept. Could our friends be described as those who look to Jesus? Do we always choose them with reference to this feature of character? Will our Christianity bear the test of an appeal to the character of our chosen friends? Depend upon it, if we are looking unto Jesus and waiting for Him, we shall be drawn into association and fellowship with those whose eyes and hopes are fixed upon the same object of attraction. If we have no delight in such, there must be something wrong with our religion. But can we not get a closer view, a better understanding of the character of those who looked for redemption?

The expectation of the advent of the Messiah was generally diffused not only throughout Judea, but throughout the Roman earth. It was cherished not by Jews only, but through them the expectation of the rise of a mighty Deliverer had been excited in Gentile minds as well. All Jerusalem was looking for the rise of a Deliverer who should free the nation from the oppression of the Romans and restore their

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nationality in great earthly power and glory. All classes of the people expected this. If, then, Anna spake of Christ to all who in any sense looked for redemption in Jerusalem she would have enough to do. It was not to such an extensive circle that she bore the tidings which had filled her heart with joy and her mouth with praise; to a much narrower circle within that larger one she bent her steps, to a circle probably not much known nor honoured in Jerusalem, to a circle of the quiet in the land. The redemption looked for by those to whom she went, however their views may have been mingled with the erroneous ideas prevalent, however dim their ideas may have been about it, was deeper far than a merely temporal deliverance from worse oppressors than the Romans. It was first and chiefly a spiritual redemption they sighed for—a deliverance from the power of sin and Satan, from the law with its terrible "Do this and live," with its precepts and its curses —a deliverance that would usher them into the liberty of the children of God. It was to the poor in spirit Anna went, to those to whom the law had really been a schoolmaster to prepare them for Christ, to those who hungered and thirsted after righteousness, who, though they might not be able to give formal expression to their wants and necessities, had really experienced the weakness of the law through the flesh. They were the mourners, the labouring and heavy laden, the meek and lowly in heart, the contrite, who had come to despair of themselves. Anna was one of these, and her companions who looked for redemption were doubtless such. They would gradually become such characters as I have described. At first they may not have understood the design of their national worship and religious institutions, but may have been devout observers of the customs, and desirous of being taught of God, they were led to this state of mind and heart; they were brought to such a spiritual condition which is of all others most hopeful, though often distressing to the subjects of it at the time, but which would prepare them to receive just such a Redeemer as appeared. Their spiritual wants and desires, so totally different from the experience of those who did not see through the types and shadows of the Mosaic economy, would lead them to a class of prediction and promise totally overlooked or misinterpreted by the proud, self-righteous Pharisee, by worldly, carnal religionists of every class. They would not overlook or be uninfluenced in their desires or expectations by the pictures drawn by prophet-bards of Messiah's glorious reign and kingdom, but their spiritual instincts—instincts wrought in them by the Holy Ghost—would draw them irresistibly to such passages as Isaiah liii., and to others which describe Christ in his humiliation. By these they would be sustained and comforted. They would feel that such a Redeemer was just what they wanted. Then, too, their experience would tell them that the oft-repeated sacrifices of the law could never take away sin and prepare them for the reception of the one sacrifice. These things may have been but dimly seen, but they would be felt; and when Jesus came to save his people from their sins they hailed his advent. They saw and understood, however dimly, that the glory was to follow the sufferings of Christ.

Thus the divinely appointed ordinances of their ancestral faith would lead them to a realization of their true wants. Their experience thus

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produced, *i.e.*, by the agency of the Spirit of God, and the word and ordinances of God, would lead them to the predictions and promises of the Word of God which met their case. By these they would in some measure be enlightened as to the true character of the coming Redeemer; they would be stirred by their desires for his appearance, to pray for it, and by this process be prepared for it. Neither Simeon nor Anna could, in the first instance, have recognised the infant Jesus without supernatural communication. In the child there would be nothing outwardly different from other children; in the parents, nothing different from other humble country people. The Spirit opened Simeon's eyes to recognise the Saviour, and his mouth to praise Him before the parents could have informed him of the wondrous circumstances attending his birth; but God had prepared Simeon, Anna, and their friends, for the event. As a reward of their faith, in answer to their prayers, it was granted to them to see the salvation of God. To Simeon the communication was made; Anna received his testimony; those who looked for redemption, Anna's. None were stumbled by the lowliness of the Saviour's earthly condition. There was no obstacle in their hearts or views to his reception.

The process is ever the same whereby people are led to the reception of Jesus. Under the preaching or reading of God's word, or in the use of his appointed ordinances, and often in connection with providential circumstances, the sense of sin, and guilt, and need, is begotten, and this sense leads to further study and enquiry, and the spiritual experience thus produced leads the sheep, once lost, now found, to the green pastures and still waters of the word. Thus drawn of the Father, they are led by the Good Shepherd to the fountain of life—to pardon, acceptance, peace, and purity. How differently those thus taught of God view and read the Bible, from those who only take a natural interest in it. How different are the parts and aspects which attract the former from those which prove attractive to the latter. The latter, like the unspiritual Jews, are drawn by external things, by the shell. The former seek the living spirit. The latter admire, it may be, the morality, the beauty of style, the literature, the history of the Word—the cross they shun. The former are not insensible to these things (for David, whose spirituality was deep, dwelt with loving fondness on the natural beauties of Jerusalem, and Mount Zion, and the externals of his religion), yet it is redemption they seek first—the way of life—how to be saved—the way of holiness—how to be conformed to Christ's image, restored to the image of God; to ascertain God's thoughts on the great questions of sin, guilt, law, of the world, the Church, the kingdom; and for practical guidance in life, these are the momentous questions for the solution of which they chiefly resort to God's Word. How is it you view the word and ordinances of God? Do you seek God Himself in them, and the blessings they are designed to communicate? Or is your attention absorbed by external things, while you shun the heart, the soul, the essence of the whole?

Anna and her companions and such other like-minded Jews scattered throughout the country seem to have been the only truly believing souls at that period. They were the true spiritual seed, the only lights in the midst of a dark generation. The nation as a whole had departed

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from the true worship and service of God. They retained the shell, but neglected or rejected the kernel. The leaders of the people were divided into conflicting sects, none of whom had right views of the character of Him whom all were expecting. They all expected a merely temporal deliverer. Christ Himself came into the world unobserved, unrecognised save by a few, and when He entered on his public ministry was generally rejected. Such being the case, it is delightful and refreshing to find these traces of a true faith and a rightly directed expectation. It is refreshing to be permitted to get a glimpse into the circle of those who truly waited for redemption, to see their lamps burning so brightly, and the liveliness of their expectation, to see their faith, their hope, their love, all in active exercise; to see their humility and patience, their faith in the promises, their hope in the coming Redeemer, their love one to another, their humility in remaining contentedly in the retired walks of life, in comparative obscurity; the depth of their longing, the fervour of their expectation leading to no eccentricity of conduct, not leading them to any outward demonstrations, but tempered by patience and an evident willingness to abide God's time. A singular interest gathers around them as being among the very first to receive the Saviour, as having received Him in his utmost weakness, when but an infant of a few weeks old, without one visible sign of his essential greatness, majesty, and power, when unconsciously reposing in the arms of his mother, a humble countrywoman. It is deeply interesting to see them advancing out of the twilight of the old dispensation into the early dawn of the Gospel day, to see their Jewish faith in a Redeemer to come, advancing into and becoming absorbed by their Christian faith in a Redeemer come. Anna and Simeon at least were very aged. They had watched many long years for this day; moving among types and shadows, they had strained their eager eyes for the approach of the Desire of all nations, while the darkness settled down more deeply on their nation, and the apostasy became settled and established. When they began to wait and watch and pray, they had, perhaps, many like-minded companions, who had long ago fallen asleep in faith, not having received the promises, but having seen them afar off, and been persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. They, perhaps, alone of those with whom they had set out, saw the advent of the Lord, though they had been joined by others at different stages of their journey, and had many companions now to rejoice with them in their joy. It is beautiful to see these aged saints bathed in the light of the now risen Sun of Righteousness. They have watched through the darkest hours of the night, which just precede the dawn. Their heads have grown grey, their brows have become wrinkled, their forms have become bowed while waiting, but their hoary heads are a crown of glory, being found in the way of righteousness, and lovely is it to contemplate them rejoicing in their reward, their wonted expression of subdued, thoughtful, patient, perhaps a little fatigued, hopefulness, now lost in the radiant, exulting joy and gratitude, which beams from every feature. Permitted just to cross the border line and breathe the early air, to see the first blush of the dawn of the Gospel day; permitted to have their life-long hunger satisfied, their

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life-long thirst quenched, their life-long desires fulfilled, they probably soon passed away. Among the last of the Old and the first of the New Testament saints, they close the roll of the noble army of martyrs, begun with the name of Abel, and head the roll of New Testament saints to which company we, if we are true Christians, belong. The faith to which they at length attained, is the faith by which we live from first to last, it is the faith of the Church of God redeemed by the blood of Christ. But that Church has also an object of hope. Its faith finds its roots in a fact accomplished upwards of eighteen hundred years ago, it has a hope, however, also; it has also to wait for redemption.

Anna, Simeon, and their friends, were waiting for the Christ who was to come, and fulfil all the law and the prophets. We see how He has fulfilled the law, and much of the prophets, but we have to wait for complete redemption, for the redemption of the body as well as the soul, for the heading up of all things in Christ. We wait for his revelation from heaven to take his people to Himself and to restore all things. The Jewish nation at the time of the first advent looked for a great temporal deliverer, overlooking the spiritual kingdom, the foundation of which He was to lay in his own sacrifice on the cross. The professing Church now generally explains away the literal second coming to establish his glorious universal kingdom. The Jews before and during Christ's time looked to the promises and hopes concerning Christ's second coming, but overlooked the spiritual blessings connected even with them. Modern Christians generally explain these away, but in doing so they suffer much damage, and lose a mighty motive to holiness of heart and life, to prayer, fellowship, and activity. Let us not be found among the gainsayers, questioning this glorious truth, but let us be found waiting, praying, and encouraging each other in the glorious hope. Anna waited in the temple, for the Lord was to come to his temple. The place where we are bound to wait for the Lord's return is the path of duty—the post assigned to us. We are to watch and pray, but to remain at our posts, pursuing our lawful callings with loins girt and lamps lit. That such will be the position and employment of the faithful when the Lord returns, is plain from his own words—"Then shall two be in the field, the one shall be taken and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left." The difference between those taken and those left, not being in the outward circumstances and employments, but in the faith and hope of those taken.

This attitude of prayerful, patient watchfulness, and waiting for the Lord's coming, we must assume and maintain if we would follow the example of Anna. She looked for a Christ to fulfil all the promises, all the law and prophets. We have still to wait for the fulfilment of much of the prophets; let us not, then, be found rejecting or explaining away the yet unfulfilled, but let our constant prayer be, "Come, Lord Jesus, come quickly!"

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ISAIAH'S VISION.*

THE second division of this chapter (vi. 5—8) describes the powerful effect of this glorious vision upon the mind of the prophet; and the gracious method by which he was revived, and fitted for the presence and service of the King.

I. *Let us then consider the effect of this vision upon the mind of the prophet.* "Then said I, woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Why this perturbed exclamation, "Woe is me"? Why did he pronounce himself "undone"? The prophet himself assigns the reason; it was because of the sight he had of the glory of the King, the Lord of hosts. He saw the bright throne, and its still brighter occupant, clothed with his royal robe; he saw the seraphim in their brightness, and heard their melodious voices; he heard the dread noise in the temple produced by the seraphic solo; he saw the dreader smoke filling the house; and what he saw and heard combined to overwhelm him with fear, and caused him to tremble exceedingly, and to cry out, "Woe is me, for I am undone!" Let us not suppose, however, that the prophet's fear was the effect of what he saw on this occasion. It was rather the effect of sin; where there is no sin, there is no fear, no alarm, no disquietude, even though we are in the presence of a holy God. The true effect of this vision upon the mind of the prophet was *a keen sense* of his own sinfulness, which was the chief cause of his alarm. He stood in the presence of the searching light of the throne. As in the presence of natural or material light, the fleshly organ sees material objects, so in the presence of spiritual, or Divine light, the mind sees spiritual truths and objects. Light makes manifest. The Lord upon the throne is light. His nature is essentially pure and holy. "Holy, holy, holy is the Lord of hosts." The light which emanated from him not only fell on the prophet's view, but penetrated the depths of his soul, and revealed the sad and ruined condition of his nature. He cannot stand the searching power of the divine holiness. He cries out, "Woe is me, I am undone!" What a confession this! He does not say, "Woe is me, I am not what I ought to be; I am deficient in my worship of the King, in my love to his name, in my zeal for his honour; I am sinfully deficient in my religious acts and duties, and in my prophetic office." No. He goes further than this in his confession of self. "*I am undone!* My nature is unholy. I am not fit for the place where I stand, nor for the office I hold. I am undone. How can I worship the King most holy, in spirit and in truth? how can I speak as I ought to speak to the people of my charge? how can I fulfil the sacred engagements of a prophet when my lips are unclean? *The light of the glory of the Lord also afforded him an impressive view of Israel's moral condition.* "I dwell in the midst of a people of unclean

* Continued from the April number, p. 175.

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lips." My neighbours, my acquaintances, my nearest and dearest relatives, the child of my prayers and hopes, the wife of my bosom—all of unclean lips—all estranged from God—all unfit to dwell with God in his glory. Oh, it was this that pierced his heart, and wrung sighs from his soul! It was this that forced him to exclaim, "undone." It was the terrible thought that neither he, nor Israel, were fit to be associated with the King, the Lord of hosts, in his glory.

A similar effect has been produced in other men, when God has revealed to them the glory of his holiness. The Israelites at the foot of Sinai saw the glory of God, and heard his voice, and were sore afraid. (Deut. v. 24, 26.) This has been the case with the best of men—with saints, as well as sinners. Job, the servant of God, said, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes." (Job xlii. 5, 6.) It was not the hearing, but the seeing of God that prostrated his soul in the dust. He saw the majesty of God, and was overwhelmed with a sense of his nothingness; he saw the holiness of God, and was oppressed with a sense of his vileness. When Ezekiel saw the appearance of the glory of the Lord, he was so smitten with the lustre of it, that he fell on his face with fear and amazement. (Ezek. i. 28.) In like manner, when Peter saw the manifestation of the Saviour's divine power in the draught of fishes, he fell at his feet, and said, "Depart from me, for I am a sinful man, O Lord." (Luke v. 8.) Again, when Peter, James, and John, saw Christ transfigured on the mount, and heard a voice from the excellent glory, "This is my beloved Son," "they fell on their faces, and were sore afraid." And even John, when Christ appeared to him in his glory at Patmos, "fell at his feet as dead." From these manifestations of the divine glory, and the effects produced, we learn, that by the light of that glory the servants of God have been brought to view with alarm their own depravity; that the more clearly they have seen God's holiness, the more clearly have they seen, as by contrast, their own vileness; it is also manifest, from the instances noted, that God intended to teach his servants, that before they can serve Him aright, or be happy in his presence, or be able to bear that glory he designs them to behold, "their iniquity must be taken away, and their sin purged."

II. *The gracious method employed to revive the prophet, and to assure him of pardon and purity.* He had acknowledged his uncleanness, and that too in terms which sufficiently showed that the heart went along with the lip in the touching acknowledgment. Now, as God justifies those who condemn themselves, and comforts those that mourn, by what means and through what instrumentality did He convey pardon and peace to the alarmed prophet? The answer is given by the prophet himself, "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." The *live coal* and the *altar*, are here brought into view. What do they teach and represent? The live coal, I need not say, represents the Holy Spirit, called elsewhere, the "Spirit of burning." It was taken from off the altar, on which the sacrifice had been offered,

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and where the atonement for sin was made, teaching us that the Spirit proceeds from Christ, through Christ, through his sacrificial death on the cross, and bears witness of Christ, and of the efficacy of his atoning work. It was taken from off the altar by one of the seraphim, who flew with it to the prophet, and makes the taking away of iniquity to follow the application of the burning coal, just as an effect follows upon a cause, "Lo, this hath touched thy lips, and thine iniquity," which thou hast committed and confessed, "is taken away," removed far from thee, blotted out. Oh, how reviving and gladdening these words must have been to his heart! Thou art pardoned. Thou art purified. Thou hast found favour with God. There is no sin, no stain, no condemnation upon thee, "thine iniquity is taken away, and thy sin purged," or covered. Thy sins are so completely expiated, or atoned for, that they are in the sight of God as though they had never been. "Blessed is the man whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity."

The application of the burning coal to the lips of the prophet was *a symbolic action;* it symbolized the vivifying effect of the Holy Spirit's fire upon his soul. And would he not be conscious of the mysterious and efficacious working of the holy fire within? The moment his lips were touched, he felt an electrifying, quickening influence; purifying, reviving, and sanctifying his soul; so that he was assured from the testimony of his conscience, as well as from the testimony of the seraph, that his defilement *was* removed and his sins pardoned. Lift up your head and see the altar on which Christ died for you. And remember, it is only when you loathe self, as did Isaiah, and apprehend by faith, Christ on the cross, that Christ acts by his Spirit as a live coal in your soul. "He shall baptize," it is said, "with the Holy Ghost, and with fire." "The spirit of burning," is in the communication of himself, a spirit to consume the chaff and stubble of sin, to refine us, even as the silver is refined, and to make us "meet for the inheritance of the saints in light." Christ's one offering for the putting away of sin has never yet been apprehended and appropriated by faith, if we have not found within a purifying energy; if the Holy Ghost has not been to us a fire to burn out the corruptions of our nature, if we have not been made perfect as pertaining to the conscience, and if we have not been constrained to serve a living God in a living manner. But if we feel that the sanctifying work is going on within us, that some devouring energy has been mysteriously introduced, and is powerfully, though painfully, eating away the pride, and the malice, and the lustfulness of nature daily; and that we are becoming more and more fitted for the habitation of God, who cannot dwell with iniquity, then we have as much evidence of our spiritual renewal, as though a winged seraph had flown towards us with a live coal from off the altar, and pronounced audibly the animating words, "Lo! this hath touched thy lips, and thine iniquity is taken away, and thy sin purged."

The prophet recovered from his dismay, and, assured of pardon and purity, is now fitted and prepared to consecrate himself to the service of God. "Also, I heard the voice of the Lord, saying, whom shall I

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send, and who will go for us? Then said I, here am I; send me." What a blessed change had taken place in the prophet in a short time! We have just heard him crying out, "I am undone," but having felt the efficacious touch of the live coal, and having heard the animating words of the seraph, assuring him of pardon, his soul is revived and girded with vigour; he is willing to engage in the service of his Lord. "*Here am I; send me!*" He surrenders himself up to God. I am ready to do whatever thou commandest. I await thy behest; send me anywhere; I leave the choice of my locality to thee. Send me to do *any work*, the roughest and the most trying; send me to any class, the most vulgar or the most refined; send me at any time, *I am ready*. Thy will is my only law. In short, his love to the Lord, and his zeal for His glory, rendered him willing to go anywhere, with any message, to any people.

Learn from the spirit of obedience which the prophet displayed *how thoroughly God had prepared him for the important commission with which he was about to be entrusted.* A messenger was needed to go to a guilty people, and to utter warnings that would not be heeded, and to proclaim mercy that would be despised. The prophet was willing to be that messenger.

Learn, again, that if you are to work for God, willingly and acceptably, *you must experience, with the prophet, a similar preparation.* The unrenewed man, whatever may be his mental training or literary attainments, is not "meet for the Master's use." We must be brought to see our vileness in the light of God's holiness, and God's free grace displayed towards us in the cross of Christ; we must receive, through faith in Christ, the assurance of pardon and purity—the love of God must be shed abroad in our hearts by the Holy Ghost given unto us; *then* we shall be prepared to say in the words which were once addressed to David, "Behold, thy servants are ready to do whatsoever the king shall appoint." We shall feel an ardent desire to glorify God, and to make known His salvation to our fellowmen. Our language will be, Has Jesus died for me? Let me tell others of his grace. Has the Spirit healed me? Let me be an epistle of holiness. Has the Father set his love on me? Let me speak of it to others. "Restore unto me the joy of thy salvation, and uphold me with thy free spirit; *then* will I teach transgressors thy ways and sinners shall be converted unto thee." (Ps. li. 12, 13.)

Liverpool. D. R.

The faith which the Christian economy demands implies the existence of much which cannot be fully explained by the ordinary logic of reason. Behind that which is visible to the eye an unerring hand acts, and the eternal purpose will in due time develop itself to the entire satisfaction and admiration of every loyal intelligence. Stars are seen at night, but they are the certain harbingers of day. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." We live in the dispensation of promise and prophecy, every promise a prophecy, and every prophecy of the glorious Kingdom of Christ a promise of what shall be done.—W. L.

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Correspondence.

MORE ABOUT SPIRITUALISM.

DEAR SIR,—In the second volume of Mr. William Hepworth Dixon's able and interesting work, "New America," which, in the course of a few months, has reached a seventh edition, there is a chapter on the subject of American Spiritualism, from which I venture to send you a few extracts for the benefit of such of your readers as have not seen the book itself.

"During the past month of August (1866), a crowd of spiritualists has been holding conference in this picturesque part and peculiar city of Providence, Rhode Island.

"The disciples came in troops from the east and the west, some being delegates from circles and cities, representing thousands who stayed at home; still more being disciples who scorned either to admit any rule or to express any one's opinions save their own. Eighteen states and territories were represented on the platform by accredited members—more than half of them, it seems, by ladies. A first convention of spiritualists, on a scale sufficiently vast to be called national, was held two years ago at Chicago; a second was held one year ago at Philadelphia; but in those two meetings, regarded by the zealous as experimental, the delegates came together less by choice than chance. Convenience of men and women, not moral significance, had ruled the selection of a place of meeting; but when a platform had been voted in Chicago, and a great appeal had been made in Philadelphia, moral considerations came into play. The scene of the third National Convention of Spiritualists was fixed in this city, *on account of the peculiar fame of Providence as a camp of heretics and reformers*—the refuge of Roger Williams, the home of religious toleration, the city of 'What cheer?'

"L. K. Joslin, a leader in the local circles, welcomed the delegates to this city of refuge, in their character of heretics and infidels. 'To-day,' he said, addressing his mortal hearers, 'the spiritualists of the United States are the great heretics; and, *as such*, the spiritualists of Providence greet you with their welcome, believing that you are infidel to the old heresies that cursed rather than blessed our whole humanity.' These words appear to have been official. . . . .

"John Pierpont, of Washington, an aged preacher (once a student of Yale College—the school of American prophets), in yielding the chair which he had held at Philadelphia, spoke of the term infidel as applied to himself and his brethren in the spirit. 'I am an infidel,' he exclaimed, 'to a great many of the forms of popular religion; because I do not believe in many of the points which are held by a majority of the Christians, nay, even of the Protestant Church.' He went on to say, that instead of putting his faith in creeds and canons, he put it in progress, liberty, and *spirits*. Ten days after Pierpont's delivery of this speech the old man died. . . . .

"Mrs. Susie Hutchinson was bolder still. The official report makes her say, 'She had hoped that they would pass resolutions that should be active, and not dead letters, going back to the buried past, and that they would find manhood and womanhood coming up to the work of humanity. If there was a single soul in the universe to be shut out from the convention she wanted to be shut out with them. If there was a single person going to hell, she wanted to go with them; and if there was a work to be done in the lower regions, she would go and help the eternal Father to do that work.' . . .

"A tone of stern hostility towards the religious creeds and moral standards of all Christian nations marked the speeches of men and women throughout this convention; a tone which is hardly softened by a word in the official reports.

"Mrs. Susie Johnson said, she for one would build no more churches, 'for they had already too long oppressed and benighted humanity.'

"Mr. Andrew Foss 'thanked God

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this was not an age of worship, but of investigation.'

"Dr. H. T. Child said that 'spiritualism has bridged the gulf between Abraham's bosom and the rich man's hell. Let thanksgiving be added to thanksgiving for every blow that is struck to weaken the superstructure of human law—law which, by the hand of man, punishes men for doing wrong.'

"Mr. Perry said, 'As a spiritualist, I have yet to learn that we hold anything as sacred, and I am opposed to any resolution that has the word sacred in it.'

"Mr. Finney said, 'The old religion is dying out. We are here to represent this new religion, born of the union and of the types of humanity in a cosmopolitan geography, the die of which was cast in the forges of Divine Providence.'

"This was, in fact, the substance of what was said in the presence of the assembled delegates, mortal and celestial, at the third National Convention.

"Three resolutions were adopted, which the spiritualists consider as of great importance. The first was to oppose the teaching of Sunday schools, and to substitute for it that of their own progressive Lyceums. The second: To procure the writing of a series of essays on spiritualism. The third: To discountenance the use of tobacco and strong drinks." (*Why?*) . . . . As regards the important question of numbers, "Warren Chace, of Illinois, one of the male vice-presidents, declares that more than three millions of Americans, men and women, have already entered into this movement. Three millions is a large figure; no church in these states, not even the Methodists, can sum up half that number of actual members. The spiritualists count in their ranks some eminent men, shrewd lawyers, gallant soldiers, graceful writers, with not a few persons who can hardly escape the suspicion of being simply rogues and cheats. Still, the fact about them, which concerns a student of the New America most, is their reported strength in numbers. A society of three million men and women would be formidable in any country; in a republic governed by popular votes, they must wield an enormous force for either good or ill; hence, one is not surprised on finding their leaders boast of having power to control the public judgments of America, not only as to peace or war, dogma and practice, but even on the more delicate questions of social and moral life. A fair and open field is not to be refused when hosts so mighty throw down wager of battle on behalf of what they hold to be true, however strange their faith may seem.

"These millions, more or less, of spiritualists, announce their personal conviction that the old religious gospels are exhausted, that the churches founded on them are dead, that new revelations are required by man. They proclaim that the phenomena, now being produced in a hundred American cities—signs of mysterious origin, rappings by unknown agents, drawings by unseen hands; phenomena which are commonly developed in darkened rooms, and under ladies' tables—offer an acceptable ground-plan for a new, a true, and a final faith in things unseen. They have already their progressive Lyceums, their catechisms, their newspapers, their male and female prophets, mediums and clairvoyants; their Sunday services, their festivals, their picnic parties, their camp meetings; their local societies, their state organizations, their general conferences; in short, all the machinery of our most active, most aggressive societies. Their strength may be put too high by Warren Chace, outsiders cannot count them, since they are not returned in the census as a separate body; but the number of their Lyceums, the frequency of their picnics, the circulation of their journals, are facts within reach of some sort of verification. A man would hardly be wrong in assuming that a tenth part of the population in these New England States, a fifteenth part of the population of New York, Ohio, and Pennsylvania, lie open, more or less, to impressions from what they call the spirit-world."

In concluding the chapter, Mr. Dixon remarks, "When we essay to

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judge a system so repugnant to our feelings, so hostile to our institutions, as this school of spiritualism, it is needful—if we would be fair in censure—to remember that, strange as it may seem to on-lookers, it has been embraced by hundreds of learned men and pious women. Such a fact will appear to many the most singular part of the movement; but no one can assert that a theory is simply foolish, beneath the notice of investigators, which has been accepted by men like Judge Edmonds, Dr. Hare, Elder Frederick, and Professor Bush."

These extracts require no comment; I would simply submit them as additional and not unimportant evidence on this truly portentous subject.

Yours very faithfully,
Birkenhead. W. MAUDE.

THE "ELDERS" NO PART OF THE CHURCH.

DEAR SIR,—In the first place, these elders are not the nearest intelligences in approach to the throne; but the four living creatures are. These latter first and ceaselessly give glory to God, and then follow the elders in their adoration (Rev. iv. 8—11), while all throughout the New Testament we gather that nothing whatever stands between Christ and his glorified Church, who, in fact, sit enthroned with Him. Secondly, it appears to me that the throne here mentioned is distinct from that of the Son of man. The scene is represented as in heaven (chap. iv. 2); and moreover the Lamb "came and took the roll out of the right hand of him that sitteth upon the throne" (chap. v. 7), whilst the scene of the transfer of power and authority to the Son is said to take place "in the clouds." (Dan. vii. 13, 14.)

Thirdly. Until the installation of the Son, I think we should not expect his coronation; and if the *Head* of the Church is not, previous to the time of opening the seals, Himself crowned, we surely cannot suppose even a portion of his triumphant Church to be then crowned. But these twenty-four elders are crowned. Not so, however, the man-child of chap. xii., or the first-fruits (chap. xiv.) which are "redeemed from among men"—*living* men; and this is not to be wondered at, because all those who shall be honoured with the reward of a crown, will simultaneously receive that rich reward. (2 Tim. iv. 8.) And that grand coronation-day does not arrive till the Lord Jesus comes to gather *all* who are his "at his coming." "Christ the first-fruits, afterwards they that are his *at his coming*."

And when does He come to gather his saints?

After the Great Tribulation, unquestionably. "Immediately after the tribulation of these days shall the sun be darkened. . . . And they shall see the Son of Man coming in the clouds. . . . And he shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. xxiv. 29—31.)

Now, if, as most of your able writers say, the Lord come for his whole Church *before the tribulation*, what becomes of the promise to the Laodicean saints, that they shall "sit with me on my throne, even as I also am set down with my Father on his throne," (chap. iii. 21), and which saints, indeed, are seen in vision by the prophet in chap. xx. 4, as the martyred tribulation saints, and as reigning with Christ a thousand years. Are they not Christ's, and Christ's Church, too?

Again, in the promise of deliverance "from the hour" of tribulation to the Philadelphian Church, there is no mention of the Lord's coming to effect that deliverance, only that He will "keep them from the hour"; but, now, to the next and last stage of the Church—the Laodiceans, for this, also, is a continuation of the Church, it not being cut off—there is this striking warning, "Behold I stand *at the door*, and knock."

And this accords with my views of the time of the Advent (or, rather, my views accord with this text), for, as I showed, in a letter on the "Seals, Trumpets, and Vials," a few months back, the anti-Christian tribulation occurs during the time of the fifth seal, and the advent and resurrection during the sixth.

And in this view of the matter we

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can easily detect the Laodicean saints among the "great multitude," or harvest saints, palm in hand, by their "*white robes;*" and although there is a crown mentioned in connection with the Philadelphian saints which is not mentioned in connection with either the Laodiceans, or the vast multitude, yet, to the faithful Laodiceans it is promised they shall sit conjointly with Christ on his throne. There need, then, be no difficulty in believing that the whole of the vast multitude of chap. vii. are destined to be "crowned," although not taken up till after the opening of the sixth seal, as well as the "first-fruits" (chap. xiv.) or living Philadelphians (both of whom are said to bear the name of the Father) who are taken up before the opening of the first seal. And will any deny that these all are Christ's, and together form the "Bride, the Lamb's wife"?

But why not crowned? say you. Because by that time the Bride hath not "made herself ready," and the marriage "of the Lamb" is not yet.

Fourthly. The twenty-four elders seem to "have charge officially of the prayers of the saints," (compare viii. 3, 4), and not the elders only, *but the "four living creatures" also.* Now, if the elders symbolize the Church, or first-fruits, whom do the four living creatures symbolize?

Fifthly. The first-fruits of chap. xiv. sing the "new song" "in the presence of the throne, and in the presence of the four living creatures, *and the elders.*"

Now, neither the Church, nor any part of it, can be in heaven before the "first-fruits," I presume; how then can the elders who are referred to as listeners to the "new song," be the Church, or that portion of the Church which sings the song *in their presence?*

That these 144,000 first-fruits are from among the living is certain, because the Lord Himself was the "first-fruits from among the dead," and these are spoken of as being redeemed "*from among men,*" not from the dust, or the grave.

It follows, then, that if the 144,000 sing the "new song" *before the elders,* it cannot be the elders who are said in chap. v. 9, to sing that song.

How, then, are we to understand that text? The only explanation I can offer is, that the relative "they" in verse 9, *refers to the saints, and not to the elders;* otherwise, if it refer to the elders, as is generally supposed, *then it refers to the living creatures also,* who evidently hold a higher position, and are distinct from the elders. If this explanation be correct, then the whole matter is settled as expressed in the heading.

Sixthly. In the account given of the great multitude (chap. vii.), we have, I may presume, unquestionably the harvest of saints resurrected and rapt, including, as well as the 144,000 first-fruits, all the great tribulation martyrs of whom alone it surely cannot be said they are more than "one could number." And, doubtless, it is with the knowledge that they form part eventually, of that countless multitude, that the first-fruits ascribe their salvation, as "out of every tribe and tongue, and people, and nation" (ver. 9); the very words that are applied to the great multitude. This great multitude of saved ones, then, are spoken of by one of the elders (ver. 14) *in the third person.*

If, then, the multitude are the Church—and surely they must be, for there can be no Church complete without a resurrection, and previous to this scene no mention is anywhere made or hinted at of such an event; it must follow that the elders do not represent the Church.

Seventhly, and lastly. In the nineteenth chapter we read soverally of the vast multitude ("much people," ver. 1) ascribing salvation and honour, and glory and power, to the Lord God for his righteous judgments, and of the elders, and the four living creatures, as separate persons, saying "Amen" to that ascription of praise. After that, in verse 7, we read of the marriage of the Lamb to the Bride, and there is no more said of the officiating elders.

As to who the elders are, I have nothing further to suggest beyond this, that *now* we are under the dispensation of angels; but the age to come "God hath not put in subjection to the angels," that being the time of the Church's rule with her Lord. And it

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may be with a readiness to give up authority to Christ and his Church, that the elders cast their crowns before the Lamb.

Such are the suggestions I have to offer for the solution of the important question, Do the elders represent the Church? I may be wrong, though it seems to me to be more in accordance with the Word than some expositions on the subject which I have read. At any rate, if this is not the true solution of the question, I wait for that which is.

I am, dear Sir,
Yours obediently,
Clunes, Australia. B. CASS.

THE YEAR-DAY THEORY.

DEAR SIR,—In your July number your correspondent, Mr. John Callow, has, under the semblance of a "pro and con" discussion of the year-day theory, favoured us with a remarkably clever article in its defence.

Being satisfied, however, that the said theory is not only a delusion in itself, but also a very fertile source of error with regard to prophecy generally, and that nothing is required in order to understand its true character but a sincere appeal to Scripture and a careful examination of the arguments brought forward in its support, I beg to submit to your consideration the following few remarks.

Upon the certainly not unnatural supposition of the uniformity of meaning of measures of time used in prophecy—I mean, upon the supposition that, in prophecy, "day," "month," "year," "time," has each its one unvaried meaning—the absurdities into which the year-day theory would lead us are so many and flagrant as to put its truth completely out of the question. For instance, the sojourning of the Israelites in the land of Egypt, prophesied Gen. xv. 13, would have been for 144,000 years instead of 400 years; the time of plenty, prophesied Gen. xli., would have been for upwards of 2,500 years, and the famine would have been *still continuing*; the wandering in the wilderness, prophesied Numb. xiv. 34, would have been for upwards of 14,400 years; the Babylonish captivity, prophesied Jer. xxv. 11, xxix. 10, would have been for upwards of 2,500 years; indeed, neither the wandering in the wilderness nor the Babylonish captivity would have yet commenced, but the children of Israel would have been still sojourning in the land of Egypt, and would still have upwards of 10,000 years to continue there. Consequently, to support the year-day theory, such uniformity must be denied. Then, as there is no rule laid down in Scripture to guide us as to when measures of time in prophecy are to be subjected to the year-day process of multiplication by 360 in order to get at their intended meaning; as it is *nowhere* said in Scripture, in such and such prophecies, or in this or that class of prophecies, measures of time are to be multiplied by 360; such a rule must be invented. It appears that different year-day theorists have invented different rules. Mr. Callow's rule seems to be, that always in symbolic prophecy—in other words, always when applied in prophecy to symbols, and only then—measures of time are to be multiplied by 360, so as that "day" is to be understood as *year*, "month" as 30 *years*, "year" and "time," its equivalent, as 360 *years*. With regard to this rule I would just observe, in passing, that in the whole Bible there is *nothing*, in the way of prophecy, more symbolical than the two prophetical dreams of Pharoah (Gen. xli.), and Nebuchadnezzar's prophetical dream of the tree (Dan. iv.), and yet the application of the year-day principle to these would lead to the conclusions that the famine of Gen. xli. *is still continuing*, and that Nebuchadnezzar is *still eating grass with the beasts of the field*.

A no less talented prophetical writer than Mr. John Wilson, editor of "The Watchmen of Ephraim," has adopted and advocates what he calls "the real year-day principle of prophetic interpretation;" and in editorial phraseology, "*our* year-day principle." Speaking of this principle, or rule, he says, "Ours is not exclusively applied to prophetic interpretation. It is this, that whenever a lesser object represents a greater, the shorter exis-

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tence of that which is thus used as a *symbol* represents also the longer duration of the object represented." (See No. for Jan., 1867, page 47.) "A day does not stand for a year in prophecy except when a lesser object represents a greater. This is the case whether the things spoken of be matters of prophecy or history." (See No. for Dec., 1866, page 564.) To state this more concisely and definitely: Whenever, either in prophecy or history, measures of time are applied to symbols, such symbols representing objects greater than themselves, then, and then only, such measures of time are to be multiplied by 360. According to both these rules—Mr. Callow's as well as Mr. Wilson's—it is *only* as applied to symbols that measures of time in prophecy are to be subjected to the said arithmetical process. In all other cases they are to be interpreted literally.

But now, one of the passages, if not the one particular passage most frequently resorted to, and most confidently relied upon by year-day theorists themselves, is Dan. vii. 25. Upon the supposition, however, of the truth of either of the above rules, this passage is very decidedly against the said theory. Thus, it is only as applied to symbols that measures of time in prophecy are to be multiplied by 360; but the three times and a half of Dan. vii. 25 are *not* applied to a symbol at all, but to a literal matter-of-fact king, who was to arise after ten other literal matter-of-fact kings; therefore, the three times and a-half of Dan. vii. 25 are not to be multiplied by 360, but (as "time," thus used is synonymous with year) to be interpreted simply as three years and a-half. There is no disputing this conclusion; that is to say, it follows from the premises. These, of course, speaking abstractly, may be true or false; in the present case, however, for the latter of them Scripture is responsible; and for the former, Messrs. Callow and Wilson. Nor is this conclusion a mere isolated, unimportant truth. It strikes at the very root, and decides the fate of the year-day theory itself. This must be abandoned if the said rules, or either of them, are adhered to, as will be seen in a moment. Thus, the three times and a half of Dan. vii. 25, are three literal years and a half; but, as believed by year-day theorists, as well as by their opponents, the 1,260 days of Rev. xi. 3; the 1,260 days of Rev. xii. 6, the three times and a half of Rev. xii. 14, the forty-two months of Rev. xi. 2, the forty-two months of Rev. xiii. 5, are all coincident periods with the said three times and a half of Dan. vii. 25. Therefore, upon the supposition of the truth of the said rules of Messrs. Callow and Wilson, or of either of them, these periods are, all of them, simply three years and a half, whereas it is of the very essence of the year-day theory, that they are each of them 1,260 years. These gentlemen must, therefore, either openly withdraw their respective rules, producing others in their stead, or else confess that the year-day theory is a *delusion*.

If Mr. Callow should say that though it is true that the three times and a half of Dan. vii. 25 are not applied to a symbol at all, but to a literal matter-of-fact king; still, as the said king had been previously symbolised in a prophetical dream—to wit, by the little horn of verse 8—therefore, the said three times and a half should be treated as, according to his rule, they would have been had they been applied to the said little horn itself; that is to say, multiplied by 360; such a principle as this would apply with equal force to the seven times of Dan. iv. 25, inasmuch as the literal matter-of-fact king to whom these are applied, had also been previously symbolised—to wit, by the tree of verse 10. The application, however, of such a principle as this to Dan. iv., as well as to Dan. vii., which common fairness would require, would lead to the conclusion glanced at before, that Nebuchadnezzar is still eating grass with the beasts of the field.

Hoping, in a subsequent letter, to reply carefully to Mr. Callow's *arguments* in favour of the year-day theory,

I subscribe myself,

Yours respectfully,

I. N. B.

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THE BODY OF MOSES.

DEAR SIR,—Being a constant and interested reader of THE RAINBOW, my attention was particularly drawn to a very excellent paper by Rev. John Kelly, in the May number. The writer having introduced Moses and Elias as typical persons, goes on to state, "Elias had been translated without tasting of death. In a chariot of flame he had been carried to heaven. He was in the body, but Moses had died and been buried. No one had witnessed his death, but we know that he actually died, because God tells us so in his word; and further tells us the Lord buried him in a vale over against Bethpeor, where none knows. What body then did Moses appear in? To the disciples' eyes there was no difference between Moses and Elias. Both were in glory. Was Moses a mere spirit, with an imparted visibility for a time? Or had he been raised again? These questions will start up, but it is impossible to affirm anything with certainty on the matter. In the book of Jude we have a strange intimation about the body of Moses, which we cannot understand, but which is, doubtless, the record of a literal fact. It is a glimpse into the spirit world, revealing the interest spirits good and evil take in the affairs of men. Satan, for some purpose, wished to obtain possession of the body of Moses; for what purpose we cannot conjecture, unless in some way to bring it to light and lead men into idolatry. The attainment of this object was prevented by the resistance of the archangel Michael. This fact is merely incidentally mentioned to illustrate another point. But it suggests itself in connection with this appearance of Moses on the mount of Transfiguration. Was Moses furnished on this occasion with the mere semblance of a body? Or had soul and body been permanently reunited? These questions start up on a consideration of all the circumstances. Answer them positively we cannot; materials fail us for their solution."

With regard to this quotation I would simply suggest, by way of solution of the question about the body of Moses, that the affairs of the covenant relating to the Jews were dispensed by Moses under the law. The whole dispensation was called Moses, and also the writings. St. Paul says, when Moses is read a vail is over their hearts; and ancient Israel is called by Stephen in his defence, "the church in the wilderness." (Acts vii. 37, 38.) Consequently, the church of ancient Israel is called the body of Moses, just as the church of the modern or spiritual Israel is called the body of Christ. Again, St. Paul, in 1 Cor. x. 1, 2, writes, "They (the natural Israel) were all baptised into Moses in the cloud and in the sea," which act constituted them the body of Moses, just as baptism into Christ constitutes us the body of Christ. Many have thought that the reference of Jude to the body of Moses means that the angel Michael was sent to raise the body of Moses, and that the devil tried to prevent him, and a contention ensued between them. But I think that the matter spoken of by Zechariah, chap. iii. 1, 2, is what the apostle had in his mind—"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" The context shows that the deliverance of the children of Israel from the captivity in Babylon is in contemplation; and by consulting Nehemiah i., ii., it will be seen that Satan was personified in Sanballat the Horonite. Just on the same principle as when our blessed Lord said to Peter, "Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of men."

From the premises, then, the conclusion would be this, that when the time came for Israel, or body of Moses, to be delivered, it was done under the guardian angel Michael, and opposed by Satan, the adversary, the enemy, the accuser. This is the same angel who is spoken of by Daniel, who stands up for the children of Israel, just as the deliverance of the spiritual Israel—the church or body of Christ—is being now effected from the mystical

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Babylon, the city of confusion with many tongues, none (or very few) understanding his neighbour's speech, which movement meets with as much opposition now as of old. Satan is active as ever, and as much opposed to the works and ways of God.

I am, yours respectfully,
Aberdeen. A. C.

ANSWER TO A QUERY.

DEAR SIR,—Your correspondent "Toxopheros," says, "I should much like an explanation in THE RAINBOW of the remarkable passage, Mark x. 29 - 31." I confess that up to the time of reading the above a few days ago, the passage had not particularly attracted my attention, but being myself an anxious inquirer after truth, I can fully understand the feelings of anyone who is really in search of truth for the truth's sake.

A passage is sometimes presented to the mind, and there seems to be a difficulty as to its meaning. In such cases (I speak from experience) there is some truth in the following lines:—

"Though various Scriptures seem to clash,
And leave the mind in doubt,
Yet if you read them well with prayer,
You'll find their meaning out."

We are sometimes led to see what we perhaps faintly conceive to be its signification, and then are anxious to ascertain what others may think about it, and if on inquiry we find their views correspond with our own, a thrill of pleasure is felt; and here I would just say that I was highly gratified with the piece by Mr. Chester in the July number of THE RAINBOW. "The Interval between the Rapture of the Saints and their Return with the Lord." This subject had been upon my mind for some time past. I was formerly of opinion that the interval would not exceed three years and a half, but upon consideration I could not reconcile this with some other points connected therewith, and came to the conclusion that it would be a longer period, which is what Mr. Chester has very ably proved. Perhaps this may be thought a disgression from the subject I commenced with, but I have another object in view. I wish by this to encourage the practice of asking questions upon passages that appear at all difficult, and also to encourage those who from time to time contribute so ably to your increasingly interesting Magazine,

As I have said, I had not particularly noticed the passage till I saw the question asked by "Toxopheros," and while thinking over the difficulties that seemed to surround it, as to its literal fulfilment, the words of Christ in Mark iii. 31—33 occurred to my mind. And I saw that it is literally fulfilled in our relationship to Christ, and to each other as believers. But then came the question of houses, and lands, &c. And here the words of St. Paul came to my aid, "All things are yours." I turned to them in 1 Cor. iii. 21—23, and saw very clearly the beauty and fulness of the passage, and just now while writing, Paul's words, in another place, are applied as if to confirm the former. Summing up in one short sentence—what he had before classified—"As having nothing and yet *possessing all things*." (2 Cor. vi. 10.) All this perfectly harmonises with the prayer of our Lord in John xvii., "that all believers might be one," &c. And also with Acts iv. 32—37. And again what is called the "Lord's Prayer." It has been urged by some that it is a mockery for rich persons thus to ask for their daily bread, but this sentence teaches us to ask collectively: "Give *us* our daily bread;" for while one may have plenty, many poor disciples of the Lord may not know where theirs is to come from.

Oh, how good our heavenly Father has been to give us his holy Word for our instruction and guidance while while waiting for our coming Lord.

I am, dear Sir, yours truly,
Littlebury. WM. KING.

P.S.—I have succeeded, by advocating the doctrine of Christ's personal reign, in adding to the list of subscribers to THE RAINBOW, and hope in future to be still more successful.

W. K.

THE TEN TRIBES.

DEAR SIR,—The object of my article in your June number, on "The

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Eternal Purposes of God in Israel," was simply to promote thoughtful inquiry into a subject possessing such vast depth and interest; and although I did advocate the Israelitish origin of the Saxon nations, it was certainly not my intention to raise a controversial discussion on the various tribes or race that compose this great European family; or, as to how far they may have been intermixed with other nations. But whether the Saxons are of Israel or not, they can scarcely be more mixed with other races than were the Jews with the children of Edom and Canaan (who above all people inherited the greatest curse), and therefore the arguments urged by your correspondent Mr. Kymru militates not in the slighest degree against the theory I advocate. Moreover, it was not so much to direct attention as to where Israel is now located, as to bring into consideration the glorious purposes of Jehovah in regard to them. Nevertheless I am pleased to find others among your correspondents who entertain the same views on the subject as myself. Yours faithfully,

London. T. C. WESTFIELD.

DATES EMPLOYED IN SYMBOLIC REPRESENTATIONS MUST BE OF NECESSITY SYMBOLIC.

DEAR SIR,—In confirmation of Mr. Callow's interesting remarks with regard to the non-literal interpretation of numbers in a symbolic description, allow me to adduce Rev. xviii. 8., where reason and common sense alike require that the word "day" must represent a longer period than twenty-four hours. Can the loss of food for "one day" be termed a famine? Yet Great Babylon's plagues are thus described. Neither is it reasonable to suppose that the conflagration of the "mighty city," through human agency (the ten horns) can be accomplished in the brief space of "one hour." Other Scriptures being our guide, it may safely be inferred that one year of famine, with its accompaniments of death and mourning, will precede the awful conflagration, which in one month will make desolate the wealthy and commercial city.

Allow me to remain, with many thanks for your valuable periodical,

Yours, dear Sir, most truly,

J. B.

Literature.

First Steps towards a Church of the Future. By the Author of "Organized Christianity—Is it of Man, or of God?" London: Simpkin, Marshall and Co.

WE are unable in a brief notice to put our readers in possession of the author's idea of the Church of the future; but this is not to be regretted, as the book is only a shilling. His object clearly is to increase the amount of scriptural knowledge and real piety, and to put an end, if possible, to formalism, and the many evils attending it. The family idea, or that of small companies meeting for worship and the mutual study of the Bible, is prominent. Like everything else that comes from the same gifted pen, the book is written with great clearness and calmness, and cogent reasons are given for the opinions advanced. The evils of existing systems are pointed out more in sorrow than in anger, and whatever judgment may be formed of the author's suggestions, no candid reader can doubt the purity and benevolence of his motives. Few are satisfied with the Church of the present, and every help towards a better Church of the future should be carefully examined without prejudice or foregone conclusions.

"*Gershom*" *Tracts.* No. 1, "The Morning Star"; No. 2, "Daybreak"; No. 3, "Sunrise." London: S. W. Partridge.

THESE little tracts contain the condensed essence of some of the precious truths which have been so beautifully

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expanded in their author's invaluable "Antitypical Parallels." We trust they are the precusors of many similar 'droppings' from the same gifted pen.

England's Past, Present, and Future, in Connection with Rome. Giving an Historical Account of the Papal Intrigues, Conspiracies, and Persecutions; their Results; and the Debasing Influence they have ever exerted; and shewing to what a fearful extent Romanism, Puseyism, and Tractarianism, are increasing among us, and the Calamitous Results which will too surely follow. With a Few Remarks on England's Probable Future and the Destiny of Rome. By Thomas Clark Westfield, F.S.A. London: Published by the Protestant Evangelical Mission, Craven Street, Strand; "Gospel Guide" Office, Crane Court, Fleet Street; J. Paul, Chapter House Court, St. Paul's.

Mr. Westfield has managed to condense much in this pamphlet of thirty pages, and the price is only Twopence, or ten shillings per hundred. The large circulation of a stirring pamphlet on such topics, would do good. People need to be aroused, and our author blows the trumpet vigorously.

A Conversation on Miracles: shewing that they are not only not opposed to the Laws of Nature, but are positively explained by true Scientific Law. Dedicated to the Members of the Victoria Institute. By a Member. London: Wm. Allan and Co., Stationers' Hall Court. 1867.

The author of this pamphlet would seem to be actuated by a sincere desire to defend the miracles of the New Testament against such assailants as Hume and his representatives of the present day. We question very much however, that by striving to eliminate what is commonly called the supernatural from the miraculous — by affirming that all men can and do perform what are, properly speaking, miracles, in proportion to their faith, and by endeavouring to bring down the miracle of Cana nearly, if not altogether, to a level with what he calls "the miracles of modern chemistry"—he has done any service to the cause of which he professes to be the champion. On the contrary, did we regard him (which we are far indeed from doing) as conclusive in his reasoning, we should deem it a duty to affirm that he had done that cause no small amount of injury.

Reconciliation; or, How to be Saved. By Rev. William Taylor, of the California Conference, author of "The Model Preacher," &c. London: S. W. Partridge. 1867.

Infancy and Manhood of Christian Life. By Rev. William Taylor, of the California Conference. London: S. W. Partridge, 1867.

In both these books the atoning sacrifice of Christ is clearly set forth as the sinner's only refuge. Many important practical truths resulting therefrom are also well put, and strikingly illustrated. It is much to be regretted that such important and seasonable teaching should be utterly marred by the doctrine that a state of perfection is attainable by the Christian in this life, which renders confession of sin or prayer for its forgiveness altogether needless. Nor is this all. God's gracious pardon of sin and the sinner's personal assurance of it are regarded as so inseparable that the former only exists when and where the latter is fully experienced. The imputation of Christ's righteousness to the believer is also ignored in these volumes.

The Sin of Bribery. A Sermon preached in High-street Chapel, Lancaster, on Sunday, December 16th, 1866. By Elvery Dothie, B.A. London: Elliot Stock.

A bold outspoken denunciation of a grievous and sadly prevailing sin. The author has furnished a striking instance of what some have doubted, namely, that ministers of Independent Churches are not afraid to tell their congregations wholesome, but to some of them unpleasant, truths.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

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SPURIOUS TEACHING.

EITHER we have a Divine revelation, or we have not. If we *have*, in the name of reverence towards God and mercy towards man, let us accept it in perfect faith, and put an end to our unseemly strife about things which from their very nature are entirely beyond the discovery of human reason. If we have *not*, let us honestly say so at once, and put an end to the miserable hypocrisy of appealing to the Bible as the standard of our faith, whilst we are wresting its words that it may seem to render support to some pet theory of our own fancy, or some adopted tradition of our ancestors. "Every day they wrest my words," is true to this hour, and the result is, that the tortured, disfigured, maimed, and mutilated revelation, has ceased to be what God intended it, a light to our feet and a lamp to our path. Let us, then, if we have any spark of honest manliness left, forbear appealing to the Bible when we have not the slightest intention of regarding its decisions. Let us quietly place the venerable book on the shelf, and do the best we can with "reason" and "logic," and "learning," and "probabilities," and "the voice of the Church," and the "eternal fitness of things!" Let us do our best with this tangled web of human things, and find our way through these dark scenes of sin and sorrow without the sham of going to consult the oracle *after* we have decided on giving it any meaning we please. To examine men by scourging does not give us the highest idea of judicial dignity, and the Inquisition was but a rude instrument for the support of the Church. But whilst we shudder at those atrocities in the outraged names of justice and religion, where is our respect for the memory of the illustrious dead—not to say, reverence for the Holy Spirit of God by whom they spake—when we can deliberately torture the words of Isaiah and

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Peter, Daniel and John, in the name of that many-faced idol of Christendom, "*Interpretation*"? For very shame, then, we say to those who will not *believe* "the word of the Lord," and yet persist in attempting to prove their unscriptural speculations by the pages of the Bible—we pray you cease! The Bible is not responsible, and must not be held responsible for any theory which contradicts its plain utterances. In the name of that priceless volume which tells us all we know about God and his Anointed, about grace and glory, and about the future of the Church and the world, we solemnly once more *protest* against that disastrous delusion which forces metaphor, figure, or symbol, upon plain literal predictions.

Here now is a book,* respectably written, abounding with professions of loyalty to the Scriptures, reprobating the "theory" of the pre-millennial advent as full of mystery, error, and danger, and proving to the author's entire satisfaction, that the "new heavens and new earth" of prophecy mean—*nothing of the kind!* All the hard things said against the advocates of the "theory of the pre-millennial advent," we can bear with the most perfect equanimity, especially as they are merely assertions to which the lives and labours of those who look for the Lord's appearing, give unqualified contradiction; but when the author ventures to call the pre-millennial coming of Jesus a *theory* of certain persons, and dares to explain away the magnificent declaration of the Holy Spirit, that there are to be "new heavens and a new earth," we must expose the error with all firmness and faithfulness, as a thing from which every "minister of the Gospel" should shrink with trembling. It is mournful to what extent sacrilege, professedly in the service of Christianity, prevails in the present day. One man steals from the sacred depository of divine truth the veracity of Moses; another robs the Church of that which the Holy Spirit has expressly denominated her "blessed hope," namely, "the glorious appearing of the great God and Saviour Jesus Christ;" a third has mercilessly stolen the resurrection, with all its joyous associations, by telling us that it took place centuries ago; a fourth has carried away the millennial kingdom in three volumes, the standard number for a work of *fiction;* and now a fifth has accomplished the gigantic feat of plucking the new heavens and the new earth from the universe! It is astonishing what men can do. Surely, we are a great race! But it may be well for us to consider whether the wise may not be taken in their own craftiness,

* "The New Creation: a View of the Divine Predictions of New Heavens and a New Earth, as having a Progressive Fulfilment in the Christian Dispensation, and a Complete Accomplishment in the Period of the Millennium." By JOHN MILLS, Minister of the Gospel. London: Elliot Stock.

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and whether our refusal to believe God may not issue in our being turned to fables. If we *will* mystify what God has made plain, we need not be surprised if a mist and a darkness come over us. But all this is inexpressibly sad. This tampering with the word of truth is one of the most painful signs of the times, and must issue in disastrous consequences.

Our author is very solicitous for the stability of young disciples, and expresses himself thus: "To the young disciple, lately illumined with some glimmerings of sacred truth, and thirsting to drink at the fount of living waters, it cannot be otherwise than perplexing to find that among the disciples of the Saviour, there should exist opinions quite discordant respecting some of the important verities of the Christian faith. From what he has learned about heaven and its glories, about Jesus, not only as Redeemer and Saviour, but also as the eternal Word by whom the worlds were made, he has been led to believe that beyond this present state he should go to the high heavens, and be for ever happy in the presence of God and all the redeemed, in company with holy angels, all united in love and worship through eternity. But after a while he is informed that many parts of the Bible have not been rightly understood; that the things foretold of the glories of the future times will not be realized till Christ has come in person from heaven to destroy his enemies, and reign, with his saints raised from their graves, over the nations of the world. And besides all this, he is told that it is not true that Christ will take his followers to the heaven from which He has come down; but that He will change the condition of the earth by a fiery process, and that when it has been thus purified and remodelled, it will become the inheritance which the saints are to possess as their everlasting portion! But when this youthful inquirer, hearing these assertions, comes to the exhortation, 'Set your affections on things above, not on things on the earth,' he may well cry out in amazement, '*How can these things be?*'"

All we have to say about this young disciple's perplexity is that the responsibility must rest on those who have had the boldness to inform him that Christ will *not* come from heaven to destroy his enemies and reign with his raised saints over the nations, and that there is *not* to be a purification of the earth by fire, and a new creation called into being in God's good time. We, at least, and those who, with us, accept the teachings of the Bible as final, are no parties to the troubles of the youth "lately illumined with some *glimmerings* of sacred truth." Again and again this writer mourns over these perplexing "theories" of the millenarians as "unsettling the minds of the inexperienced." But if people have been misled, is it not an act of charity to put them

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in the right path? If they are resting on the traditions of men instead of the revelation of God, happy is the man who has the privilege of "unsettling" them! We all cherish the memory of the Reformers of the sixteenth century, and feel that they were honoured to bestow a priceless boon on the world; but what a number of minds they unsettled in their day! They were, in the judgment of the "infallible" Church, the troubles of Christendom. And yet the head and front of their offending consisted in calling upon men to turn to the neglected Scriptures.

"If," says Mr. Mills, "these theories of a pre-millennial advent of the Redeemer and a renovated earth were not calculated to unsettle the views of those who have neither time nor ability to consider them in the light of the Divine Word, we might be justified in passing them over in silence. But, inasmuch as they have a powerful tendency to mystify the understanding of those who have but just opened their eyes to the light of the Gospel, and to lead them into labyrinths of error; to views altogether opposed to the plain teaching of the Bible, no effort should be left unemployed that may tend to expose their absurdity. It is not difficult to perceive that those theories not only tend to unsettle the minds of inexperienced Christians, but also to depreciating notions of that heavenly-mindedness which is so frequently recommended in the New Testament."

About the "labyrinths of error," and the "absurdity" of the revealed doctrine of the advent, we shall say nothing, as these serious charges must be left to Him whose glorious truth is thus traduced in, let us hope, profound ignorance; but we cheerfully admit that this "heavenly-mindedness," if the author means holiness by that phrase, "is frequently recommended in the New Testament," and it may be as well to see what the New Testament itself says about the influence of these derided "theories" on purity of heart and life. We hope Mr. Mills will not object to this mode of dealing with the question. We shall first take one of the passages he himself has quoted, but we shall not leave off with the simple injunction as he has done, but quote the powerful reasons for it, which, *for a reason* best known to himself, he has not done. "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. *When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*" (Col. iii. 2—4.) "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: *so that ye come behind in no gift; waiting for the coming of our Lord Jesus*

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Christ: who shall also confirm you unto the end, that ye may be blameless *in the day of our Lord Jesus Christ.*" (1 Cor. i. 4—8.) "Gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you *at the revelation of Jesus Christ:* as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation." (1 Peter i. 13—15.) "There shall come in the last days scoffers, ... saying, Where is the promise of his coming? . . . . But the day of the Lord *will come* . . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. *Wherefore, beloved, seeing that ye look for such things,* be diligent, that ye may be found of him in peace, without spot, and blameless." (2 Pet. iii. 3, 4, 10, 13, 14.) "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, *when he shall appear* we shall be like him; for we shall see him as he is. *And every man that hath this hope in him purifieth himself, even as he is pure.*" (1 John iii. 2, 3.) "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts *unblameable in holiness* before God, even our Father, *at the coming* of our *Lord Jesus Christ* with all his saints." (1 Thess. iii. 12, 13.) "The very God of peace *sanctify you wholly:* and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." (Chap. v. 23.) It will thus be seen that holiness, heart-purity, love to Christ, and Christ-likeness—for "heavenly-mindedness" is not a Scripture phrase—are pressed upon Christians *within view of the return of their beloved Saviour.* There is no other motive equal to this in power, and consequently it is repeatedly urged, as all who are acquainted with this subject perfectly well know. Let Mr. Mills, then, settle his differences with the inspired writers any way that to him may seem agreeable; and instead of making remarks of our own, we leave these Scriptures to speak for themselves.

"It is not difficult to perceive," says Mr. Mills, "that our conceptions of the future state will be affected by the opinions we entertain of some portions of the Apocalypse. If the new heaven and new earth be supposed to represent the future state, ideas of a sensuous nature will be likely to present themselves to the imagination. But if this new creation be understood as representing the Gospel dispensation, and the world to come be thought about as a state of which we have no adequate conception, our views are then in accordance with those of John when he says, 'Beloved, now are we the sons of God, and it doth

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not yet appear what we shall be.'" We have read this wonderful passage some half-dozen times, and have come to the conclusion that there are other people besides millenarians who "mystify" the public. It is not difficult to perceive that our conceptions will be affected by our opinions. Not at all. The difficulty would be how to have conceptions without opinions. But if we believe the Lord when he says, "Behold, I make all things new," we are in danger of "ideas of a sensuous nature." To avoid this danger then we are not to believe Him, and we are to reject all conceptions of sensible objects, such as glorious new heavens and earth, and to *think about that of which we have no conception!* If we accomplish this wondrous mental feat, our views will be perfectly scriptural; they will be in accordance with those of John. In other words, to think with John about *nothing*, we must reject the plain declaration of his Lord and ours. Now this is certainly bringing things to an issue! But as we do not like to be robbed of revelation, we demur to the advice. The "Gospel dispensation" is not the new creation. John did not speak of the "future state" as something of which he had no adequate conception, for his words are—and here again Mr. Mills stops short in the quotation—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but *we know* that, when he shall appear, *we shall be like him*, for we shall see him as he is." And again, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Mr. Mills cannot take these gloriously magnificent things literally, because they give him "ideas of a sensuous nature." What is this spurious spiritualism but the parent of that mythical folly which has driven thousands into the sunless region of open infidelity? God *means what he says* in the sublime revelation he has given us, and yet Christian men actually publish books to tell us that He *does not*. No wonder that men with "glimmerings" of the truth are perplexed.

Our author has a great deal to say about the conversion of the world by the agency of the Church and the power of the Holy Spirit, but we pass it all by as totally beside the mark; for mere reasonings about what *might* be, if the Lord had so willed it, are nothing to the man who reads what is written in the holy Scriptures, and there rests in the calmness of Christian faith. All this speculation about possibilities is legitimate only on the supposition that we have no revelation of the future, but when it runs counter to express literal predictions it is worse than worthless; it is positively injurious, because broadly sceptical in relation to the true sayings of God. We can assure Mr. Mills, though

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we do not expect him to credit us, that a belief in the speedy return of our blessed Lord, instead of "casting a dismal gloom over the brilliant prospects so vividly portrayed in the sacred prophecies," has precisely the opposite effect. It is joy unspeakable to see, as we see most clearly, that those prophecies derive their brilliance from the unerring Spirit of the Lord, and shall have their accomplishment when the great King "shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

The author has also much to say about the triumph of art and science, and the progress of literature, and kindred topics, in preparing the nations for the reception of the Gospel. We tell him very plainly that they are doing no such thing. He is likewise very elaborate on geology, for the purpose, doubtless, of showing that the promised new heaven and new earth cannot be accepted literally. We suppose he is serious in this matter, and are sorry for it. We know a little about geology, too, and this among the rest, that its theories undergo revolution every few years; so perhaps it will be prudent to wait until it be a settled science before we pit its professors against holy men of God who spake as they were moved by the Holy Ghost. "Analogy" is very useful in its proper place, but it is out of place here. Mr. Mills's "new creation" is *not* that of Scripture. His book is another illustration of the bewildering effects of mysticism; he has tried the spiritualizing process, and, as usual, the light is darkness. Fancy has obliterated fact, metaphor overlaid meaning, and figure obscured revelation. It is very sad, very mournful that good men should perpetuate a so-called "system of interpretation" which robs the Bible of intelligence, the Church of its hope, Christ of his promised kingdom, and creation of its deliverance from the curse.

THE MARRIAGE OF THE KING'S SON.

IN the twenty-second chapter of St. Matthew, the Lord relates that a cetain king made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come. Again, he sent forth other servants to apprise them that were bidden that all things were ready, but some made light of the king's gracious message and went about their several avocations, heedless of the marriage and of the banquet that was to follow it; whilst others, not only spurned the invitation, but actuated by personal hos-

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tility were so exasperated at any allusion to such nuptials that they ill-treated, persecuted, or killed the king's servants who were sent to them. The king was wroth, and sent forth his troops and destroyed the murderers and their city, and then commanded his servants, as they who were bidden were not worthy to participate in the marriage festivities of his son, to go into the highways and invite whomsoever they met, good and bad, and thus the wedding was furnished with guests. Now this parable, although appropriately applicable to the Jews, as illustrative of their rejection of the Messiah and of the call of the Gentiles, has evidently a twofold prophetical bearing. The parable is prefaced by a declaration calculated at once to awaken and arrest our attention. "The kingdom of heaven is like unto a certain king which made a marriage for his son." It is therefore *the* kingdom, *His* kingdom that is to come, of which the Lord is about to speak, and the Son, to whose wedding the guests are bidden, is the Lord Himself. But when will the Son possess the kingdom? *when* will those joyous nuptials be consummated? Does not divine revelation distinctly mark the epoch to be at His advent? and are not the saints of this dispensation, who are to be united to Him at his coming, the bride elect?

In its prospective prophetical bearing the parable has a most serious aspect for Christendom, for we may rest assured it will have a more literal and be of wider application in the future at the actual period of the marriage, which is now so close upon us, than in the partial past, for *we* are the guests now bidden, that is, those who have heard the glad tidings of the cross proclaimed are all, without exception, invited to the wedding, and exhorted too to watch, for they know not the hour.

The parable divides the nominal Church into three distinct classes:—

1st. The Lord's servants, comprising all true disciples, numerically a little flock compared with the company bidden.

2nd. The indifferent, Christians professedly, whose thoughts are absorbed by worldly pursuits and pleasures.

3rd. The malevolent—nominally Christians—but secretly hostile to all revealed truth.

The parable teaches, moreover, that at the epoch of the marriage, it is not until his oxen and fatlings are killed—not until all things are ready, and the wedding banquet prepared, that the guests are called; *the Bridegroom must, therefore, be present in the air;* for it is there, as revealed by St. Paul's epistle to the Thessalonians, that the Church will be indissolubly united in heavenly wedlock with her Divine Lord. And it must be a *secret presence*, for when his servants go forth upon their twice-repeated, but thankless errand—the Bridegroom is not

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visible to the bidden guests, and whilst the King is graciously waiting, his messengers are insulted, ridiculed, ill-treated, or killed. At a more advanced period, after the refusal of the bidden guests to respond to the double summons, *the Lord, still waiting*, commands his servants to repair to the highways, and bid all whom they meet, good and bad, to come to the marriage.

And what is the fate of the King's professed friends?—for we may reasonably assume that all the guests originally bidden were ostensibly his friends—nominally, his subjects, who had taken his name, assumed his colours, and sworn allegiance to Him, comprising all who call themselves Christians, of all sects and denominations, without distinction, whether Romish, Greek, Protestant, or otherwise. His servants remain steadfast and true, and the parable indicates that at the epoch in question, by God's grace, and by the outpouring of the Holy Spirit to strengthen them for the trials and hardships some among them will have to undergo, they will evince great and increased zeal in their Lord's service, boldly and fearlessly exhorting their weaker brethren, and proclaiming the Lord's actual presence, ready and waiting for the marriage. The first servants sent forth, on reporting the result of their mission to their master, appear no more upon the scene—clearly, they remain with the Bridegroom—other servants replace them, and these are persecuted and killed; finally, on the third, and last occasion, his servants, by resorting, as commanded, to the highways, successfully fulfil their mission, and *joyously conduct* their new-found friends into the presence of their Lord.

Of the great body of Christians—and this it is that renders the parable of intense and momentous interest—some will be in a Laodicean state, indifferent, incredulous, too much engrossed with the pleasures and seductions of the world to think seriously of spiritual matters or of the hope earnestly set before them by their more zealous brethren; and though the parable does not necessarily imply that all or any of these will be actually lost, neither does it indicate that they will not. It says, and this is of most serious import, they are not worthy to participate in the marriage festivities and privileges. Their ultimate fate is not revealed; they may, therefore, with the reservation of a doubt, however, be saved, so as by fire, by passing through heavy trials and afflictions; but as they are declared unworthy to be at the marriage, they may not belong to the first resurrection. Others, again, in the antichristian spirit predicted to predominate in the last days, not only deride and scoff at the exhortations of the Lord's servants, but throwing off the mask they will openly and unabashedly apostatize, sealing their apostasy by the persecution of all who continue faithful

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and firm in their allegiance, and these apostates—now calling themselves Christians—it is clearly revealed, will be destroyed. The language of this remarkable parable, even without any reference to other prophecies, seems so distinctly and positively to unfold the destiny of Christendom, that it behoves us to meditate seriously on the dangers hovering around all who mis-prize or disrespect the oft-repeated injunction to watch, not knowing the hour the Lord will come.

How strikingly does the Lord, by a few expressive words, represent the lamentable state of the Christian world at his advent. How forcibly does the Lord prefigure the fell apostasy that will at that period run rampant through the world, and the low degraded state to which mankind will almost universally fall, in conformity with the sad picture given by St. Paul to Timothy of the general characteristics of men in the last days. Nor must we forget what the parable furthermore discloses, that it is not from the great body calling itself Christian, that the complement of guests is made up for the wedding, but from the world's highways. Strangers to the Great King, who had not previously heard of his name or fame, will occupy the seats of those who were bidden and had pertinaciously refused, heathen converts, whom the Lord's servants, then, at the eleventh hour, by God's grace, will prevail upon to come.

As the Jews, by their wilful blindness and obduracy of heart, were cast out on the first occasion by their rejection of the Messiah, and the Gentiles admitted to the inestimable privileges thus forfeited, so will the Gentile Christian Churches, with a clearer and far greater light of divine revelation to guide them, be put to a similar test on the Lord's second advent. And the parable teaches us the awful truth that, uninfluenced by the experience of the past, and the warnings contained in God's Holy Word, they too, like their Hebrew brethren, will surely fall, but, alas! unlike the natural branches, the graft once plucked out can never shoot forth again. "Behold therefore," says St. Paul to the Romans, "the goodness and severity of God: on them which fell, severity; but towards thee (the Gentile Church), goodness, *if* thou *continue* in his goodness; *otherwise thou also shalt be cut off.*"

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HEAVENLY COMPENSATION FOR EARTHLY LOSSES.

"Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first."—Mark x. 28—31.

THE text is a hard one. Hard to harmonize with the stern, undeniable every-day facts of life, and scarcely less hard perhaps, to some minds, to reconcile with that great law of the Gospel which demands of us, as the followers of Christ, the surrender of the world and the things of the world, while, on the other hand, it calls upon us to "set our affections on things above," and to "lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." And yet, when we have once penetrated through the paradoxical form of the words, we find that they contain a divine meaning which is in the most perfect and beautiful harmony alike with the facts of life and the tenor of the Gospel. Hard and painful and blood-stained as has been the path along which "the sacramental host of God's elect" have travelled to immortality and glory, not one thing hath failed of all that the Lord has here promised; and the love and faithfulness of our God and Saviour remain unstained by failure and unshadowed by reproach. In reply to the inquiry of a correspondent, I submit the following brief thoughts on the passage, trusting that they may be found helpful in removing the difficulties which he, and possibly others, have felt in connection with it.

One thing, however, I must premise. As I pass along the streets of the great town near which I reside, I not unfrequently notice a small board affixed to some wall or building bearing the inscription, "Bill-stickers beware!" Now to my mind the passage under consideration seems in like manner to have affixed to it the warning, "*Literalists beware!*" Let me not be misapprehended. No one can hold more strongly than I do the grand canon of the literal interpretation of Scripture. No one more cordially agrees with the great Hooker when he says, in words which can hardly be too often quoted, "I hold it a most infallible rule in the exposition of sacred Scripture that where a literal construction will stand, the furthest from the letter is commonly the worst." No one is more deeply impressed with the truth of Coleridge's assertion, "The abuse of figurative interpretation is end-

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less; instead of being applied, as it ought to be, to those things which are the most comprehensible—that is, sensuous, and which therefore are the parts likely to be figurative, because such language is a condescension to our weakness—it is applied to rot away the very pillars, yea, to fret away and dissolve the very corner-stones of the temple of religion." Yet it is not to be concealed that to insist upon a strictly literal interpretation in every case, no matter what difficulty or even absurdity it may involve, is itself an error hardly less to be deprecated, seeing that it not only puts a weapon into the hands of the reckless spiritualizer, but even imperils the truthfulness of the inspired Word itself. Take this passage, for instance, and demand that it shall be interpreted literally, and only literally, and the inevitable consequence will be that the wisdom of God is convicted of absurdity—that, to say the least, our Lord made a promise which He has failed to fulfil. For who needs to be told that in numberless instances men have given up home, relations, and property for the sake and in the cause of Christ, and so far from having had these things restored to them "an hundredfold now in this time," have been exposed to life-long persecution, and finally, in many cases, been deprived of life itself. Plainly, then, this passage is one in which "the literal interpretation will *not* stand," but in which the figurative interpretation *ought* to be, and in point of fact must be applied.

At the same time, though a literal interpretation of the words cannot be pressed, we have need to be careful, on the other hand, that we are not content with anything less than a real and definite fulfilment of the promise. From the time when it was first spoken to the present hour the Saviour's promise has been most truly and blessedly fulfilled. Let us not presume to fritter it away, as far as any special meaning goes, by saying "it means evidently that the loss shall be a hundred times *compensated* or made up; or that, in the possession of religion, we have a hundred times the *value* of all that we forsake." (*Barnes.*) Let us not attempt, by any sophistical gloss, to evade the plain meaning of the words, "now in this time," or, as St. Luke has it, "in this present time." The promise has not only been really and definitely fulfilled, but it has been fulfilled *in this world.* To these two points let us hold fast, and if the explanation of the promise here offered fails to meet them, let it be set aside as altogether unsatisfactory and inadequate.

How then has the promise been fulfilled? I answer, *on the principle of a complete reconstitution of human life and its relationships and affections on a higher level, after they have been sacrificed in their natural form on the altar of love to Christ.* There are two creations; the

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natural creation, of which Adam was the crown, now marred by sin and destined to final destruction; and the new creation, of which Christ is the vital seed, the Divine beginning, and which is incorruptible, undefiled, and fadeth not away. Nor must this new creation—this "creation of God" as it is called in the book of Revelation—be confounded with the "new heavens and a new earth" of which St. Peter speaks, any more than "the kingdom of God," which is in truth only the synonym of this "new creation," may be confounded with Christ's millennial reign, which is but one manifestation of "the Kingdom of God," to be succeeded by others of far surpassing glory. Now in the Divine mystery of regeneration a man is born into the new creation, though he ceases not in this life to belong also to the old. "If any man be in Christ he is *a* new creation," and as such he belongs to *the* new creation. And the gracious law which Christ enunciates in the words of the text is this—that for every sacrifice he may be called upon to make, of that which belongs to the old creation, he shall receive an abundant compensation in the new, and that even "now in this very time" (ἐν τῷ καιρῷ τούτῳ), while the bonds that bind him to the old are still unbroken. For though it is doubtless only in an inchoate sense that this is at present realized, yet is it in a sense most true, most real, most blessed; for the undying seeds of the new creation are, not an hundred, but ten thousand-fold more precious than the fading flowers of the old: and the things of the former, though unseen, inasmuch as they are eternal, possess a glory which utterly eclipses the things of the latter, which, though seen, are only temporal.

This is the general principle; but the language of the Saviour's wondrous promise exhibits this principle in three distinct phases; as regards home, relations, and possessions. "The mention of the family-relationship," observes Lange, "occurs between that of 'houses' and of 'lands.' Accordingly, the former refers not to possessions, but to houses, in the sense of genealogical descent, of nationality, country, or ancestral faith. Thus we have in the text three classes of sacrifices: the first being the most difficult, *viz.*, that of the house in the widest sense of the term; then that of kindred; and lastly, that of possessions." Afterwards he adds: "In our view, the three classes of blessings promised correspond to the threefold sacrifices demanded in the text. Believers are to find a new and eternal *home* and country, new and eternal relationships, and new and eternal *possessions*, of which the blessings enjoyed by them on earth are to be the earnest and foretaste." * On each of these three classes of sacrifice and reward, then, a few

* "Theological and Homiletical Commentary on Matthew," *in loco.*

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words may be said, but for the sake of more convenient order, I shall speak of the last first.

1. LANDS. "There is no man that hath left . . . . lands, for my sake and the Gospel's but he shall receive an hundredfold now in this time, ... lands." The Christian has in times of persecution, often been called upon to surrender his worldly property for the sake of Christ, and our Lord here promises that every such sacrifice shall be made up to him an hundredfold even now in this present time. How, then, has the promise been made good? Let me in reply suggest another question. Have we ever asked ourselves as we strolled through some nobleman's park, or surveyed the broad acres of some great estate, what practically was the value of it to the owner?* If so, we have probably concluded, and not unjustly, that it consisted mainly in a feeling of satisfaction arising from the sense of possession. "All this is mine while I live, and shall be my children's when I am gone." This is the feeling alluded to by the Psalmist, when he says, "Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names." (Ps. xlix. 11.) And in its more impious exaggeration, we recognise it in the language of the king of Babylon: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan. iv. 30.) Still, this feeling in due moderation is not in itself an unlawful one. If God has given us possessions in this world He does not deny us the right to feel a certain satisfaction in them; nay, more; He promises in the words of the text, that if for his sake we have to leave such possessions, He will even render us an abundant present compensation. And has not the truth of this promise ever been blessedly realised? Where is the Christian who ever had cause to regret any sacrifice he made for Christ? What says St. Paul to the Hebrews? "Ye took joyfully the spoiling of your goods, knowing that ye have for yourselves in heaven a better and an enduring possession." (Heb. x. 34.) Ah! says the ultra-literalist, I can understand that; "*in heaven* they had a better and an enduring possession," but that is in the future, while the promise, you say, is fulfilled in the present. Yes, and so it is: for though the *actual possession* is future, the *joyful sense of possession* is present. Faith can antedate the rewards of the kingdom; and tastes even now in the seed the sweetness of the fruit which ripens only in the sun of heaven. For what is faith but that spiritual consciousness of the new creation which stands

* I do not speak here of "lands" as a source of Income.

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in the same relation to it that physical consciousness stands in to the old creation. And, mark it well, the object of a true faith in this promise is a reality and not a dream. Here be as literal as you will. It is not some "lofty aërial region where the inmates float in ether or are mysteriously suspended upon nothing;" but that material though glorified earth which the saints shall inherit, in which they shall delight themselves in the abundance of peace, and in a special realisation of which inheritance they find the true and ample fulfilment of their Lord's promise, that they who for his dear sake, have left lands, shall even now in this time receive an hundredfold.

2. *House.* "There is no man that hath left house . . . for my sake, and the gospel's, but he shall receive an hundredfold now in this time, *houses.*" "House," here I take, with Lange, to stand as the synonym of *home.* As the material house simply, it would have its place in the same category as "lands;" but it is evidently used as in Prov. xi. 29; xv. 27; Matt. xiii. 57; Luke ix. 61, and many other passages, rather in the sense of *household,* a family living together in the same house; as when our Lord, foretelling what would in some cases be the result of the reception of his Gospel, says, "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. (Matt. x. 35, 36.) Alas, yes! Christ's Gospel of peace has oftentimes been as a very sword—a blazing bomb-shell, to sever human ties, and scatter human homes—an awful test, putting sternly to the soul the searching question, "Lovest thou *me* more than *these?*" And, therefore, He adds those keen and piercing words, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." Yea, going deeper still to the very core and root of the whole matter, He adds, "He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it." (Ver. 37, 38.) For as there are two creations and two lives, so also are there two homes. There is the little home of the old creation, a frail shelter from the organized selfishness of the world, constructed, as it were, out of the broken relics of the home which God originally designed for man; a home which the storms of a single day may lay in ruins, and whose cords, though soft and silken, are frayed by selfishness, and must soon be severed by death. And there is the great fair home of the new creation—one universal, everlasting home—whose roof-tree is the Divine person of Jehovah Jesus, and its house-band the glorious name of our God. Now, our Lord's promise, in this phase of it, surely is, that he who for his sake has been cast out of an earthly home, shall be

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received into the heavenly, and received not merely with that general welcome which awaits all believers, but with *a special welcome*, in which he may recognize the reward of his special sacrifice. And who will say that this is not a present as well as a future blessedness? Who will say that the believer is not even now made a "fellow-citizen with the saints, and of the household of God"? (Eph. ii. 19.) Who shall say that we have not, by faith, already "come unto the mount Sion, and unto the city of the living God, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant"? (Heb. xii. 22, 23, 24.) Oh, true sweet home! oh, blessed rest, even now amid the cares and sorrows of this mortal life! For what does home, ideally, include but these three things—a centre of affection, a place of rest, and a fountain of refreshment? And does not the believer find all these already in the home of the new creation? Though his eyes have never been permitted, like those of the seer of Patmos, to behold "that great city, the holy Jerusalem, descending out of heaven from God," yet can he, like the worthies of old, "desire a better country, that is, an heavenly"; and though he has "not yet come to the rest and the inheritance" promised him, yet even here "we which have believed, do enter into rest;" and, while he waits for "the times of refreshing to come from the presence of the Lord, when he shall send Jesus Christ," yet even now he enjoys sweet prelusive "times of refreshing from the presence of the Lord,"—precious glimpses of the bright home to which he is day by day approaching, and can sing as he pursues his journey Zionward,—

"I'm but a stranger here,
Heaven is my home;
Earth is a desert drear,
Heaven is my home!
Danger and sorrow stand
Round me on every hand;
Heaven is my fatherland,
Heaven is my home!"

3. *Kindred.* "There is no man that hath left brethren, or sisters, or father, or mother, or wife, or children, for my sake, and the gospel's but he shall receive an hundredfold now in this time, brethren, and sisters, and mothers, and children." Here notice two things; first, the particularity with which the various relationships are specified, as contrasted with the brevity with which "house" and "lands" are alluded to; as though to teach us the beautiful truth, that while

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home is more to us than lands, hearts beating responsive to our own, are the very soul and glory of home; and, secondly, that notwithstanding this particularity of enumeration, there is one remarkable omission in the corresponding enumeration of compensations, namely, "wife."* For Christ's sake a man may be called upon to leave his wife even, but it is not promised that he shall receive again "wives." Yet had it been intended that the promise should be literally understood, this was of all others the loss to be most easily and naturally supplied; while, on the other hand, the loss of a mother, which is one admitting of no compensation in kind in this world, is to receive a manifold return; for, as Alford beautifully says, "Nature gives us only one, but love, many." Surely, this is intended to remind us of the truth elsewhere so clearly taught, that while "the children of this age marry, and are given in marriage, they which shall be accounted worthy to obtain that age, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." (Luke xx. 34—36.) And thus the key is, as it were, put into our hand, to unlock this phase of the promise. The relationships which we may have to relinquish in the old creation shall be gloriously restored to us in the new, but inasmuch as there is one relationship which belongs exclusively to the former, *it* cannot be transferred to the latter; and this circumstance seems to me to demonstrate that our principle of interpretation is the correct one. The field of thought which opens here is one of great importance and profoundest interest, but I may only touch it. All relationships in the flesh are of a temporary nature, and if *only* in the flesh will have no place in the resurrection. Fairest and most beautiful of earth's flowers as they are they must perish in the icy wind of death. But the relationships of the new creation, begun in many cases in this life in the flesh but perfected in the spirit, are, blessed thought! beyond the reach of death. How exquisitely does Paul express this truth when, writing to Philemon concerning Onesimus, he says, "For, perhaps, he therefore departed for a season, that thou shouldest *receive him for ever;* not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, *both in the flesh and in the Lord.*" (Ver. 15, 16.) A brother in the flesh is, at best, a brother only while this earthly life may last, but a brother in the Lord is a brother for ever. Beautifully does Eugénie de Guérin write, "I speak of the things of eternity to all whom I love, for you see I do not love them for this world; it would not be worth

* "Father" is also omitted, at least in most MSS., but on totally different grounds.

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while; it is heaven that is the home of love." And oh, how gloriously is the promise thus fulfilled; brethren in Christ for a brother in Adam; mothers in the new creation for a mother in the old; children in the spirit for a child in the flesh. Thus it was that St. Paul found a mother (Rom. xvi. 13) and many children; and Timothy found brother and sisters (1 Tim. v. 1, 2); yea, highest and most sublime exemplification of all, the Lord of glory Himself found brothers, and sisters, and mothers. (Matt. xii. 49, 50.)

All this, however, is μετὰ διωγμῶν, "*with persecutions*," according to the nature of the kingdom of heaven, while as yet only in mystery. Yes, "with persecutions," for, as it has been well said, "how could such a transfer take place without the most cruel wrenches to flesh and blood?" Nay, the persecutions may haply follow them into their new and higher circle, and for a while breaking that up also. But there is something more to come.

"*And in the age to come life everlasting.* Surely the great promise which thus concludes, may be compared to a full and perfect orb, one half covered with the shadow of earth, the other bathed in the sunlight of heaven; hitherto we seem to have been gazing on the shaded hemisphere, but now the bright disc is turned towards us. *Eternal life!* The subject is too deep and vast to be entered upon here. Suffice it to say, there is eternal life only in the new creation; the harvest of the flesh is corruption, the doom of the old creation—death. But, as pertaining to the new creation, we have in the New Testament, the divine source, the present possession and the future consummation of this eternal life clearly distinguished. *In Christ is its divine source.* He "hath abolished death, and hath brought the life of incorruptibility to light through the gospel." (2 Tim. i. 10.) "For," in Him, "the life was manifested, and we have seen, and bear witness, and shew unto you that eternal life, which was with the Father, and with his son Jesus Christ." (1 John i. 2.) *In regeneration is its present possession.* "Being born again, not of corruptible seed, but of incorruptible, by the word of of God, which liveth and abideth for ever." (1 Pet. i. 23.) "Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." (John vi. 53, 54.) "And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John v. 11, 12.) *In resurrection is its future consummation.* "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption,

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and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. xv. 53, 54.) And hence it is that in the text, where eternal life in consummation is spoken of in contrast to eternal life in possession, it is said, "and *in the age to come* life everlasting." W. MAUDE.

ANSWER TO THE REV. B. YOUNG ON THE MILLENNIUM.

BY R. GOVETT.

CHAPTER I.

THE Rev. B. C. Young, minister of the *Darkhouse Chapel*—('What an appropriate name!' says a millenarian) has just published the second edition of his work—'*Short Arguments about the Millennium.*' It is very highly spoken of by his side of the question; so that, in examining what he has to say against us, we shall be meeting one of our strongest antagonists. It is proposed to go *seriatim* through his twenty chapters on alternate months.

His second edition is very nearly the same as the first, save that two new chapters are added, to meet the present state of the question.

His first chapter is principally engaged upon the date of 1866, and on the place which the papacy holds in prophecy.

Let us first consider his *assumptions*. 1. He finds, as is very natural to a symbolizer, that prophecy is dim, and finds fault with us for forcing symbols, and putting a meaning upon 'the drapery' in which the visions are dressed. Now we own, that in prophecy there are symbols, or "mysteries," as Scripture calls them. But when an expositor begins to talk about 'the drapery' of the visions, we begin to suspect that he means to hide his ignorance of the meaning behind a curtain which he has hung up.

2. He assumes, that the two witnesses of Rev. xi. clothed in sackcloth, are the Church, and that the 1260 *days* of their prophecy are so many *years*. Strange to say too, the holy city in which the witnesses prophesy, and which is trodden under foot by the Gentiles, is *also* the Church. Now with such views, it is certain that the Revelation must be dim indeed. What! the two witnesses who slay by fire out of their mouths everyone that only wishes to hurt them—the Church of Christ! Did Jesus give such power as that? Even if He gave such power, did He teach his disciples so to use it? Was that our Lord's own spirit? "Lord, wilt thou that we *command fire to come down from heaven to consume them, even as Elias did?* But he turned and *rebuked* them, and said, Ye know not what manner of spirit ye are of. *For the Son of Man is not come to destroy men's lives, but to save them.*" (Luke ix. 54—56.) And what is our Lord's word to disciples? "I say unto you, *Love your enemies*, bless them that curse you, *do good to them that hate you.*" (Matt. v. 44.) Or was it ever known, that any

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apostle or saint of the Church shut up the heaven? Let it be the literal heaven, or the spiritual, just as you please. Has either been closed for 1260 *years*? Heaven is shut all the days of the prophecy of the two witnesses. Has there been no rain, literal or spiritual, during the whole Church dispensation? How is it that the Church's testimony has exceeded by centuries 1260 years? Has each believer a power to inflict plagues on earth as often as he will?

3. Mr. Y. assumes too, that the cry of the souls under the altar—"How long, O Lord, holy and true, dost thou not *judge and avenge our blood on them that dwell on the earth?*" is the cry of the Church. Now while I would not deny, that some of these souls who will cry for vengeance will be of the Church, I am sure it cannot be during our day of Gospel mercy; or that application for *vengeance* can fitly go up to "the throne *of grace*." (Heb. iv. 16.) When the day of the vengeance of God is come, and the day of salvation is past, when God begins to recall the ministry of reconciliation, and his embassy to earth, then the slain of former days may put forth a prayer for judgment; but it were out of season before that.

4. Mr. Y. again supposes without proof, that the Jewish prophets spoke of the Church of Christ: another fruitful source of error in the interpretation of prophecy. Now in answer to this, we observe, that Paul declares, and Peter confirms it, that *the Church of Christ was a mystery, a secret hid from ages and generations*, only revealed to the apostles and New Testament prophets by the Holy Spirit. Eph. iii., Romans xvi. 25—27.,* 1 Peter i. 10—12.

5. He sees in the pope the great Antichrist, the Man of Sin, the first wild beast of Rev. xiii. Has then the abandonment of the faith yet arrived? Was every pope a man of enormous wickedness? Will each of them be certainly damned with peculiar perdition? Has any one of them ever declared himself to be a God superior to the Father of our Lord Jesus Christ? Did ever pope exalt himself above Peter or the Virgin? How did he ever sit in the temple of God? Is the Romish Church the temple of God? How then can it be the apostasy? If the Romish Church be "the temple of God," what are Protestant churches? How could any church which should receive this *monster of iniquity* as *its God*, be a Church of Christ? Have the popes ever been supported by all Satan's supernatural agency of miracle? Have they ever convinced the world of their pretensions by miracles? Will every Romanist be damned irrecoverably? These things are asserted in 2 Thess ii., if the popes be the Man of Sin there predicted.

We consider next his views of *the bearing of prophecy on our day.*

'Is the papacy in prophecy?' Yes. Rome is distinctly described in Rev. xvii. as the Harlot seated on seven hills, supported by many peoples, intoxicating them with her false doctrine, deriving her splendour from her intrigues with the kings of the earth, and at the close, drunken with the blood of the saints.

But she is not also the Little Horn of Daniel. Daniel beheld not the Church, or the Harlot, which is its corruption. He saw the Roman empire, and its kingly ruler, and described him. Is it not strange, that in in-

* Instead of "the Scriptures of the prophets," read "and by prophetic Scriptures."

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terpreting Rev. xvii., which describes a woman carried by a wild beast which afterwards devours her, that men should confound the *rider* with the *steed*? If the woman be the popes, it is self-evident that she is not the wild beast that she rides upon.

'What are we to think of the anticipations about 1866?'

That they are a mistake, founded on the day-year theory. That we ought to have concluded beforehand that they would prove false, because Jesus assures us, that dates and seasons are things which our Father in heaven has purposely concealed. (Acts i., Matt. xxiv.) What great events were to come to pass in 1866! Where are those who so confidently asserted them? Will they come forward and prove to us that their anticipations were fulfilled? It was esteemed certain, that at least the pope must flee from Rome. Has that proved true? Here are more than six months of another year, yet the pope has not left the Vatican; nay, has been gathering to him there the mightiest assembly of priests ever known, and talks of a council of all Christendom yet to meet there. I have before me two tracts, one of which professes to "*afford irresistible proof of the coming of our Lord, in* 1866," printed in Philadelphia, United States. Another "*predicts the great and decisive battle, the overthrow of the papacy and the commencement of the millennium in* 1866 *or* 1867." Did our Lord come in 1866, or was the battle of Armageddon fought then?

'From what point are we to begin to calculate the 1260 years of the pope's power?' a question which may well perplex our brethren of the year-day theory. I would propose a parallel question. 'In what month or year from the planting of an acorn may an oak be said to be full-grown?' Whenever they are agreed on this question, they may hope to arrive at certainty on the other.

Mr. Y. then adds a further question—'*If the anticipations with regard to* 1866 *prove true, may we regard the millennium as near?*'

But what is his idea of the millennium? "A time of prosperity and gladness for the Church represented by a thousand years;" "the closing and most fruitful *portion of the Gospel dispensation*, ushered in by attending external changes, and assisted by mightier impulses. By commotions and striking *displays of his providence*, God puts aside the obstacles that impede the work of *his mercy*, and then by the great power of his grace *widens his coming kingdom*." (P. 20; *m. i.*)

Now I suppose that all the leading ideas of these passages are unfounded.

1. *The millennium is no part of the Gospel dispensation.* It stands opposed to the Gospel in all its main arrangements, and also in its central principle. The millennium, if we may trust the description given in Rev. xix., xx., is ushered in by the violent cutting off of all God's foes in masses. Satan is bound, and reward is rendered during its thousand years to the doers and sufferers of previous dispensations. The Gospel is the "hearing" and "receiving," the *word* of the kingdom (Matt. xiii. 19); the millennium opens with the *sight* of the Son of man coming in his kingdom (Matt. xxiv. 31.); the Gospel is the invitation to a feast (Matt. xxii.); the millennium is the feast taking place after all the guests are assembled.

2. The millennium is not the day of God's *work of mercy*, but it is

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"*the day of judgment*," or *of justice*. Every description of the kingdom in manifestation represents it as carried on, not in grace, but in righteousness. "Unto the Son he saith . . . a sceptre of *righteousness* is the sceptre of thy kingdom." (Heb. i. 8.) "He shall *smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked* (one). And *righteousness* shall be the girdle of his loins, and faithfulness the girdle of his reins." (Isa. xi. 4, 5.) "He cometh to judge the earth; with *righteousness* shall he *judge* the world, and the people with *equity*." (Psa. xcviii. 9.) "He shall rule them (the nations) *with rod of iron*." "In *righteousness he doth judge and make war*." (Rev. xix. 15, 11.) "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations. *And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father*." (Rev. ii. 26, 27; Psa. ii.)

3. On Mr. Y.'s view there are only to be workings of God's "providence," secret interpositions, as now. Miracle, and the supernatural must be fenced out at all risks. This is the reason why anti-millenarian views are received by so many. They do not desire Christ's personal return and interference with the present state of things, and, therefore, they will not believe it.

But we have to deal with God's testimony, and not with human preferences. *That* tells us, that the Saviour will visibly appear. For the Transfiguration was a specimen of the future kingdom, and in it Jesus in person was the great object. It is the kingdom of the Son of *man*. (Matt. xvi. 28, xvii.) It is a kingdom to be ushered in by *resurrection*. If you will not receive the record of Rev. xx., there are others. "Many shall come from the east and west, and shall sit down with *Abraham, Isaac, and Jacob in the kingdom of heaven*." (Matt. viii. 11.) "There shall be weeping and gnashing of teeth when ye shall see *Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God*, and you yourselves thrust out." (Luke xiii. 28.)

4. 'God is then to "widen his coming kingdom"'—a singular confusion of thought. We testify, together with the word of God, that the kingdom of God has yet to appear. We pray, not that it may be *extended*, as our brethren do; but that it may "*come*." We think that the Son of man comes with his kingdom. (Matt. xvi. 28.) "When ye see these things come to pass, know ye that *the kingdom of God is nigh at hand*." (Luke xxi. 31.) "I will not any more eat thereof," (of the passover-lamb) "*until it be fulfilled in the kingdom of God*." "*I will not drink of the fruit of the vine until the kingdom of God shall come*." (Luke xxii. 16, 18.) Hence it is certain that the kingdom has never yet come. Next, we are equally at issue with regard to the *manner* of the kingdom's coming. Mr. Y. rests upon that oft misquoted text, "The kingdom of God cometh not with observation." And frequently it is added, that the margin explains "observation" to signify, "*with outward show*." Now, I am bold to say, that the Greek word never in the New Testament signifies "outward show." It always means, "watching." Here are all the passages containing the cognate verb—Mark iii. 2; Luke vi. 7, xiv. 1, xx. 20; Acts ix. 24; Gal. iv. 10. For the substantive occurs but once. And next we would suggest to our

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brethren, whence have you taken these words? From the Lord's reply to his insulting *foes*, to whom no sign but the prophet Jonah was to be given. (Luke xvii.) *These* he warns, that it was vain for *them* to be watching for the kingdom; for they should not see it. For they had not the inward preparation for it; and 'except a man be born again, he shall not be admitted to behold it.' But Jesus then turns to *disciples*, and them he teaches that it would come visibly, and that they were to wait for it. It would come with himself in an instant, as the lightning filling heaven at a moment with its brightness. (Verse 24.) It would come with supernatural destruction of the wicked, as in the days of Noah and Lot. And, as in the latter instance, Jehovah presented himself to Abraham's eye as a man, so should it be in that day; for then the "*Son of man*," so long concealed, "should be *revealed*." (Ver. 30.)

Mr. Y. quotes Matt. xii. 19, 20, with a remarkable omission, which I will supply—an omission which proves *the coming in of a dispensation of an opposite character to the Gospel.* Jesus, when plotted against by his foes, did not confront, arraign, or destroy them. He fulfilled the prophecy of Isaiah, "A bruised reed shall he not break, and smoking flax shall he not quench, *till he send forth judgment*" (*justice*) "*unto victory.*" This patience is not for ever. His kingdom is not manifested in the time of mercy; it is to be shown in the day when *justice* goes forth to victory.

Blessed be God for all the conversions which the Holy Ghost quietly and noiselessly effects in days gone by and in our own; but now is not the kingdom proper, but only the invitation to it. (Mat. xxii. 1—9; Luke xiv. 16—24; 1 Thess. ii. 12.)

As we differ concerning our views of the millennium, so do we concerning the passages which speak of it. Of the seven texts which he alleges, three, I believe, do not speak of it.

1. He adduces the parable of the leaven, which he evidently understands of the effects of the Gospel. But it is certain that the leaven is never spoken of anything but what is *evil*, and so it testifies of the corruption of the Gospel; not of the spreading and ultimate triumph of it. Besides, the leaven is introduced not by Christ, but by the woman. Further, it is a parable, not of the manifested kingdom, which the millennium is; but of the *mystery* of the kingdom. (1 Cor. v. 6—8; Matt. xiii. 11; Mark iv. 11.) And what is the destiny of the leavened loaf? *The furnace! Is that a type of the millennium?*

2. His second text which we must disallow, is Dan. xii. 4, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: *many shall run to and fro, and knowledge shall be increased.*" He cites the latter half as referring to the millennium. But the former half proves that it cannot be so taken. Is the millennium the time of mystery? Nay, but it is the period after the sounding of the seventh trump, wherein "*the mystery of God is finished.*" (Rev. x. 7.) Besides, this fourth verse is put in contrast with the millennial times of which the angel speaks to Daniel; times when the converters of many shall shine like the stars. The book cannot be sealed *then.*

3. His third text, which cannot speak of the millennium, is John xvi. 8. Jesus, when departing, tells of the Holy Ghost sent down while He

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is away, to comfort the disciples, and to convict the world of *sin*, righteousness, and *judgment*. Now the Holy Ghost has already come, and but a few believe. The Spirit testifies that Satan will be judged. (Ver. 11.) But this we know is to take place just before the millennium begins. (Rev. xx.) And our Lord expressly asserts, that the world never will accept during this dispensation the Holy Spirit, *because it cannot see Him*. (John xiv. 17.) Until, then, it *sees Jesus*, it will not believe. Will saints be persecuted to death in the millennium, men thinking they are doing God service thereby? But that will be done during the Spirit's day of testimony. (John xvi. 2.) It is clear, then, that this text does not refer to the millennium, but to the Gospel mercy, which precedes the millennium.

But four of the texts which he cites do speak of the kingdom to come.

4. He quotes Isa. xl. 4, which foretells the raising of vallies, and depression of hills. This, I suppose, is spoken literally, as the effect of the last and most terrible earthquake. (Rev. xvi. 18—20.) But the context of this passage of Isaiah is wholly against his views. It is a word of comfort from God to Israel and Jerusalem. (Ver. 1, 2.) There are Jews in the cities of Judah, and their sins are forgiven. (Ver. 9.) God is seen in his brightness by all men, and specially by the Jews. (Ver. 5, 9.) This tells of Jesus' personal presence. A terrible destruction precedes it, and men wither like grass. (Ver. 6—8.) Christ is come in power, and rules, and rewards his servants in person. (Ver. 10.)

5. He cites Psa. lxxii. 6. But does the Psalm testify of a time like that of the Gospel? The King is visibly present, and kings and nations go up to Him, bearing presents, as of old to Solomon. (Ver. 10, 11.) It is the day of *justice*. (Ver. 2.) The time of constant peace. (Ver. 3—7.) Now, Jesus forbids his disciples to look for peace on the earth in this dispensation; He came instead to send a sword. (Matt. x. 34.) In the days of the Psalm the righteous are not troubled and slain, but flourish. (Ver. 7.) The oppressor is broken in pieces. (Ver. 4.) Jesus rules all over the world; his enemies lick the dust. (Ver. 8, 9.) This is not true of Gospel days. The earth is not full of the glory of the God *of Israel*. (Ver. 18.) Now that is a title which God expressly puts away from him, as long as the Gospel dispensation lasts. (Rom. iii. 29, 30.) Throughout the Psalm it is a kingdom, not merely visible, but conspicuous.

6. His sixth text is taken from Jer. xxxi., when God promises, after He has made the new covenant with the two tribes of Judah, and the ten of Ephraim, to write his laws in their minds. I know our brethren explain away this; but any one who will study the passage will see, that the new covenant has never yet been made, though its Mediator has been appointed, and his blood has been shed, and blessings flow to us from his priesthood on high. But Israel, for whom it was primarily designed, refused the Mediator and his blood. And what says the context? The thirtieth chapter, which is part of the same prophecy, tells of the Jews restored to their land. (Ver. 3.) The day of great trouble comes, but they are delivered out of it. (Ver. 6.) This is not yet fulfilled, as Paul says that the final wrath is upon the Jews until now. (1 Thess. ii. 16. *Greek.*) After that they are

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nevermore to serve foreigners; and David is to be raised from the dead to reign over them. (Ver. 8—10, 18—21.) The land of Palestine is to be theirs; it is to be full of all earthly blessings. (Chap. xxxi. 5, 8, 9, 10, 12, 23, 24.) The babes that were slain for Christ's sake by Herod, shall be raised up, and restored to the land whence they were cut off. (Ver. 16, 17.) Jerusalem shall be rebuilt, and *never more plucked up or thrown down;* nor shall Israel ever cease to be a distinct nation from the Gentiles. (Ver. 36, 37, 40.) Here, then, are several proofs adduced against the ideas which Mr. Y. has announced The day of the New Covenant is a day conspicuous beyond all others; the Gentiles are called to observe, that Jehovah who scattered Israel is now restoring him. (Ver. 10, 11.) And from the associated chapters we learn that the temple is restored, as the great centre of the world.

7. His last text is Rev. xx. 1—3, which describes the imprisonment of Satan. But that testimony does not well agree with his scheme; and the previous and following context overthrows it. For that testifies of the descent of Jesus in person with his armies, destroying his collected foes of all nations; and, after Satan's incarceration, the *first resurrection*, which brings crowns and thrones to the risen martyrs and to Christ in person, beams forth. Then, when the thousand years are complete, comes the final outbreak of Satan and his dupes, and the *second resurrection* puts an end to the world, and to its inhabitants' present condition.

But Mr. Y. denies that the millennial day is 'to burst on men with a rush of glory. It is to be gradual; the Scriptures speak of it as a thing of growth and progress. They do indeed tell of a nation being born in a day, but the words "are not found in the list of divine promises," strange to say; "and therefore cannot guide our conclusions."' (P. 22).

Now we hold, on the contrary, from Scripture authority, that the commencement of the millennium will be conspicuous, definite, and with a rush of glory.

First, the descent of Jesus and his gathering of his saints, both the living and the dead, will be a sudden, marked era, when his glory will be beheld by the saints of the Church. The resurrection-change will be momentary, at a definite instant. "We shall all be changed *in a moment*, in the twinkling of an eye, *at the last trump.*" (1 Cor. xv. 52.) And that last trump precedes and brings in the kingdom of God and of his Christ. (Rev. xi. 15—18.)

But while these things may take place in secret, the appearing of our Lord to the world will be at a certain definite moment, and it will be with a "rush of glory." "For *as the lightning cometh out of the east, and shineth even to the west; so also shall the coming (presence) of the Son of man be.*" "They shall *see the Son of man* coming in the clouds of heaven *with power and great glory.*" (Matt. xxiv. 27—30, xvi. 27.) "*The Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.*" (Chap. xxv. 31.) A definite time, I should imagine. (Luke xxi. 27.) 'Oh, but that was fulfilled long ago at the destruction of Jerusalem by the Romans.' Prove it, please! "*The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance* on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who

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shall be punished with everlasting destruction from *the presence of the Lord, and from the glory of his power;* when he shall come to be glorified in his saints, and to be admired in all them that believe . . . . in that day." (2 Thess. i. 8—10.) A very strongly marked season, I should think! "And then shall that wicked (one) be revealed whom *the Lord* shall consume with the spirit of his mouth, and shall *paralyze with the manifestation of his presence*" (Greek). (2 Thess. ii. 8.) A clearly defined instant, is it not? Now that instant must be before the millennium; for there is no Antichrist in the last outbreak, after the millennium is over. The false Christ and false Prophet have been detained in the lake of fire all that time. (Rev. xix. 20, xx. 10.) This presence of the Saviour, too, must be before the millennium; for Paul holds out no prospect of peace for Christ's persecuted church till Jesus thus reveals Himself. (2 Thess. i. 4—7; and so Jas. v. 7.) That the Antichrist must be revealed and destroyed before the millennium, is certain; not only from the Apocalypse but from the prophets generally. The Little Horn persecutes the saints till the Ancient of Days comes and the kingdom is given to the saints. (Dan. vii. 21, 22.) The Jews are to be deceived by one who comes in his own name. (John v. 43.) That must be before the millennium; for during that day, as the new covenant promises, the Jews are to be wholly the Lord's; all righteous. God's Spirit is to be poured out on them and never withdrawn. (Isa. lix. 21.) And if the Antichrist appear before the thousand years, then Jesus' personal presence of brightness, which paralyzes and consumes him, causing his kingdom to cease, must also take place before the thousand years.

Again we say, 'Mr. Young, a number of signs are given which must precede the millennial day, and these have not yet appeared. There are to be wars, famines, pestilences, and the preaching of "the Gospel *of the kingdom*" before that day.' (Matt. xxiv.)

'Pooh! that was all fulfilled 1800 years ago!'

On that question we shall meet again.

'But (we say) the Jews are to be restored to their own land, before the era of the thousand years.'

Mr. Y. doubts if the Jews will ever be restored to Palestine. 'And if they are to go back, how do you know that it will be before the millennium? Where do you find the promise?'

Many, even of anti-millenarians, admit the Jews' restoration to their land. It is written with clearness so great, that he who denies it cannot see anything at all in Old Testament prophecy.

God promised the land of Palestine to Abraham, Isaac, Jacob, and their posterity, unconditionally. (Gen. xv., xxvi. 3., xxviii. 13.) Now these, especially the patriarchs, died without possessing any of it, save what they purchased. (Acts vii. 5.; Heb. xi. 13.) But God's gifts and calling he never will repent of. (Rom. xi.) Therefore he will fulfil these covenants; and Jesus was a minister of the Jews, in order *not to annul, but to ratify God's previous promises to the Israelites and their ancestors.* (Rom. xv. 8.) The land of Israel, too, was promised to Christ, the individual heir of Abraham; and that has never yet been fulfilled. In Gal. iii. 17, "The covenant that was confirmed before by God *unto Christ*, the law which was four hundred and thirty years

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after cannot disannul that it should make the promise of none effect." (*Greek.*) The reference is to Gen. xv. 17, 18, where the solemn ratification of the covenant of faith to the Seed of Abraham—which is Christ—is narrated. The song of Mary, our Lord's mother, also celebrates God's remembrance of his promises to Israel and to Abraham, as yet to be fulfilled. (Luke i. 54, 55.) They cannot then have been fulfilled at the return from the Babylonish captivity. There are several promises, too, connected with Israel's return, which declare, that after their coming restoration to the Land of Promise, *they shall never more be driven out*, and the capital shall be safely inhabited. Some of these promises have been cited above from Jer. xxx., xxxi. Here is another, "I will bring forth a seed out of Jacob, and *out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there.* And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me." Is. lxv. 8—10; see also lxii. 4—8; lx. 18; Jer. xxxi. 38—40; Joel iii. 17; Is. lii. 1; lxv. 19—23, with not a few other passages. Now, Jerusalem was not safely inhabited in our Lord's day, as we learn from Josephus; and from the slaying of worshippers by Pilate in the Temple itself, engaged as they were in sacrificing. (Luke xiii. 1.) This, then, must be yet future.

'But how do you prove that all this must be before the millennium begins?'

Your part, friend, was to prove, that it will *not* be. It has been proved, that the Antichrist must precede the millennium. Now he finds the Jews dwelling in their own land in unbelief. They have rebuilt the temple, and restored its sacrifices. These he puts a stop to, and sets up the abomination of desolation. (Dan. viii. 11—13, x. 26—27, xi. 31.) But Jesus' visible glory puts an end to the False Christ's reign, and, therefore, it precedes the millennium. (2 Thess. ii. 8.) Moreover, the time of blessedness is not till after the sanctuary is cleansed, and when the nations go up to worship at Jerusalem and its temple. (Dan. xii. 11—13.; Is. ii.)

'But, Mr. Young, (we say) the battle of Armageddon, which precedes the thousand years, has yet to take place. There is to be a muster of the kings of the earth and their hosts, under the False Christ, to fight against the True Christ, who comes with his host from heaven. And the issue is, that the two great leaders are seized by the Lord, and the hosts of his foes are slain and eaten by birds of prey.'

Mr. Y. hereupon begs the question, as he often does. 'Evidently this is not a literal conflict.' And we reply, Evidently it is! 'Well, but what do you make of the sword out of Christ's mouth?' 'Tis not one of steel, but one that will destroy. 'But the gathering of forces by demons!—do you believe that?' Yes, verily. 'And a heavenly host dressed in fine linen, white and clean. Is that to be taken literally?' Even so. 'And a lake of fire, into which to cast the chief captives?' Yes, Mr. Young! Do you deny the literality of the lake of fire? 'But will kings and captains contend with one manifestly divine?' God's word says so. "I saw the beast, and the kings of the earth, and their armies, *gathered together to make war against him that sat upon the horse, and against his army.*" (Rev. xix. 19.) "*These (ten kings) shall*

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make war with the Lamb, and the Lamb shall overcome them." (Chap. xvii. 14.)

Mr. Y. cannot believe that even the spiritual power of the Man of Sin will be destroyed by this battle. Why, friend Young, thenceforth he is cast into the lake of fire, and there he and his false prophet abide all the thousand years. 'This battle of Armageddon need not be a conflict of unparalleled magnitude.' Unbelief again! What! the assembly of all the kings and armies of the whole world by Satanic miracle unto "*the battle of the great day of God Almighty*" (Chap. xvi. 14), no greater a fight than others which have already taken place? Shall the battles of men among themselves be as great as when Jehovah and Satan collect all the world to war! I prefer to believe God. 'There may be persecution still.' What! when the reproach of God's people is taken away from off all the earth, and Satan no more deceives the nations, and God's risen ones possess the power over all the earth, and with authority break in pieces every oppressor? (Isa. xxv. 8; Rev. xx. 1—6; Psa. lxxii.)

It may suit those who are afraid of the definiteness of prophecy, and try to sublime its solids into vapour, to imagine that the battle of Armageddon may be going on even now. It may suit those who prefer God's 'providence' to the "presence" of "the Son of man," to try and keep out miracle from prophecy; but the Scriptures most evidently assert that a time of wonders more terrible than any that have ever yet arisen on our world is yet to come;* and if unbelief among Christians fights shy of owning it, the infidel will not fail to take up the weapon, and thrust it home with sad effect upon the faith of many. From such deadly unbelief the Lord preserve us!

THE WORLD TO COME SUBJECT TO MAN IN CHRIST.

By the Rev. JOHN KELLY,

Author of "The King and the Kingdom."

"For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour."—Hebrews ii. 5—9.

IN the first chapter of this epistle the writer sets forth the dignity of the person of Christ, in order at the commencement of the second to enforce more powerfully the importance of the message of salvation. After contrasting Him with the prophets, his superiority to angels is shown from the Scriptures. After showing in one glance, in the

* Exod. xxxiv. 10; Isa. xi. 16; Rev. viii. xvi.

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sublime description of the third and fourth verses, the transcendent dignity and excellence of the person of the Lord Jesus, the apostle adduces the several points in succession wherein his superiority consists with Scripture proofs annexed. These points are five:—

1. His Divine Sonship. Unto which of the angels saith He at any time, Thou art my Son, this day have I begotten thee.

2. His Deity. The angels of God are called on to worship Him. (Ver. 6.)

3. His Kingship. "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom."

4. His Creatorship. "The heavens are the work of thy hands." (Verses 10—12.)

5. His session at God's right hand (ver. 13), closing with the declaration that angels are ministering spirits to the heirs of salvation.

By way of still further pressing the personal question, the apostle shows that though the dignity of angels, as thus proved, was immeasurably inferior to Christ's dignity, their word was steadfast, and every transgression received a just recompense of reward, and adds, how shall we escape if we neglect so great salvation, offered by a Being of such unspeakable dignity, and confirmed when spoken by his followers with such varied and wondrous proofs of omnipotent power. Silent indeed must every cavilling tongue be when charged with the guilt of neglecting a salvation so offered and so confirmed; inexcusable must every impenitent rejector be, who in order to avoid the light is compelled to shut his eyes.

There is still another proof from the armoury of the Spirit—still another contrast which the apostle brings out after this practical application. In the Mosaic economy the angels had high and honourable work to perform. They co-operated with God in the giving of the law, and in Israel's government. In the Gospel age their duties are more humble, for they are the ministering spirits of a suffering church. Even this lowly office they may well esteem befitting their high intelligence, for in serving Christians they are serving Christ. But when the Church shall have ceased to suffer and begun to reign, when all the glowing pictures which prophet-bards of old, moved by the Holy Ghost, have penned of the glories of the millennial earth shall have been seen to be but faint sketches of the bright, magnificent reality, what will be their office then? All we are told is, "Unto the angels hath he not put into subjection the world to come."

To Christ as man it is put in subjection. It is not yet actually put under his feet, but his session at God's right hand proves that it will be. If then we would reign with Christ at that period, we must listen to his voice now. If we do not, his coming and kingdom, which will be earth's jubilee, will bring shame and everlasting contempt to us. This brings us to our present subject. The design of the passage is not to open up the nature of the world to come further than is needful to the object in view, which seems to be to show that the true manhood of Christ is no argument for his inferiority to angels, but the reverse, for in Him manhood has been raised already to a position of higher dignity than angelic nature, and, moreover, the prospect is opened up to view that men also shall be raised to the same dignity. The world

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to come is brought in as an additional proof, but it is necessary to determine what it is. Both from what goes before and what follows, from the quotations in the first chapter and the writer's comments on the quotation from the eighth Psalm, which forms the main part of the passage heading this paper, it appears that the world to come is the millennial earth. The phrase used for *world to come* always means in the Old Testament* the terrestrial habitable earth or its inhabitants, or any clearly defined portion of them. All the quotations in the first chapter are from Psalms, relating to the second coming of the Lord and the state of things introduced by that event. The apostle, moreover, says he had been speaking of this before. *For* introduces the subject the second time, connecting what he is about to say with the quotations of the first chapter. The *world to come* cannot mean the Gospel age as it now is, and refer to the verses immediately going before in the second chapter, for the writer was living in that age and speaks of the world to come as still future, and he implies that in that world to come all things shall be actually subject to Christ, and plainly shows that at present they are not. It cannot refer to the heavenly state, for the world to come is the terrestrial habitable earth. Hence it can only be that renovated earth which the prophets describe with such glowing enthusiasm. The Jews called the times of the Messiah the world to come, and it may be thought that the writer of the epistle just availed himself of an ordinary phrase to describe the Gospel age. But the Jews overlooked the humiliation of Christ and the period during which the Church was to be a suffering Church, and applied this expression to the very thing which we believe it really means. They overlooked, it is true, the spirituality that is to prevail in the world to come, as some in our own day overlook the material renovation. In the world to come there will be as deep and universal spirituality as the most extreme spiritual expositors require, and yet the letter of the prophecies will be realized on the face of the earth. Indeed, the material splendour and prosperity follow, and in a sense are the result of the spiritual.

It is when God sprinkles Israel with clean water, when He gives them a new heart and puts his Spirit within them, that they shall dwell in the land given to their fathers, that they shall be his people and He their God; that God will increase the corn, multiply the fruit of the tree and the increase of the field; that the land that was desolate shall become like the garden of Eden. It is when the people (God's ancient people) praise God, when *all* the people praise Him, that the *earth* shall yield her increase. When God blesses *them*, then *all the ends of the earth shall fear Him*."

There is no incompatibility between universal spirituality and universal material prosperity and splendour, such as is predicted of the millennial earth. There is, indeed, a beautiful harmony between them. Those who reject millenarian interpretations of prophecy as carnal and gross, yet teach that godliness is profitable to all things, and do not deny the spirituality of the godly man, who prospers greatly in the world, do not think his prosperity incompatible with his spirituality.

* In the LXX. version.

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Why, then, should millenarians be charged with carnality of views because they believe in the literal fulfilment *both* of the spiritual and temporal promises concerning the millennium, and refuse to allegorize the latter, to resolve them into mist on account of the admitted superior importance of the former? Without the former the latter would not be rightly used. It will be the universal knowledge of and subjection to Christ, the expulsion of Satan, and the righteousness and peace that will prevail, that will render the latter safe. The inward and outward condition of men will then beautifully correspond. Millenarian interpretation of Scripture is charged with being unworthy of God's character and purposes; we think it the most worthy. It is the only system that worthily fills out the whole body of the predictions respecting the glorious reign of Christ. When the prophecies are rightly interpreted on these principles, the spirituality of the period will be seen to be deeper and more universal than is admitted by the opponents of the system. Those who reject these principles produce a picture of the millennial age inferior in point of spirituality, and all those features which they admit will characterize it, than is produced by the right application of the principles of their opponents.

This world to come is abundantly described in the prophets. St. Paul speaks of it in Romans viii., from the 20th verse:—"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature is made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." It will be in what he calls the dispensation of the fulness of the times. In another place he distinguishes it expressly from this present world. The argument of the fifth verse is negatively put; in the sixth, a positive one is brought forward. It is a quotation from the eighth Psalm, to prove that to man this "world to come" is to be subjected. The writer of the epistle does not think it necessary to say whence the quotation is drawn. His readers would know at once. They were Hebrews, acquainted with the Scriptures. It is David who is quoted. When he wrote this Psalm, David was absorbed in adoring contemplation of the greatness, the glory, the condescension, the goodness of God. A consideration of the magnificence of God's works leads Him to adore the Maker—to wonder that a being like man, fallen, lost, miserable, should be the object of His care; that a being like man should not only be the object of his care, but should be crowned with glory and honour; that so many excellent endowments should be bestowed upon him, such power given to him. David has unfallen man in his view, and describes the creation glory of man; yet, in the word used for man, shows his remembrance of the fact that the crown is now fallen from his head. Still, there are sufficient traces of his original glory to stir up his devout and adoring gratitude to God for his gifts. These traces remind him of the past, and excite longings for restoration to the perfect image of God. They are instinct, as it were, with prophetic intimations that man will not only be restored to his original, but to a far loftier position. Looking at the Psalm without the reflected light of the New Testament, it would be difficult to see Christ in it. It

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would arouse mingled feelings of gratitude, shame, and hope—gratitude for God's goodness; shame, for man's present position; longing hopes and aspirations for restoration; but it contains more than this; it contains a prophecy that man *will be* restored, raised to a pitch of dignity, crowned with glory and honour in a sense scarce dreamt of by the Psalmist at the time. The apostle shows us that it not only looks back to the first Adam as he came fresh from the hands of his Maker, and views the human race, mankind in Him, but also forward to the Second Adam, the Head of the new creation, and contemplates all things in heaven above, and earth beneath, as subject to Him. The apostle interprets the Psalmist—gives expression to what the Psalmist saw very, very far off, and opens our eyes on the boundless horizon. The Psalm, then, has a twofold application to man, *i.e.*, the race of man viewed as one, and to Christ. It meets its fullest realization in Christ.

"What is man, that thou art mindful of Him? or the Son of man, that thou visitest him?" What is man? *i.e.*, mankind—the human race. Out of the depths the Psalmist cries. The word used for man in the original Psalm, as before hinted, means man as mortal and miserable. "That thou art mindful of him"—that Thou callest him to mind. Man, when he lost his integrity, lost fellowship with God, fell out as it were, of the sight and knowledge of God. When man became a sinner, God could not meet with him, look upon him, and though aware of his existence, ceased to know him so as to love him. Yet God called him to mind. All that man had when unfallen was of grace. The creature can merit nothing. The creature owes everything to God, can never make God his debtor. There was condescension even in God's care of man unfallen, in what God conferred upon him, in holding fellowship with him, but how much more grace and condescension was there in his notice of man, mortal and miserable, involved justly and by his own act in condemnation, guilt and ruin. God is mindful of him even in this low estate. God calls him to mind and visits him. God thinks upon him and his compassion is stirred. The thought moves his compassion, the compassion moves his hand, and He visits man. He comes down to man. He calls man to mind and plans his redemption; He visits him to accomplish it. He resolves to make even man's rebellion, man's fall, redound to his own glory, and the higher good of man. Man made a little lower than the angels—with faculties and dominion only inferior to theirs, and according to the Divine Word, only a little lower—not many degrees, but still lower than the angels, was through this very fall, this very apostasy of his, whereby the crown seemed to fall for ever from his head, the glory and honour which were his in his creation perfection for ever to fade away; those faculties which were so noble, to be weakened and dimmed; that moral perfection which was the main part of the image of God, to be so hideously marred; those obedient subjects placed beneath his sway, to be thrown into universal rebellion; that divine order which God pronounced very good, wherein He took delight and complacency, to be thrown into disorder and confusion; man, through this very fall, which brought such wretched consequences in its train, was, by the marvellous wisdom, grace, and condescension of God, to be raised higher than the angels, to have *all*

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things in a higher, deeper, more universal sense than the Psalm at first sight seems to suggest, placed under his feet.

Man was set over the work of God's hands. All things were put in subjection under him; all things in this lower world. "Be fruitful and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." These were the words of investiture. This was the coronation of man as monarch of this earth. Government was thus vested in him, power and wisdom to rule were imparted to him, and an obedient disposition given to his subjects. This, with unclouded fellowship with God, with daily face-to-face intercourse with Him, was a goodly heritage. This was the portion of the first Adam and ours in him, had he not fallen, and we in him.

Doubtless, the "*all things*" in the Psalm, in the intention of God, embraced the all things which He intended to place in subjection to redeemed man in the second Adam. This "*all*" is the glimpse of the wider horizon which the apostle opens out to our view. The concluding portion of the Psalm specifies a portion of the all things placed under man. "All sheep and oxen; yea, and all the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." This was the dominion of the first Adam. But the words, "Thou hast put all things under his feet," are not to be limited by these verses. The apostle shows us that we must give the words an absolute interpretation, and make them include all—even the highest created things.

"For in that he put all in subjection under him, he left nothing that is not put under him." We have just to open our eyes on the world we live in to see that even in the limited sense in which dominion was vested in the first Adam, all things are not now under man's feet. We see the lower creation in rebellion against man, though at the same time in the way in which the ground yields its increase, however reluctantly, to man's labour, in the way in which the domestic beasts—the horse, the sheep, the cow serve him, and the most ferocious beasts stand in awe of him, receding before his advance, abandoning their chosen haunts, and retiring into the uninhabited and desolate wilderness, as he progresses, by his toil turning the waste place into the fruitful field, causing thriving settlements to spring up where man never dwelt before—though in these things we see the vestiges of man's former royal state, and a consciousness in the rebels that he is their rightful Lord.

Still less do we see all things in the widest sense subject to man, *i.e.*, actually subject. We see the lower creation in rebellion against man—we see the human race in rebellion against Christ. We see Satan the God of this world blinding the eyes of those who believe not—leading multitudes captive at his will.

In order to see these things we need only to receive passively the impression of the state of things by which we are surrounded. We see these things without effort. We cannot avoid perceiving them. They are forced upon our attention at every turn. Do we not see men breaking God's laws, worshipping and serving the creature more than the Creator, doing their own wills denying Christ, or while

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acknowledging Him with the lips denying Him in the life? Do we not see men casting off the fear of God, hateful and hating one another?

Read the first chapter of Romans, if you would know what the world was when Paul preached, and what it now is to a large extent. Read in the same epistle, third chapter, 3—10, if you would know the character of unregenerate humanity (and does not the world, as a whole, still lie in the wicked one?); and, contemplating these things, you will surely say with the writer of the epistle to the Hebrews, that "now we see not yet all things put under him," *i.e.*, all things in actual subjection to Christ. This would be sad if it were all, but the scene of desolation is illumined by a glorious hope, by the certainty that it shall not be ever thus. Looking abroad on the earth, the sight described meets our view, and is fitted to sadden the heart, but looking up to the heavens—looking within the veil—looking not at things seen, but at things unseen—what does the eye of faith behold?

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour." In our version, a beautiful distinction between the word used for "*see*" in the eighth verse, and the word used for *see* in the ninth verse, is lost. The word used for "*see*" in the original in the eighth verse, means simply to perceive, to receive as it were involuntarily the impression made by outward things. This meaning I have sought to convey in my exposition. The word used for "*see*," in the ninth verse, means that the seeing is the result of looking with the desire of discovering the object. An act of will is implied in this seeing. We have no word in our language by which precisely to convey this distinction. Jesus crowned with glory and honour in consequence of His obedience unto death, is only visible to the eye of faith. Our hearts must be disposed to look —we must *will* to look ere we can see Him thus.

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour. Man, by creation, was made lower than the angels. By redemption he is raised higher. Jesus, though in his higher nature, "God over all, blessed for ever," stooped to man's low estate, in order to raise him to his own high position. The word, "a little," may refer either to time or degree. For a little while, and in a little degree, Jesus was made lower than the angels. He stooped to man's lowest estate, made man's misery his own, took man's sin upon Him, took the cup of man's guilt, misery, and condemnation, and of God's wrath, and drained it to the dregs. He suffered death, the just for the unjust, and, having accomplished redemption, was crowned with glory and honour, was clothed with mediatorial and royal dignity, and received the homage due to this dignity from the heavenly hosts, and from his believing children on earth, who see Him thus elevated, and in Him their nature, and the pledge of their own elevation in and with Him. All power is given unto Him, but He has not yet taken to Himself his great power, and begun his universal actual reign. By faith we see Jesus at God's right hand, placed above all principality and power, and in that elevation have the pledge that all things will be actually subjected to Him in due time; that in due time the redeemed family—the children of Him who is the Second Adam—who are members of his body, of his flesh, and

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of his bones—who are his Bride, will be associated with Him in that dominion. He became in all things, sin excepted, like them. He became one of them. He made their case his own—assumed and discharged their responsibilities, in order to raise them up to a share in his own glory and blessedness. He is the first-born among many brethren. These brethren have all passed or are passing through a period of suffering, rejection, humiliation, similar in kind (save in the penal aspect), though not equal in degree to what He passed through They must have fellowship with Him in his sufferings; they must bear the cross. This is the way to a share in the glory. He laid aside his glory—suffered for and with them. They must suffer with Him, and for his sake. He has been for the suffering of death crowned with glory and honour. Death as a penalty exists no longer for them. It is shorn of its terrors. It is but an incident in the believer's life—nay, in a high sense, the beginning of life—the entrance for all, who shall not be alive and remain at the coming of the Lord, into light and life for evermore.

His brethren are the objects of his unceasing care; He is in and with them. In all their afflictions He is afflicted. When they are persecuted, He is persecuted. He overrules all things for their good and his own glory. Their redemption has been accomplished as far as the purchase price and the actual deliverance are concerned, but its completion in the gathering in of the whole body, in the renovation of the earth which shares man's curse, in the actual subjection of all things to Christ and to man, the making all Christ's foes his footstool, and the open manifestation of the sons of God and their open association with Him who is pre-eminently the Son of God, in the rule of a restored and converted world—is a still future event. All that the first Adam lost, and infinitely more, will be restored to man, and there will no more be the dread of another fall.

The present revolt we see with the natural eye; the accomplished redemption and the future glory and honour, and the present pledge of it, which makes our hope a sure and certain hope, we see only by faith. The sight of the revolt and a consideration of the state of our race might cause despair, but a believing view of the risen Saviour, for the suffering of death crowned with glory and honour, and the thought that if we believe we shall share it with Him, may sustain us under all trial, and give us a happy assurance that there is really "a good time coming" when peace shall truly reign on earth and good will universally prevail.

The first Napoleon having conquered kingdoms, resolved to be crowned emperor. To grace his coronation he compelled the presence of the pope. In the act of coronation the emperor was too proud to receive his crown from the hands of the pope; for he knew that it was his own arm that had gotten him the victory. He therefore laid hold of the crown, and, in imitation of Charlemagne, placed the diadem on his own brow, and crowned himself. By this act he expressed to all the world that he owed his crown entirely to himself. There will be nothing of this notion among the saints on their coronation day. The universal acclaim will be, "THINE is the kingdom, the power, and the glory."—J.

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THE HIGH-PRIESTHOOD OF THE SON OF GOD.

THE AARONIC ORDER AND THAT AFTER THE EVERLASTING ORDER OF MELCHIZEDEC.

By GERSHOM.

"Such an high priest became us, ... The word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."—Heb. vii. 26—28.

I.—THE AARONIC ORDER.

BEFORE entering upon the above subject, I desire to notice the scriptural distinction between the divine offices of the Lord Jesus as Mediator and as Intercessor. A definite understanding on this point is very necessary. A mediator is said to be "between God and *men*" (1 Tim. ii. 5, 6), and such an one was necessary from the beginning, or Adam certainly would have been consumed under the fire of the holiness of God, and the righteous sentence due to sin; but there was the Mediator at his right hand, whose promised ransom was "to be testified in due time."

The divine features of the Mediator stand out in beautiful relief in that sublime scene on Sinai's summit (Exod. xxxii.) when, whilst the defiled camp of Israel presented a spectacle of idolatrous unbelief, Jehovah was instructing Moses in the means whereby He was prepared to put away their sin. God and his word cannot be separated; in righteous judgment did He utter those words, "Let me alone, that my wrath may wax hot against them;" and true was He who so determined; but it was for the turning away of that wrath, and opening up the channel for the outflow of mercy, that the Mediator appealed to the inviolable Word with which He had become acquainted. Moses had received a master-key in the disclosures which Jehovah had previously made as to his ultimate purposes concerning his people Israel, through the mysteries of the tabernacle and priesthood (Exod. xxv.—xxxi.) by means of which he was enabled to unlock that attribute of the Godhead which lay as a secret fetter on his wrath, mercy!—lovely fruit of mediation—mercy, that rejoiced over judgment. (Psa. lxxxv. 10; lxxxix. 14.)

It was thus armed that Moses went down from the mount to the idolatrous camp, and could proclaim aloud mercy and free forgiveness to all, without exception, for the sin committed; at the same time, he placed the responsibility of their salvation from wrath on Israel themselves. His words were, "who is on Jehovah's side? let *him*"—each individual who has sinned—"come unto *me*." Thus, as the national representative, who had also as mediator obtained mercy for the people, he declared that *whosoever* believed the report, and would return to Jehovah through Him, would be spared from the avenging sword. That wrath did fall on the rejectors of mercy, was a righteous act for the maintenance of the truth of Jehovah, and the inflexible justice of his name.

The antitypical parallel of this is in the revealed fact, that the Lord Jesus was acquainted with the divine purpose of redemption

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previous to the work of creation, or the birth of man and sin. He was also one with God as to his attributes of grace and mercy, being, moreover, the personal embodiment of the word of God, "The Lamb slain before the foundation of the world," and the fore-appointed executor of Divine judgment as Son of man. (1 Peter i. 19, 20; John v. 22, 23.) He only could come forth from the bosom of the Father, "full of grace and truth," and proclaim on an earth defiled by sin, as the Divine Mediator, that "God so loved *the world*, that he gave his only-begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world," because there was opportunity afforded for the acceptance of mercy through the proclamation of the Mediator, so that "the world through Him might be saved." But the rejector of that mercy, "he that believeth not, is condemned already, because he hath not believed in the name of"—the Mediator—"The only-begotten Son of God." (John iii. 16—18.)

The work of mediation, based on the promise of the sacrifice of Himself as an act of atonement in due time to be accomplished, has been continuous from the hour when "sin entered into the world, and death by sin," though not manifested, except in type and symbol, till the fulness of time should come, when the Son was to be sent into the world in "the likeness of sinful flesh," in fulfilment of the promise. The Gospel, therefore, now proclaims the certain and eternal salvation of all "who come unto God by Him." (Heb. x. 5—7; vii. 25.)

Here is the line of demarcation between the functions of the Mediator and those of the Intercessor. Those who accept the mercy proffered by grace, and thus by faith come to God, having passed from a condition of death into that of life, come under the intercessory power of the Great High Priest, being united to the Christ, the risen Son of God, in oneness of life, a member of his body thus raised. The apostle expresses the condition and eternity of the life received in these words, "We believe that *we* shall also live with him, knowing that *Christ* being raised from the dead, dieth no more," or, as the Lord Himself said, "because I live, ye shall live also." (Rom. vi. 8, 9; John xiv. 19.) How strikingly emphatic is this ground of confidence, and how absolutely transferred from self to Christ! "*We believe, knowing!*" What power of blessing is there in THE REVEALED WORD OF GOD if we simply accept the divine *facts* in lieu of human *surmises!*

The difference, therefore, between the Mediator and Intercessor is, that the former is the divine cause of the proclamation of saving mercy from God to *men*, as "dead in trespasses and sins;" the latter is the divinely incarnate representative of those who "*have come* unto God by Him." This may be clearly learned from the contemplation of the address of the Lord Jesus to his Father (John xvii.), when He spoke anticipatively as the Great High Priest, showing to us the character of the ceaseless action that is maintained for all who have believed, or will believe the Gospel, which first proceeded from those men whom his Father gave Him "*out of the world.*" (Ver. 6, 20, 21.) Again, that the intercessory influence of the Lord Jesus is not exercised towards the world of unbelievers, is plain from the solemn but significant words of verse 9, "*I pray not for the world.*"

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Reader, ponder these true sayings of God ere you pass on! Are you of the world, or of God?

Let us now contemplate what the Scriptures teach regarding the high priesthood of Jesus the son of God, taking the Old Testament here, as it must be everywhere, as our guide as to the character of his varied functions and offices. Levit. xvi., acquaints us with the ground and nature of the priesthood in its Aaronic order. Behold Aaron, the national priestly representative, in garments of spotless linen, emblematic of human righteousness as acceptable to God (Rev. xix. 8), entering into the presence of the glory of Jehovah in the power of the tokens of an accomplished sacrifice, the blood of the slain victim, the ransom of divine justice for all Israel (ver. 15.); and under shelter of the unexampled incense. (Exod. xxx. 37, 38.) Thus only could he enter that "most holy place," and alone! The blood was sprinkled *once* upon the mercy seat, in token of the satisfaction of the throne of divine holiness with *one sacrifice;* and seven times before it, to show that where the high priest could stand in the presence of Jehovah, all those whom he represented had access into that same position of grace. (Rom. v. 1, 2.)

As Aaron comes forth from the sanctuary to send away the scapegoat laden with the sins of the people, "into a land that is not inhabited," we can listen to the significant words of divine grace, "their sins and iniquities will I remember no more." (Lev. xvi. 22, with Heb. viii. 12.)

The Aaronic order of the high priesthood of the Lord Jesus is thus shown to be the presentation of Himself before the majesty of heaven in all the perfection of his atoning sacrifice, the exceeding preciousness of his person, and the moral glory of his character for acceptance by the God of holiness and justice, on behalf of all for whom He became a surety and ransom, having glorified the Father *as a man on earth*, as son of Abraham and David, as well as son of Adam. (Matt. i. 1.; Luke iii. 23, 38.) The evangelist John, who chronicles the life of Jesus as the Son of God, records the mighty truth. (Chap. xx.) There we behold the Lord risen from the dead, ascending to heaven in order to present the "gifts and sacrifices" (Heb. v. 1.) which I have just mentioned, complete in HIMSELF. And as we listen to his marvellous words, "I ascend to my Father *and your Father*, to my God *and your God*," we learn that by the acceptance of his person and work, his God and his father has become the God and the Father of all who believe the Gospel of wondrous grace and glad tidings! This is the true family union, and it is marvellous in our eyes.

What must have been the thoughts of the angels that surround the throne of holiness at beholding a MAN in heaven, standing before God in virtue of his own intrinsic righteousness? Did those intelligent beings, who had desired to look into the mysteries of the birth, life, and sufferings of the Son of God (1 Peter i. 12.), understand how that "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this creation, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption." One could linger over this thought! The pre-

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sentation and acceptance having been accomplished, Jesus rested not in heaven, but as once He came down "full of grace and truth," so now He sped down, full of love and reconciliation, to proclaim to the nucleus of the redeemed family "The peace of God that passeth all understanding" (ver. 19, 20; Phil. iv. 7); "And he shewed unto them his hands and his side!" No words can convey the solemnity of this meeting, even that which is recorded by Luke, "Then were the disciples glad when they saw the Lord," give no adequate idea of the scene. Those patiently waiting ones received the visible and audible tokens of reconciliation. The breath of eternal life was for the first time breathed into man, for it was the life of the Son of God, "with power by the resurrection from the dead." (Rom. i. 4.) The Holy Ghost, moreover, was given, not the spirit of ministry as in Acts, ii., but the power of sustenance and development of that life, as consecrated to God. They were "*alive* unto God." (Rom. vi. 11.)

At the end of forty days, having communicated to his disciples the purposes of his resurrection-life, He ascended into heaven and took his seat on "the right hand of the Majesty on high." The eyes of our faith are directed thither that we may behold the continuation of that work thus so wonderfully begun. As we contemplate the rich possession of grace, we ask ourselves the question, whether, being absolutely forgiven all trespasses and sins, whether being clothed in the righteousness of God, justified and sanctified through the offering of the body of Jesus Christ once for all; whether being reconciled to God by the death of his Son, do not constitute salvation? Blessed be our God, we can reply, "it does." But the apostle adds, "*much more* being reconciled, *we shall be saved in his life.*" And not only so, but we also "*joy in God*, through our Lord Jesus Christ, by whom we have *now* received the atonement," or reconciliation. (Rom. v. 10, 11.)

Although we have received the assurance of reconciliation *now*, and are constituted children of God, and heirs of the glory yet to be revealed, we are still in bodies of corruption and defilement; the old Adam still tenants these tabernacles of dust, and if there were not a ceaseless power of representative and sympathetic advocacy, ministry of mercy and grace, of human priestly intercession before the eye of holiness, to *maintain* those once saved in a condition of undefiled separation from sin similar to that of the High Priest Himself, who could retain their heavenly standing before a Holy God? It is because they are known and "accepted in the beloved" Son, that believers are "holy and without blame before him in love." (Heb. iv. 14—16; 1 John iv. 17.) "Ye are clean every whit," were the precious words of Jesus to his disciples; but in anticipation of his high priestly office, He nevertheless shewed them the necessity for his continual washing of their feet, as they must instinctively contract defilement from contact with the uncleanness of the world in which they dwelt (John xiii. 4—11); even the "spiritual sacrifices" of prayer and worship are only "acceptable to God by Jesus Christ," as the high priestly medium of approach to the throne of grace.

He thus, too, sustains the persons of his loved ones once washed in his blood, until those bodies of humiliation shall be changed into the likeness of his body of glory, to which they are predestined to be

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conformed "according to the working whereby he is able even to subdue all things unto himself." (Rom. viii. 29; Phil. iii. 21; 1 John iii. 2.) That most precious truth of 2 Cor. v. 17, is apparent here; "If any man be in Christ, he is *a new creation;* old things have passed away; behold, all things are become new; and *all things are of God*, who has reconciled us to himself *in* Jesus Christ." Mark, the very nature that committed sins, and incurred guilt, is for ever put away out of God's sight, the old-Adam nature is no longer recognised at all. The believer having died, been buried, and risen with Christ—Himself the head of the new creation of God, "The first-born from the dead"—(Col. i. 18) is "freed," or justified "from sin." (Rom. vi. 6, 7.) What consolation is this to the child of God amidst the scenes of "this present evil world," and the consciousness of existing sin and infirmity of the flesh! What perfect liberty is there not in this phase of the Gospel of Christ—"a new creation!"

Again, the grace that is contained in the Inspired Word (1 John i. 8—10; ii. 1, 2) is all the result of the priesthood of Jesus and his presence on the throne of grace, the mercy seat of God; and as we listen to the holy exhortation, "little children sin not," the words of praise spring to our lips so appropriately presented to us in Psa. ciii. 1—5.

One more illustrative reference to the Old Testament before closing this brief, far too brief, notice of the Aaronic order of divine priesthood. It was a solemn and awful day for that particular generation of Israel to which Aaron* belonged, when he as their high priest was judicially taken away by death. The intercessor to them was no more! It was thus after his death that the peculiar judgment of the fiery serpents came upon them in their condition of apostasy. Once more the Mediator, against whom they had murmured, stood forth alone, though the responsibility of their salvation from the serpent's poison, as before in the case of the molten calf, was made to rest on the people. Those only who looked at the divine remedy of the brazen serpent lived. Moreover, all the "sinners against their own souls" of that generation were destroyed in the wilderness. (Num. xx. 22—29; xxi. 4—9; xxvi. 64, 65.) More awful still will be the close of the Aaronic priesthood of the Son of God to the false professors and the apostate world of this dispensation. Those words, "I pray," or intercede, "not for the world," will be intensely verified. His throne of grace and mercy will be changed into one of righteous judgment. The Lord Jesus, just previous, and in order *visibly* to assert his claim to the Melchizedec royalty, will assume the sword of the avenger against those who will have done despite to the throne and Spirit of grace, disobeyed his Gospel, defied his power, and trampled on the blood of atonement. The altar of intercession will become one of "fiery indignation that shall devour the adversaries!" (Rev. viii. 1—5; 2 Thess. i. 7—10; Heb. x. 26—30.)

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* Eleazar was high priest to a generation under entirely different circumstances; in the land of promise, under Joshua, whose office resulted from the typically mediatorial death of Moses. It was Eleazar who, with Joshua, portioned out the inheritance of the twelve tribes. (Josh. xiv. 1.)

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We are here reminded of the corruption which the Lord Jesus, exercising the functions of High Priest over the house of God, laid bare when He appeared to the apostle John in Patmos, and reviewed the entire history of professing Christendom. He first laid his hand on the root of evil as it appeared both in the *heart* and *life* of the early Church. As to the former, the searcher of hearts said, "Thou hast left thy first love." (Rev. ii. 4.) Then he alluded to the *practice* of Nicolaitanism, as avowed by some; a character of evil not difficult to substantiate, for its form, as subsequently developed, became "the doctrine of Balaam" (Rev. ii. 14), of which the apostle Peter has given the meaning. (2 Peter ii. 16.) But those eyes of the Great High Priest, which were "as a flame of fire," pierced into the future, and exposed this mystery of iniquity as about to assume a form more boldly usurpative than before; the woman Jezebel, of infamous notoriety, "calling herself a prophetess," was to teach and seduce the Church. (Ver. 18—22.) We have no difficulty in tracing her likeness in the woman of Rev. xviii. 4—6, who symbolizes Popery, which in its ritualistic and rationalistic affinities, reverts to that which has been abolished —viz., the revival in the Church of Christ of a corrupted form of Israelitish priesthood. Now, according to the Scriptural view of the holy office of Jesus that we have been contemplating, it is plain that God can accept no other advocacy than that of his blessed Son. For man, therefore, to assume the office of priest in any sacrificial or propitiatory aspect, is to usurp the prerogative of "God manifest in flesh," and to brave the judgment of the Majesty of Heaven! Against this darkness we can only hold up the light of warning in the words of the Aaronic High Priest, "Be zealous, and repent." (Rev. iii. 14—19)

(*To be continued.*)

THE THRONE OF REV. IV. AND THE GREAT WHITE THRONE OF REV. XX.

A QUESTION for the consideration of those who suppose that at our Lord's second advent the earth will be destroyed arises out of a comparison of these two thrones. Why is it that the throne of Rev. iv is encircled by the token of God's covenant with the earth and with every living creature of all flesh, and that the great white throne has no such token connected with it? Those who hold that the glorious advent of our Lord Jesus shall be pre-millennial can without difficulty reply, and see in the difference noticed a confirmation of their view. They are *both* thrones of God set for judgment. Out of the throne of Rev. iv. proceeded lightnings and thunderings and voices, and yet is it seen surrounded with the emerald bow, the special token of God's covenant *with animal life upon the earth.* Why are the lightnings and thunderings of God's coming judgments connected with this token of his mercy? Why does no such token surround the great white throne?

I reply, the objects of God in setting up and taking these thrones are

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different. The *cleansing* of the earth in order to the inauguration and establishment of the kingdom of the Son of man and of the millennial condition of the earth is the object of the one, and the judgment of the wicked dead the object of the other. It is not difficult to perceive how beautifully this harmonizes with such Scriptures as Rom. viii., which so clearly predict the restoration of creation to its pristine condition, its "groaning and travailing in pain" coming to an end by the bondage of corruption being taken off. And I would ask how is this Scripture in Rom. viii. to be accomplished if the earth is to be destroyed at the coming of our Lord? And how then could Psa. viii. be fulfilled, which, according to Heb. ii., is to be fulfilled in connection with the Lord Jesus, the Son of man? No. At the second appearing of the Lord these Scriptures, and all the rest predicting that glorious estate into which the whole earth and every living creature upon it (except the serpent) shall be brought, must all be accomplished; and therefore the throne of God before the thousand years, though a throne of judgment, is seen by John encircled with the rainbow, for the object of that throne is to *cleanse*, and *not to destroy*. But no such token can be discovered in connection with the judgment throne set up at the close of the thousand years, when God shall have fulfilled his rainbow covenant with the earth.

Kenilworth. W. B. Doherty.

Correspondence.

THE YEAR-DAY THEORY.

Dear Sir,—Will you accept the following as a further reply to Mr. Callow's article on the year-day theory in your July number?

Like his co-theorists in general, Mr. Callow places in the very front of the battle, those cruelly-used passages, Num. xiv. 33, 34., and Ezek. iv. 4—6., which ought as little to be called upon to support him in the present contest, as a man without arms and legs to storm a battery.

That in times gone by, a single individual—the *first* year-day theorist who resorted to these passages for help—perhaps, not at all a close thinker, should have failed to see that they either have no bearing at all upon the year-day theory, or else are against it rather than in its favour, and should therefore have, unconsciously, damaged, rather than benefited his cause, by producing them—even *this* would have been naturally matter of surprise; but that so many, up to, and during the present enlightened age, should have followed and still be following, so suicidal an example, is as curious a circumstance as one often meets with in controversy. Mr. Callow calls these passages, "the two Old Testament *examples* in which *days* are *put* for *years*." Now "days being put for years," means, of course, that when days are *said*, not days, but years are *meant*. At least, if it does not mean this it means nothing to the purpose. But what is the sober truth of the matter with regard to these two passages? It is quite true that both days and years are said in both of them. So far, they are quite to the purpose, and the only question is as to what is really and truly meant by these two words. Well now, is it the fact that in these passages, when days are said, not days, but years are meant, and when years are said, not that number of years, but 360 times that number are meant?

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Mr. Callow must say no, it certainly is *not*. He must admit that throughout each passage and also its context, when days are said, not years, but simply days are meant, when years are said, not 360 times the number of years, but simply the very identically same number of years that are said are meant. The searching of the land, spoken of in Num. xiv. 34, occupied not forty *years*, but only forty *days*, as *said*, and the wandering in the wilderness was to be and was, not for 360 times forty years, that is to say 14,400 years, but for simply forty years as said; and as to Ezek. iv. 4—6., the prophet was to lie, and did lie on his left and right sides, respectively, not 390 years and forty years, but simply 390 days and forty days, as said. Nothing can be clearer, then, than that so far as relates to the intended meaning of the words days and years, these two passages are against, rather than in favour of, the year-day theory, and I am going to be so exacting as to call upon Mr. Callow to admit this unreservedly. Having done so, he will, of course, be at liberty to take his stand, as others have done, upon the words "each day for a year" which occur in both passages. In anticipation of his probably doing so, I would remark that there is certainly *no appearance* either in text or context of its having been the Lord's *intention* to convey, under these words, a *rule* for the *interpretation* of *prophecy*. Indeed the passage in Ezekiel is not itself prophetical, but imperative. That it should have been intended to guide us in the interpretation of prophecy, seems, therefore, one of the most unlikely things in the world. I submit that these words, "each day for a year," merely *assign* the Lord's *reason* for fixing upon the particular period of forty years for the wandering in the wilderness, and the particular periods of 390 days and forty days for the lying on the two sides, that reason being, in the former case, that the iniquity about to be visited upon the children of Israel, had occupied forty days, and in the latter case, that the iniquity of the two houses of Israel and Judah about to be visited upon the prophet, had been for 390 years and forty years, respectively; the duration of the punishment standing to that of the iniquity, in the one case, in the ratio of a *year* for a *day*—in the other, in the ratio of a *day* for a *year*; and I would ask Mr. Callow—however true it may be that, in the latter passage, Ezek. iv. 4—6, days do, in a sense, represent years, as year-day theorists *say* that they do—that is to say, however true it may be that the *then future* 390 *days* and *forty* days of the prophet's lateral recumbency represented, in a sense, the *then past* iniquity of the houses of Israel and Judah, for the same number of years, is it not equally true, that in the former passage, Num. xiv. 33, 34, years in a similar sense, represented *days*, that is to say, that the *then future* forty *years* of the wandering in the wilderness represented in a similar sense, the *then past* forty *days* of the iniquity thus punished. And as he cannot answer this otherwise than in the affirmative, I would also ask him, does it not as justly follow from this latter passage, Num. xiv. 33, 34, that years in prophecy mean days, as it does from the former, Ezek. iv. 4—6, that days in prophecy mean years? Indeed, I would put the question more strongly, and say, Inasmuch as Num. xiv. 33, 34, is prophetical, and Ezek. iv. 4—6, is not, does it not follow more naturally and justly from the former that, in prophecy, years mean days, than it does from the latter, that in prophecy, days mean years? If he should say no, will he please to explain on what principle he does so, and to tell us how, in his opinion, it follows more justly from Ezek. iv. 4—6, which is not prophetical, that in prophecy, days represent years, than it does from Num. xiv. 33, 34, which is prophetical, that in prophecy years represent days?

But now, to come to the more important argument derived from Dan. ix. 24—27. I will first state it concisely and plainly. Certain things were prophesied in Dan. ix. 24—27, to take place in a certain number of *weeks*; they actually *did* take place in *seven times* that number of *years*; therefore, in this prophecy, *week* meant *seven years*, and, consequently, in other prophecies, *day* as the *seventh part of a week*, is to be interpreted as *year*, and

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other measures of time in proportion. Now, unanswerable as this may appear to the mere *English* reader, unassisted by Hebrew scholarship, this most desirable acquisition scatters it to the winds in a moment. Our translation of this passage is not correct. The word "weeks" has no business in the passage. The word so rendered—viz., "shavium," plural of shavua, means simply, *sevens*, not sevens of days more than sevens of years. It means as literally, grammatically, in its primary sense, sevens of years, as sevens of days, being in that respect analogous to dozens or scores in our language. Had the translation been made before the event, the word should have been translated sevens, or septenaries, or hebdomads, leaving it to the event, if there was no other guide, to determine the kind; but having been made after the event had determined the kind of sevens intended, to be sevens of years, there was no pretence for supplying any other word than years.

This simple and summary way of disposing of his argument from Dan. ix. 24—27, Mr. Callow has anticipated, and prepared an answer for, the sum and substance of which, stated concisely and plainly, is as follows:—The word "shavua" occurs in the Old Testament about fourteen times besides the six times in the passage under consideration. In such and such of these passages it unquestionably means sevens of days; therefore, it is fair to conclude that it has the same meaning in the others, including Dan. ix. 24—27.

Now, in this argument, there is a confounding of the three words, "shavua," "shavuim," the masculine plural, and "shavuoth," the feminine plural. In Dan. ix. 24—27, the word is "shavuim," plural masculine, whereas, in the texts quoted by Mr. Callow, in which the word occurs, as in this, in the plural, and in which, as he justly assumes, the meaning is unquestionably days, it is not shavuim, but shavuoth, which, so far as the present argument is concerned, makes all the difference in the world, inasmuch as whenever the word is shavuim, without any qualifying adjunct limiting the meaning to either days or years, it expresses septenaries of years, and whenever the word is shavuoth, without such qualifying adjunct, it expresses septenaries of seven days. Supposing the correctness of this rule, Mr. Callow's argument is fully answered, inasmuch as shavuim means literally, grammatically, in its primary sense, sevens of *years*, without being subjected to the roundabout process of being first translated weeks, and then transmuted into sevens of years. One of Mr. Callow's arguments, plainly stated, is as follows:—It is extremely unlikely that there should be no word in Hebrew to denote, specifically and exclusively, a week, or seven days. But if shavua does not do so, there is no such word in Hebrew. Therefore, we may fairly conclude that shavua does denote, not merely a seven in the abstract, but, specifically and exclusively, a week, or seven days. Now, this argument is disposed of in a moment by simply stating the fact that the period of a *week* is expressed a great many *more* times in the Old Testament by the *two words* translated "*seven days*," than the word *shavua* occurs throughout the *whole* of it, in all its forms taken together.

Having, I think, replied to all the tangibly argumentative part of Mr. Callow's article in your July number, I would respectfully refer him to a small work by Dr. Kelsall, of Redhill, from which, not being a Hebrew scholar myself, I have derived all the Hebraistic information which I have repeated above. This little work is entitled "A Comparison of Prophetic Scripture, with special reference to the Antichrist, the Second Advent of the Lord Jesus, the Rapture of the Saints, and the Millennium."

I remain, dear Sir,
Yours respectfully,
I. N. B.

THE JUDGMENT OF THE SAINTS.

DEAR SIR,—Mr. Chester's writings and opinions are always worth consideration. No one amongst your correspondents is entitled to more respect for the sobriety of his views, and the absence of dogmatism with

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which he presents them. He suggests in the July RAINBOW, that the parable of the Talents (Matt. xxv.), represents "the discriminating judgment which shall determine for each (of the raptured saints) his station in the coming kingdom."

Some time ago you were good enough to admit into your pages a letter from me, asking, in reference to what appeared to me the very objectionable opinion of one of your most prolific contributors, how it was consistent with Scripture that a saint of God (in the New Testament meaning of the term) could by any conceivable hypothesis be excluded from the kingdom, and not only excluded from the kingdom, but be doomed to a "portion with the hypocrites"?

Mr. Chester's argument reproduces and necessitates the self-same conclusion, to which there seem to be inherent and insuperable objections.

The raptured saints are, of course, those who are "begotten not of corruptible seed, but of *incorruptible*, even the word of God." All of them are "caught up to God and to his *throne*," which implies, Mr. Chester says, that they are subjected to a "discriminating judgment," which judgment he supposes, as I have observed above, to be represented by the parable of the Talents.

But, in the parable of the Talents, one class of the "saints" thus subjected to a "discriminating judgment" are cast, as "unprofitable servants, into outer darkness," where "shall be weeping and gnashing of teeth."

Does Mr. Chester entertain the thought, in harmony with the other gentleman to whom I have alluded, that any saints, partakers of the first resurrection, actually raised from the grave, and "caught up" (as he expresses it) "to God's throne," are to be banished from his presence, and forfeit their place in the kingdom?

I am sure that many of your readers will be thankful if Mr. Chester will explain this difficulty. Is the parable really and emphatically applicable to the parties he summons before this judgment-seat? and, if so, by what effort of criticism does he escape the inevitable consequence of such teaching—viz., that a large body of acknowledged Christians are banished from the presence of Christ?

I do not ask this question in a spirit of caviling, or controversy, but with a desire to become acquainted with the process of exegetical inquiry through which I am conducted to a result which to my mind is a very painful one, because if the risen saints are amenable to a judgment which may consign them to ultimate rejection, why are they made partakers of the first resurrection? The work of Christ is thus rendered inefficacious, and regeneration becomes a mere figure of speech. If, on the other hand, the parable is restricted in its practical application to some only of the classes to which it is addressed, while its retributive demands are nominally made obligatory upon all, the point and pathos of parabolic teaching are lost.

If it is made to appear that the sentiments of many who are looking for the second coming of Christ, are favourable to the possible contingency of a certain number of those who are made partakers of the first resurrection, being, notwithstanding, eventually relegated to the "portion of hypocrites," such doctrines will surely tend to invalidate the efforts you are so admirably making to uphold that fundamental truth, for the more effectual establishment of which THE RAINBOW was set on foot.

Yours, with much esteem,

Φιλαληθης.

"SIGNS OF THE TIMES."

SIR,—Living, as we undoubtedly are, "in the end of the age" or dispensation of the Spirit; standing, as it were, on the threshold of stupendous and startling events—"the times of the Gentiles," being nearly completed—we have need to give heed "to the sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn," &c., and mark well the present aspect of things in the political, ecclesiastical, social, and commercial worlds, as so many indications of "things which must shortly come to pass;" and therefore I have been looking earnestly into your pages of late,

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to see if any of your correspondents would notice the wonderful events that have of late occurred, almost startling to the whole of Europe. I refer to the Sultan's visit to Paris, London, &c., the Viceroy of Egypt's ditto, the great gathering at Rome of forty-three cardinals, five hundred bishops, and twenty thousand priests, and upwards of one hundred thousand foreigners, from all parts of Europe, in obedience to the command of the pope, to assist at the canonization of saints, and last, but by no means least, or less significant, the visit of so many crowned heads to the Emperor of the French. Up to the present, precisely *ten* kings have, as it were, rallied round the emperor—viz., 1. King of the Belgians; 2. King Louis, Bavaria; 3. King of Greece; 4, King of Prussia; 5. King of Wurtemburg; 6. King of Portugal; 7. King of Sweden; 8. King Louis II., Bavaria *; 9. The Sultan; 10. Emperor of Russia. Have, therefore, these remarkable events no voice? Do they not speak with a trumpet tongue to the Church of God, and cry, Be on your watch-tower?

As many suppose, that before the reign of Antichrist, the old Roman empire will be restored, divided into ten kingdoms, is it not interesting to students of prophecy to watch these gatherings in Rome, around the "False Prophet," the Pope, and these gatherings of *ten kings*, around him whom some writers on prophecy consider the Antichrist.

When the ten kingdoms are formed, we are told that the kings "shall have one mind, and shall give their power and strength unto the beast" (Rev. xvii. 13.), and everything augurs a speedy accomplishment of the realisation of the *ten kingdoms*, and if Napoleon is permitted to have his ardently cherished wish in having a European congress, it is just probable that the result will be the dividing of Europe, &c., into the ten kingdoms!

And when we see this, the believer may lift up his head with joy, for "his redemption draweth nigh," ending in glory to the Church, but "tribulation and wrath" to the enemies of Christ; therefore let sinners fly to Jesus whilst the door of mercy is open, so as to escape impending wrath.

H. HASTINGS, M.D.

Liverpool Lodge.

* In reckoning the "ten kings," if it should be objected, that King Louis II., Bavaria, is the *ex*-king, and, therefore, ought not to be counted, his place will be filled by the Emperor of Austria, who, ere long, will visit Napoleon.

THE TEN TRIBES.

DEAR SIR,—I fully concur with Mr. Westfield that the columns of a religious publication are not altogether the place to discuss anthropological topics; but it appeared to me, on reading his article, that it was entirely based on the supposition that the Saxons were the descendants of the ten tribes, and to demonstrate the baselessness of this idea it was necessary to introduce arguments of a secular nature.

I wish Mr. Westfield had informed us positively whether by "Saxons" he means the Saxons only, or all the Teutonic tribes. As he only takes up the few words which in my former letter referred to the first alternative, I am compelled to infer that he means the Saxons proper, and not the Teutons at large. In reply to my remarks, he says: "Whether the Saxons are of Israel or not, they can scarcely be more mixed with other races than were the Jews with the children of Edom and Canaan," forgetting, apparently, that this intermixture forms, throughout the whole of the Old Testament history, one of the principle causes of controversy between God and his people, and of the punishments inflicted upon them, and that the issue of this intermixture was on more than one occasion debarred from the national privileges. It is not a fact, moreover, that the Saxon blood in England is no more mixed than was that of the Jews in Palestine, for a liberal estimate will certainly not allow the Saxons, if distinguished from the Jutes, Angles, and other Teutons, to form more than one-eighth, or at most one-sixth of the ancestry of the present English nation, whereas no one denies that those who could trace their descent in an unbroken male line to

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Jacob, have always formed an overwhelming majority among the Jews. I must also remind him that there exists no reason whatever for distinguishing the Saxons from the other Teutonic tribes, and that while there is nothing in Scripture, or out of it, to support the idea that either the Teutons in general, or the Saxons in particular, are descended from the ten tribes, that idea is in direct opposition to history, to tradition, and, above all, to those characteristics of race, language, and custom, which in so many cases survive both history and tradition, and are our only guides in investigating the past.

Like Mr. Westfield, I believe that there is a grand future in store for Israel. The point of difference between us is that he thinks that some European nations (which, however, he does not very clearly specify) will be found to be representatives of the ten tribes, and I do not.—I am, dear Sir,

Yours truly, A. D. KYMRU.

Literature.

The Substance of Things Hoped For; a Contrast to the Immaterial and Speculative System of Anti-millenarianism, expressed in "The End of all Things," and other Kindred Works. By Major-General GOODWYN, author of "Antitypical Parallels," "Gershom Tracts." Occasion is herein taken to adduce the scriptural evidence concerning the following momentous subjects, some of which are altogether ignored, and others traditionally mysticizing in the books under analysis. 1. The Governmental Ways and Acts of God in their Dispensational Aspect. 2. The Covenant with Abraham and Israel,—and the Hope of the Church the Bride of the Lamb. 3. The Distinction between the Mediatorial and Intercessory Offices of the Lord Jesus. 4. Discrimination between the Aaronic High Priesthood of the Son of God, and that after the Order of Melchizedec. 5. The Diversity of the Several Scenes of Judgment under the Administration of the Lord Jesus, as the Christ, and as the Son of Man. 6. The Doctrine of the First Resurrection. 7. The Character, Place, Time, and Object of the Millennial, or Dispensational Kingdom of Heaven, or of the Glorified Son of Man. London: S. W. Partridge, 9, Paternoster-row, E.C.

MAJOR-GENERAL GOODWYN deserves the hearty thanks of all who desire that the Word of God should decide the great controversy to which his very able pamphlet refers. Simply on the ground of its merits do we courteously ask our readers to give it a *large circulation.* These sixty pages contain thought enough for six hundred. Instead of describing the pamphlet we heartily commend it to our readers, assured that they will value it much. The price is only One Shilling.

Essays and Discourses on Popular and Standard Themes. By T. W. TOZER, Minister of the First Congegational Church, Dudley. London: Elliot Stock.

THERE are some thoroughly telling, pungent, out-spoken things in this book. The author is obviously an observant and highly intelligent man, and he expresses himself well. But there is nothing about the book requiring a longer notice. With everything in it we do not agree, although, upon the whole, it is a good and useful volume, and Mr. Stock has printed it beautifully upon capital paper.

Ritualism Exposed by Old Clothes and Old Bottles. By the Author of "The World-Wide Want." London: F. Pitman, Paternoster-row.

ANOTHER sound pamphlet on the Ritualistic heresy. "Give no quarter" is the rule with this writer, and it is the only safe one to adopt and act upon.

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The Man of Sorrow: and His Relationships. A Contribution to Religious Thought. London: Elliot Stock.

A great subject most inadequately dealt with. The style of writing is poor, although the author meddles with the profoundest subjects of revelation. The theology, the logic, the quotations, and the punctuation, are all defective.

THE MIDNIGHT CRY.

(*From the German of* Benjamin Schmolck, *Pastor of Schweiduitz, in Schleswig. Born* 1672. *Died* 1737.)

Translated by Rev. John Kelly.

At midnight will be heard the cry,
Up! Up! the Bridegroom draweth nigh;
Up! go ye out to meet Him!
Come, trim your lamps now every one,
Your radiant robe of faith have on,
And with Hosannas greet Him!
Buy oil of faith, and ready be,
Ye virgins! if your Lord you'd see!

'Tis now far on in deepest night,
The darkness rules o'er all with might,
Faith well nigh disappeareth.
The world dwells in security,
And distant thinks the time to be,
Although the Advent neareth.
Of thousands sin now blinds the eyes,
That to prepare they'll not arise.

Of the five wise, Lord, may I be,
Who Thy return desire to see,
Whose lamps are ever burning.
Faith, hope, and love give to me now;
The ever fairest Light art Thou,
To light our darkness turning!
Lord, quicken all their drooping powers,
That faithful ones may count the hours!

Ye foolish ones! sleep ever on!
Ah! why forget the Absent One!
Why is your light not shining?
Soon will ye knock, and knock in vain,
The door will not be oped again;
Vain will be your repining!
Seek ye betimes ere He appear,
And cast on Him your every fear.

My Friend, do Thou me own in love,
When Thou descendest from above,
And ope the door before me;
That I may at Thy nuptials be,
In bridal dress deck'd splendidly,
And joyfully adore Thee;
May Thee embrace and never leave;
With radiant joy I'll Thee receive!

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

OCTOBER 1, 1867.

THE BLESSED HOPE.

PAUL, writing to Titus, says, "The grace of God, which bringeth salvation to all men, hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world (age), looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Chris." These things Titus was enjoined to "teach," and if they were to be taught by him, all who, like him, "speak things which become sound doctrine," must teach them too. We may neither alter nor conceal any portion of divine revelation, and one should think that the temptation to do either could hardly exist in a case like this, where the thing named is expressly termed a "*blessed hope.*" The constitution of human nature makes "hope" a pleasant possibility; the circumstances of human life make it an urgent necessity.

What philosopher has said and poet sung about hope the reader can recall for himself. The Christian, notwithstanding all he is and has in Christ, needs hope, for he is not yet perfect, neither is the design of God in relation to Christ and Christianity yet realized. But the realization of that design and the perfection of the believer are both sure, for both are promised, and the fulfilment of promise is the object of hope. For the honour of our Lord, then, for the sake of the Church, on account of "them which are asleep," and because of Israel according to the flesh, and the evangelization of the world, which is to follow his conversion, we fold this "blessed hope" to our hearts and "look for the glorious appearing of our great God and Saviour Jesus Christ."

I. For the honour of our Lord. For every reason let us put this *first*. In all things let Him have the well deserved "pre-eminence." This has "pleased the Father;" it will please us, too, if grace has

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opened our eyes, and changed our hearts, and brought us into the divine family, "the household of God." The glory of our Lord is not only the first but the all-inclusive thing. For his appearing all is waiting, consciously or unconsciously. With this, *all* outstanding prophecy and promise are inseparably linked. This is the great central movement in connection with which the unchanging purposes of God in relation to heaven and earth are to be realized. Do we really think—though our clearest thoughts on this greatest of all subjects are of necessity obscure—what is *involved* in the return of the Lord Jesus, in great power and glory, from heaven to earth? Is it, *can it be*, something about which the Church need not earnestly seek all the information which the Scriptures give; about which Christian ministers may keep silence in perfect harmony with their duty to the Chief Shepherd and the flock; about which seats of learning and schools of theology should have no arousing word to speak; and about which there is no need to flash a line of light across the dismal darkness of a Christless world?

Surely these questions carry with them their weighty answer. To ask them is to make certain the only reply which a sane man can give. Jesus is waiting for his throne and kingdom, for the inauguration of his world-wide dominion, the subjugation of his foes, and the restitution of all things; and the blessed hope assures us that all this is certain when He shall come the second time as the King of kings and Lord of lords. Can the heart that loves Him, and knows something of his ineffable preciousness, fail to long for the time when He shall receive the greatness of the dominion under the whole heaven; when all nations shall be blessed in Him, and call Him blessed; and when every knee shall bow to Him, acknowledging that He is Lord to the glory of God the Father?

That these things cannot take place until his return to the world, which belongs to Him, for which He has done so much, and which has given Him so little thanks for his marvellous lovingkindness, is so clearly revealed in Scripture, that every reader *would* see it, but for the influence of tradition, mysticism, and spiritualising commentaries. There is nothing doubtful, nothing obscure about this. To wait and watch for the return of the Master, is the duty of the servants; whilst the prayer of the saints should be, "Come, Lord Jesus!"

II. For the sake of the Church we should cherish this blessed hope. Using the term Church in its broad sense, as embracing all who are called Christians, the scene presented must be extremely distressing and perplexing to the man who thinks that by the instrumentality of the Church the world is to be converted to the Christian faith before

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the personal return of the Lord Jesus. What can he think when he examines the facts? Amidst the thousand divisions, where is the unity for which the Saviour prayed? Amidst the unceasing conflicts of doctrine, where is truth to be found? And amidst the prevailing discords, where is the peace the Divine Testator left as a legacy to the body? The energy put forth for the reclamation of heathendom is as nothing compared with that which is engaged in the internal strifes of Christendom. The mutual conflicts and recriminations of the so-called "Churches," are kept up from generation to generation, and are handed down from sire to son as a sacred duty ever discharging, and never fully discharged, whilst the bitter animosity of small sects that arise as the pretended healers of the breach, is a scandal to religion, a disgust to the world, and a premium on infidelity. The facility with which these subdivisions divide into still smaller bands, and the earnestness with which they excommunicate each other, whilst each in its turn acts as if it were infallible, are among the most remarkable and suggestive ecclesiastical phenomena of the day.

Now, our supposed friend, who is looking at all this, with as much calmness of spirit as he can command under such disturbing circumstances, and still believes that out of this Babel the agency is to come by which the entire human race will be brought into believing and loving unity with the Redeemer, must be sorely perplexed. True, nothing is impossible with God. We are profoundly thankful for what has been effected by Christian missions, and one of our hymns "laughs at impossibilities, and says it shall be done"! We quite appreciate heroic faith, *when it simply lays hold of a* DIVINE ASSURANCE, all appearances to the contrary notwithstanding. *This* is the faith that honours God, and that God honours; but there is a wide difference between belief in the record and belief in an opinion erroneously supposed to be warranted thereby. If the Scriptures teach that the Church of the present dispensation is to bring in millennial blessedness, and to establish the kingdom of Christ upon earth before the Lord Jesus returns from heaven, we will believe it with a joyous assurance that it *must* be so; we, too, will laugh at impossibilities, and say it shall be done; and though Christendom were a chaos ten times more dismal than it is—if such a supposition were compatible with its existence—we would still believe that God would send forth labourers who, under his Spirit's mighty power, would accomplish the sublime work, and bring it to a glorious issue; and this just because we are *sure* that "not one word" that the Lord hath spoken can possibly fall to the ground.

It is not because Christendom is a house divided against itself, its

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pillars bent and broken, its foundations out of place, its stability gone, and its inhabitants biting and devouring one another, that we deny the proposition of its mission instrumentally to evangelize the whole world before the Lord returns, but because that proposition itself has no place in the revealed decrees of God. Here we take our stand, and can do nothing else, for human opinion and speculation, of small value at any time, are both worthless, and impertinent where men moved by the Holy Ghost have told us how it is to be. The enemy's tares have grown but too abundantly; wild birds of every wing have roosted on the branches of the mustard tree; the leaven which the woman hid in the meal has done its work of corruption only too effectually; but the end of the age cometh, when tares, wild birds, leaven and all must be dealt with, as the righteous Lord who judgeth righteously shall determine. The Lord Himself descends to save *his* Church with a great salvation—for He has his true and loving saints scattered through the nominal Churches—and to visit his enemies with the rod of his anger, that the foe may no longer triumph, and Jehovah's holy truth be no longer a byeword among men. "We glory in you in the churches of God," writes Paul to the Thessalonians, "for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (2 Thes. i. 4—10.)

III. We cherish the blessed hope on account of "them which are asleep." Loved memories are treasured in many a heart now chastened and sad because the loved ones "are not." The indescribable grief of bereavement, the seeming triumph of the last enemy, and the irreparable loss to survivors, are things too well known in this stricken world to need many words. Vividly enough will each bereaved one recall for himself those sad hours of watching and waiting, and hushed suspense, and hoping against hope, and bitter tears, and earnest prayer, whilst the foe was perseveringly proceeding with his work, and ceased not until it was *done!* And then the blank, the void, the utter helplessness, to which no pen can do justice, was felt in all its oppressiveness. But

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there was a consolation—O, how great to the torn and bleeding heart! —the deceased "fell asleep in Jesus;" and what follows? The immediate glory, the high raptures, the perfected powers, the exulting victor's song, the harp, the crown, the hallelujah, upon which theology has lavished all its powers of imagination and description? No, but the assurance that them that sleep in Jesus will God bring with Him, that the Lord will return to raise his saints, and that *then* all these ineffable joys will be most certainly theirs. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thes. iv. 13—18.)

"Comfort," indeed! Yes, rich, hallowed, divine, triumphant comfort it is, as given thus "*by the word of the Lord.*" He who is the resurrection comes in great glory, and lo! our loved ones are restored and stand by our side in resurrection life, to forsake us no more for ever. What a re-union! How unutterably blessed to meet as conquerors, through Christ, over the last enemy! Surely this *is* a blessed hope; and because we wish to embrace our heart's treasures, restored to us in incorruptible bodies on the morning of the first resurrection, we long for its dawn, and look for the coming of our blessed Redeemer to accomplish these glorious triumphs of his mercy and power; and put us in possession of a felicity vastly enhanced by the tears, and trials, and bereavements of the present age, as the fearful midnight tempest enhances the enjoyment of the splendid day that follows. O the depths of wisdom and love contained in that precious word (Rom. viii. 28): "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

But the resurrection of popular theology robs us without mercy of this great consolation. According to it those that sleep in Jesus are not to be raised until the day of "general judgment" at the close of the millennium; and as that millennium does not begin until the whole world is evangelized, the "comfort" of welcoming our beloved ones back "from the land of the enemy" is put a far way off indeed.

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But to make up for this, as if conscious that there is something deficient somewhere, popular theology gives us a heaven of "glorified spirits"—an association of words unknown to Scripture—makes death a friend that opens to us the door of perfect bliss, although in the Bible he is emphatically an "enemy," and, as a consequence, ignores the resurrection as something superfluous, or alludes to it very infrequently, although the Holy Spirit again and again speaks of it as the crown and glory of the Saviour's work of redemption. But we turn with joy to the sure word that Jesus comes to raise his sleeping saints, to change the living ones, and to begin his glorious reign over every nation of our long-distracted world.

IV. Because of Israel according to the flesh, and the blessings to mankind that are to spring from his conversion, the prospect of the Lord's return is to us a blessed hope. Israel remains in blindness until then; but when this wonderful people—enemies of the Gospel during this age for our sakes—shall see Christ, they will welcome Him, and in an agony of mingled grief and joy will say "Blessed is he that cometh in the name of the Lord! Lo, this is our God, we have waited for him, and he will save us!" We are under deep obligation to the Jew, an obligation which it is impossible to over-estimate. We are living on his estate, enjoying his privileges, and adoring his Messiah. It becomes us to prove our gratitude, not only by trying to convince him that "this Jesus" whom we trust and love is the Christ of God, but also by assuring him that we believe "all that the prophets have spoken" respecting the splendid destiny of his race and land, and the advent in glory of the son of Abraham, the son of David, the Son of God. We are looking for that "blessed One" whom his fathers rejected, and we can assure our Jewish brother that one reason why our Lord's promised advent is to us a source of joy, is because *then* "Israel and Judah" will be restored, saved and blessed. Our hearts are thrilled with emotion when we read the writings of Judah's prophet bards, and gaze on the terrestrial happiness, illumined by celestial light, and beautified by proofs of national devotion to the throne and person of Messiah the Prince, which the pencil of inspiration has drawn.

Never did Israelite exult more that the blood of Abraham, Isaiah, Daniel, and Ezekiel flowed in his veins, and that all the communications of heaven to earth have been through Jewish channels, than we do that Jesus Christ, our adorable Saviour, was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. We love the Jew for his father's sake, and pity him for his own. He is the scion of the most imperial family that ever trod the earth:

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but at present he is "blind" to the fact that the most illustrious of that family—the wondrous Being who will yet make humanity a glory in the universe, and has actually united God with man and heaven with earth—is now at the right hand of the Father, and is about to return to his own world to do all that Isaiah, Daniel, and Ezekiel said He would, and more. Our brother, the Jew, we say, does not know this, for the veil of Moses is upon his heart; but we know it, and because we love him we are exceedingly glad, for his sake, that *our* Lord, soon to be acknowledged gratefully as *his*, has instructed us by his Spirit to look for his second advent, when He will be, in a sense of which men have no conception at present, "a light to lighten the Gentiles, and the glory of his people Israel."

THE COMING OF THE LORD.

By Rev. FREDERICK WHITFIELD, M.A.

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah."—Psa. l. 3—6.

WE stand on the eve of one of the greatest events the world has ever witnessed. Signs are multiplying on every side of us, compared with which there has been no parallel either in the history of the Church or the world. One of the greatest changes to both hangs upon this great event. It is the coming of the Lord Jesus Christ the second time in power and glory to bring all things in subjection to Himself, and to be "King of kings and Lord of lords. Let us see what the Psalmist says of this event in the passage under consideration.

The first word is a striking one—"*Our* God." It is the *family* word. None but the child can use it. That child is one of the family. He is related to his heavenly Father. He has been redeemed and brought nigh by the blood of Christ. He is in the bonds of the everlasting covenant. He is a joint-heir with Christ. He can look up and say, "My beloved is mine, and I am his." He will be able to say with joy when the Lord shall descend from heaven in flaming fire, "Lo, this is *our* God; we have waited for him, and he will save us: this is the Lord: we have waited for him: we will be glad and rejoice in his salvation." Yes, it is the family word. He who now puts into our

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lips the sweet word, "our Father," enables us to look forward to that solemn hour and say, "*our* God."

We are about to meditate on a solemn scene—God coming down to this earth in human form as a devouring fire, with storms and tempests raging around Him. Oh, how necessary to be able to say before we gaze upon it, "*our* God!" What will it be if we cannot say, "*our* God?" With what feelings of terror and alarm must it be viewed unless we can say in prospect, "*our* God?" Make sure of this, reader, before you go one step further. Only this can make you calm in the prospect and in the reality when it comes, to be able to say "*our* God." Therefore it is that the Holy Spirit puts this little word first on which we may dwell earnestly, solemnly, searchingly—before we proceed to that which follows.

"Our God shall come and shall not keep silence." In order clearly to understand what is meant here by God "not keeping silence," we must refer to the closing part of the chapter, from the sixteenth verse to the twenty-second. "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and *I kept silence:* thou thoughtest that I was *altogether such an one as thyself.*" Here God reviews the character of the wicked in this dispensation. It is exactly what has been going in our world for the last six thousand years. Men have been taking God's covenant "*in their mouth,*" in other words, making a *profession* of religion, while, all the time, the *power* of religion has been absent. Underneath this profession, sin and iniquity of the worst form has been carried on. Men have really been "hating" God and "casting his words behind them." "Theft," "adultery," "evil," "deceit," "false witness," "slander"—have not all these things been going on in the world at a fearful speed? All this while God has "kept silence." He has not interfered to strike men down in such acts with his arm of judgment, so men begin to say, "Where is God?" "Tush! doth God see?" If there be a God, why does He not interfere? Either there is none, or else he is "altogether such an one as ourselves." Thus the world has gone on—the wicked "flourishing as a green bay tree," the righteous returning with a "full cup" of tears, and God keeping silence. But it shall not always be so. "Our God shall come and *shall not keep silence.*" He shall come and

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"reprove" man, and "set" each act and deed "in order" "before the eyes" of the wicked. It is interesting to notice how nearly all the features of the wicked described in this chapter, and which history has endorsed as the dominant principles in the world, are again reproduced by the Holy Spirit in the third chapter of St. Paul's second epistle to Timothy, and which are to be more prominently developed—as the flower from the bud—in the last days.

And what are to be the heralds of the Lord's coming? "A fire shall devour before him; and it shall be very tempestuous round about him." Here again the Holy Spirit confirms this testimony by St. Paul. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Yes, from one end of Christendom to the other, one piercing cry shall rend the heavens, "Ye rocks and hills fall upon us and hide us from the presence of the Lamb." The entreaty, earnest and loud, will then be heard from many a lip that now scorns the preaching of the Cross, "Lord, Lord, open to us." But "too late." Why should men clamour as to the question of hell whether or not it will be material fire? Memory will play a conspicuous part in that day. The recollection of grace so freely offered but vilely spurned, and this for a lifetime, will make man's existence a hell compared with which the torment of material fire and brimstone will be as nothing. It shall be "*very* tempestuous." The nations shall be at their wit's end. The ties of nature and of society shall be set at nought. Men's lusts and passions shall have unbridled course. They shall run to and fro. Knowledge shall increase. Men's hearts on all sides will be "failing them for fear, looking after those things that are coming on the earth." A few will lift up their heads in that universal wreck and ruin calmly and joyfully, for *they* know their redemption is nigh, their hour of triumph at hand. Oh, to stand among that little band in that awful hour and be able to say, "*our* God!"

But what will the Lord do then? "He shall call to the heavens from above, and to the earth, that he may judge his people." He shall call to the *heavens*—to the spirits of the departed ones—those who have lived and died in the Lord, and are now with Jesus; "and to the *earth*"—to the bodies now in dust, that the spirits may again inhabit them. Not only so; he shall to the *earth*—to the saints of the Lord then alive, and remaining. The loved ones who have left us, and those who remain, shall be called by his voice. Again, the

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Spirit of God confirms this testimony by St. Paul :—"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the *dead in Christ* shall rise *first: then* we which are *alive and remain* shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." The word rendered "then," (επειτα) in this passage, may be more correctly rendered, "after that," and shows us that some interval may elapse between the meeting of the dead saints and the living ones before they are taken up to meet the Lord in the air. At some solemn and unexpected moment, when perhaps we may be in the railway carriage, in the street, in the house, or at the counter, we shall suddenly become the subjects of an instantaneous and mysterious change, and at the same moment we shall find at our very sides those whom we loved on earth, but from whom death had parted us. There shall be an interval. The fond greeting, the loved embrace, the outburst of joy shall fill it up. Then all shall rise together at one and the same summons from on high, "and so shall we be ever with the Lord." "Ever with the Lord!" Oh, the joy of those words! Here thought fails. The lips falter. The mind shrinks. Eternity alone can tell their depth. We wait to sound their meaning. Who would not say in such a world of sin, and sorrow, and death as this, "Come, Lord Jesus, come quickly"!

But mark the Psalmist's words. Who are they that are called? "Gather my saints together unto me." What an expressive word—"my saints"! How the Lord appropriates them as his own! "They shall be mine in the day when I make up my jewels." What precious words—"my saints," "my jewels"! What sinful, erring creatures we are! How do we daily and hourly provoke the Lord who loves us! What naughty children the Lord has to manage! How He may say of us as Moses said of Israel, "Ye have been rebellious against the Lord since the day that I knew you," and yet, "my saints"! "my jewels"! Oh, what grace! what wondrous love!

But mark another word here. "*Gather* my saints." "He shall gather the lambs in his arms." He shall "gather" them as a shepherd his sheep in the hour of weakness and danger—the weak ones, the nervous ones, those who start at a shadow, and tremble at the fluttering of a leaf. They shall not be weak or nervous then. The frail body shall be dropped for ever, and they shall be clasped in an embrace such as they have never known on earth to a bosom of infinite love.

But mark another word here. "Gather my saints *together*." It

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is the family meeting. It is the grand re-union. It is the glad *assembly*. We shall not rise to meet the Lord individually—in isolations. We shall be gathered *together*. So the apostle speaks of our "gathering together unto Him." And again, "We which are alive and remain shall be caught up *together with them*." No more separations. No more divisions. No more discords. No more sects, or systems, All together! One mind, one heart, one joy, one glad meeting without the shadow of a farewell greeting ever darkening its shores! What heart does not bound at the thought!

But mark yet one word more, the sweetest of all, "unto *me*." Ah! what would all the others be without this? Nothing, nothing! The foam, the dust, the shadow, the air! What would *that* meeting be without Jesus? What is *any* meeting without Him? The very notes of heaven would be discord. Its jasper walls would be hideous. Its very air would be oppressive. It would all be dreariness, and darkness, and death. With his name every song is sweet. In his smile every countenance is bright. Every chord of the golden harps will vibrate with his praise. Every voice will be vocal with his name. Jesus, Jesus, Jesus!—throughout eternity. For this the Lord himself prays; "Father I will that they also whom thou hast given me, be with me *where I am*, that they may behold my glory." Love can only be satisfied with the presence of its object. So with the Saviour. He longs for us. He waits for us. W *must* be with Him. How can He be happy without us?

But who are these thus gathered? Mark it well, reader: "Those that have made a covenant with me by sacrifice." They are those who have made a covenant with God through the sacrifice of the Lord Jesus Christ. They are the *blood*-bought ones. They are those who have cast themselves—all sin and guilt, helpless and undone—on the finished work of the Lord Jesus. They are those who cry from the depths of their hearts:—

"Other refuge have I none;
Hangs my helpless soul on Thee."

Reader have you done this? If you have not, you are not in that covenant; and if you are not in that covenant now, can you think of *that* meeting? You may hide this sad picture from your conscience, or, worse than all, charge your sin on God by a series of excuses. But it will not avail then. Mark the next verse: "The heavens shall declare his righteousness, for God is judge himself." His righteous dealings will then be acknowledged by every lip, and be felt by every heart. Even the wicked shall be compelled to own it. And not only so, but righteousness shall be written on everything, as it never has been yet. And why? "For God is judge himself." He shall be

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judge in the earth, and the result will be righteous judgment. Misrule, injustice, oppression, will all end then. "Righteousness shall cover the earth as the waters cover the sea."

And what is the practical lesson from all this for the world as well as God's people? There is a word for each one at the close of this chapter. "Ye that forget God consider this." Unconverted reader weigh it well, lest God "tear thee in pieces." The day is at hand. Consider. Fly to Jesus. He is your only hope. Out of Him you are not safe for a moment. Be warned and haste to the refuge.

Christian "order your conversation"—or citizenship—"aright." Aim to glorify Jesus. Let his praise fill your heart. Let his image be clearly, decidedly, unmistakeably written on every act of your life. Be *whole-hearted* for Christ. "Be thou faithful unto death, and I will give thee a crown of life."

NO "NOVELTY."

By the Rev. GEORGE LLOYD, F.S.A., Darlington.

WE are often charged by our Christian friends, especially by our brethren who labour with us in the ministry, that we advance novel doctrines when we preach the premillennial advent of our Lord and Saviour Jesus Christ. They tell us the doctrine is opposed to the general consent of the Church, and that it is repugnant to the genius of Christianity. We are compelled to admit that the general voice is against us, but there are some noble exceptions. We can point to men of mark in the Church, eminent in their day and generation; men whose names are loved as household words among us, to mention whom would be an easy and grateful task to us, but as comparisons are considered invidious we forbear. We need not, however, be so scrupulous concerning those who have entered into rest, and we mention names well known in the history of the Church of Christ: Mede, Goodwin, Fletcher (of Madeley), Charles Wesley, Dr. Gill, Fry, Keach, Carlyl, Toplady, Hussey, Cox, Winchester, &c. As a minister of the Church of England, I gladly quote the following from the "Premillennial Manual," by the Rev. J. Cox, a Baptist minister:—"The episcopal Church stands first. Some of her bishops in years past, among whom may be mentioned Bishops Newton, Horsley, and Hurd, with many of her most eminent and useful clergy of the last and present generations, have been zealous and successful advocates of premillennialism. Hundreds of her ministers now rejoice in it, and we think that holding this truth has been in some measure the reason for the growth of

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spirituality in the Church of England, and, under God, a cause of her success. Them that honour God by upholding a contemned truth, He will honour." We do not, however, admit that the voice of the Church of the primitive times was against us, but quite the contrary. This we propose to prove at length from the historic notices of those times as compiled by modern writers, as well as from the testimony of the early fathers themselves, as extracted from their writings which have come down to us intact; or from the testimony of their contemporaries. Mosheim, an independent if not an impartial historian, says, "Among the controversies which divided Christians in this century (3rd century) the most considerable were concerning *the millennium*, the baptism of heretics, and Origen. That the Saviour is to reign a thousand years among men before the end of the world had been believed *by many* in the preceding century without offence to any; all, however, had not explained the doctrine in the same manner, nor indulged hopes of the same kind of pleasures during that reign. In this century the millenarian doctrine fell into disrepute, through the influence of Origen especially, who opposed it because it contravened some of his opinions. But Nepos, an Egyptian bishop, attempted to revive its authority in a work written against the allegorists, as he contemptuously styled the opposers of the millennium. The book and its arguments were approved by many in the province of Arsinoe, and particularly by Caracion, a presbyter of some respectability and influence." (Mosheim's *Ecclesiastical History*, cen. iii. part 2, chap. iii. 12.) This independent authority states that the doctrine was "believed by many" in the second century. The fact is, as stated by another, "the Cerinthians, Marcionites, Montanists, and Melitians among the heretical sects, and among the orthodox fathers Papias, Justin Martyr, and Irenæus, held to a millennial reign of Christ." Mosheim, like Jerome, and others of our own land, was prejudiced against the whole because of the extravagant and carnal notions of a few: hence, in his history of the 17th century, he writes about certain who had revived "the *obsolete* doctrine of Christ's future reign of a thousand years in the earth." The compilers of the articles of 1552 (Edward VI.) wrote a special one against millenarians. The 41st article: "Heretickes called millenarii. Thei that goe about to renewe the fable of heretickes called millenarii be repugnant to holie Scripture, and caste themselves headlong into a Juishe dotage." This proves plainly enough that millenarianism, though unpopular, was no novelty. For further proof I will give the testimony of two modern authorities. Evans's *Sketch of the Denominations of the Christian World.* "The millenarians are those who believe that Christ will reign personally on the earth for a thousand years, and their name,

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taken from the Latin, *mille*, a thousand, has a direct allusion to the duration of this spiritual (?) empire;" and he then adds the following under inverted commas:—"The doctrine of the millennium, or a future paradisaical state of the earth," (says a monthly reviewer*) "is not of Christian, but of Jewish origin. The tradition is attributed to Elijah, which fixes the duration of the world in its present imperfect condition to six thousand years, and announces the approach of a Sabbath of a thousand years of universal peace and plenty, to be ushered in by the glorious advent of the Messiah! This idea may be traced in the epistle of Barnabas, and in the opinions of Papias, who knew of no written testimony in its behalf (?). It was adopted (*sic*) by the author of the Revelations (*sic*), by Justin Martyr, by Irenæus, and *by a long succession of the fathers*. As the theory is animating and consolatory, and when divested of cabalistic numbers, and allegorical decorations, *probable even in the eye of philosophy*, it will no doubt always retain a number of adherents." This article, inconsistent and contradictory as it is, proves that the millenarian doctrine is not a *novelty*. One more testimony from *The Faiths of the World*, by Rev. James Gardner, and I have done with modern writers:—"The millenarians, or chiliasts allege that their distinctive doctrines run, like a golden thread, from Genesis to Revelation, *and have had believers in all ages of the Christian Church*. They maintain in particular that for the first two centuries and a-half pre-millennialism was the universal doctrine of the Church. Neander, on the other hand, denies that it can be proved with any certainty that chiliasm had ever formed a part of the general creed of the Church. . . . . Yet from whatever quarter the millenarian opinions may have come, whether, as the early fathers alleged, they had been handed down by tradition from the apostles, or, as Neander imagines, they were the remnants of a carnal Judaism, which had found its way into the Christian Church, one thing, at all events, is clear, that *down to the end of the third, or the beginning of the fourth century the belief in millenarian views was universal and undisputed*. Papias, Irenæus, Justin Martyr, a whole succession of fathers, indeed, onward to Lactantius, speak the same language as to their belief in the personal reign of Christ during, not after, the millennium." (Art. "Millenarians."

We shall now turn to the ancients for their early testimony; the first is from the *General Epistle of Barnabas*. (Chap. xii. ver. 3) "God made in six days the works of his hands; and he finished them in the seventh day, and he rested the seventh day, and sanctified it.

* Query—What monthly review?

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"4. Consider, my children, what that signifies, He finished them in six days. The meaning of it is this, that in six thousand years the Lord God will bring all things to an end.

"5. For with Him one day is a thousand years, as Himself testifieth, saying—Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. . . . .

"6. And what is that He saith—'And he rested the seventh day'; He meaneth this, that when his Son shall come, and abolish the season of the wicked one, and judge the ungodly, and shall change the sun, and the moon, and the stars, then He shall gloriously rest in that seventh day."

Similarly, Bishop Latimer, in his sermon, *The Day of Judyment*, says, "The world was ordained of God to endure, as Scripture, and all learned men agree, six thousand years." The Epistle of Barnabas was written *circa*, A.D. 71.

Justin Martyr, *circa*, A.D. 140, says, "I, and as many Christians as are orthodox in all matters, do acknowledge that there shall be a resurrection of the flesh, and a thousand years in Jerusalem, rebuilt and adorned, and enlarged, as the prophets Ezekiel and Isaiah, and others unanimously assert. . . . . A certain man among us, whose name was John, one of the apostles of Christ, in a revelation made to him, did prophesy that the faithful believers in Christ should live a thousand years in Jerusalem, and after there should be the general resurrection and judgment." (*Dialogue with Tryphon*, Part II.)

Irenæus, *circa* A.D. 178. "When Antichrist, reigning three years and six months, shall have laid waste all things in the world, and have sat in the temple of Jerusalem, then shall the Lord come from heaven in the clouds in the glory of his Father, casting him and all that obey him into the lake of fire; but procuring, or bringing with Him unto the just, the times of the kingdom; that is a rest, the seventh day, sanctified, and restoring to Abraham the promise of the inheritance, in which kingdom, says the Lord, 'many shall come from the east, and from the west and sit down with Abraham, Isaac, and Jacob.'" (Fifth Book *Against Heresies*, chap. xxx.)

Tertullian, *circa* A.D. 200. "We also acknowledge that we shall have the kingdom upon earth which has been promised to us." (Tertullian *Contra Marcion*, lib iii. chap. xxiv.)

Cyprian, *circa* A.D. 250, says in his *Exhortation to Martyrdom*, sec. ii., "That in the creation of the world seven days were spent, and in those seven days seven thousand years were *figuratively* meant." This was the leading thought, as we have seen, with Barnabas.

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Commodian, *circa* A.D. 270, is named by Gennardius, of Marseilles, in his *Epistolam de Fide mea misi ad Beatum Gelasium, Urbis Romæ Episcopum*, as holding millenarian views. I will give the very words which he charges upon Commodian by name:—

"Reddere decrevit nos ipso in aureo seclo . . . . De cœlo descendet civitas in anastasi primâ . . . . . Resurgimus illi, qui fuimus illi devoti . . . . . Recipiuntque bona, quoniam mala possi fuere. Et generant ipsi per annos mille nubentes. Comparantur iti tota vectigalia terræ . . . . ." (Arts. xxix., xliv.) Gennardius quotes the opinions for the purpose of confuting them.

Lactantius, *circa*, A.D. 306. "Because all the works of God were finished in six days, it is necessary that the world should remain in this state six ages, that is, six thousand years. . . . . Having finished the work, He rested on the seventh day and blessed it; it is necessary that at the end of six thousand years all wickedness should be abolished from the earth, and justice should reign a thousand years; and that there should be tranquillity and rest from labour . . . . . When the Son of God shall have destroyed injustice, and shall have restored the just to life, He shall be conversant amongst men for a thousand years, and shall rule them with just government. . . . . At the same time the prince of the devils shall be bound in chains, and shall be in custody the thousand years of the heavenly kingdom, while justice shall reign in the world, lest he should attempt anything evil against the people of God. . . . . When the thousand years of the kingdom, that is, seven thousand years, shall draw to a conclusion, Satan shall be loosed again; and when the thousand years shall be completed, then shall be the second and public resurrection of all. . . . . This is the doctrine of the holy prophets which we Christians follow; this is our wisdom." (Inst. lib. iv.)

Apollinarius, Bishop of Laodicea, *circa*, A.D. 362, according to the testimony of Basil (Ep. 263), put forth some crude thoughts about the millennium, chiefly "that good men should be raised up again to spend a thousand years in the land of Judea, and that the law of Moses should be set up with circumcision, sacrifices at the temple in Jerusalem," &c.

The millenarians had their enemies and opponents at every stage; the arguments used by them could be brought forward as negative proofs that the doctrine is no novelty; but we shall name only one, whose praise was in all the churches of his day, and even to the present he is much esteemed for his work's sake. We allude to Jerome, *circa*, A.D. 392. "If we understand the Revelation literally, we must Judaize; if figuratively, as it is written, we shall seem to contradict

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many of the ancients, particularly Latins; Tertullian, Victorinus, Lactantius; and Greeks, likewise, especially, Irenæus, Bishop of Lyons, against whom Dionysius, Bishop of the Church of Alexandria, a man of uncommon eloquence, wrote a curious piece, deriding the fable of a thousand years, and the terrestrial Jerusalem, adorned with gold and precious stones; rebuilding the temple. . . . And again, after this, wars, armies, triumphs, and slaughters of conquered enemies, and the death of the sinner a hundred years old. Him Appollinarius answered in two volumes, whom not only the men of his own sect, but *most of our own people likewise follow in this point.* So that it is no hard matter to foresee what a multitude of persons I am like to displease." (Hieron. in Es. l. 18, in Proem. p. 477, 478. Ed. Bened.)

These quotations from the most respectable and competent authorities in ancient and modern times, sufficiently clear us from the imputation of novelty in doctrine. If there is any novelty, it certainly lies at the door of the allegorists, not with millenarians. We have to submit to many vexations; we have to bear the scorn of the worldly-wise man as he asks us a pointed question, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." So said, no doubt, the "scoffers" to Noah, "until the day that Noah entered into the ark, and the flood came, and destroyed them all;" and so also shall it be "in the day when the Son of man is revealed." Many false statements are made against us, and even false quotations from our public ministrations are circulated among the ignorant and unbelieving. It was so from the earliest ages, and it will be so until He comes whose right it is to reign; when "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins!" We shall not here stay to vindicate ourselves in any of these points, but close with an extract from a paper we have quoted above; it is an impartial statement from a writer who does not believe with us on millenarian subjects, and, therefore, it may be accepted without prejudice. He says, "it has been attempted by some writers to throw discredit upon these opinions, by classing them among the heretical notions of Cerinthus; but the mere fact that they were held by a heretic is more than counterbalanced by the far more undoubted fact that they were held by a *large portion* of the most orthodox fathers of these early times, even those of them who were most bitterly opposed to Cerinthus. . . . The Gnostics generally had no more violent opponents than the millenarians, who signalized themselves by their earnest contendings for the faith once delivered to the saints. . . . Throughout the dark ages, when popery ruled with despotic sway over the minds and consciences of men, chiliasm

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was utterly disowned, and it is a remarkable fact that popery has not only omitted this doctrine from her creed, but testified against it as a heresy. During the first century after the Reformation it rose again into notice, and was held by several men remarkable alike for their learning and their piety. One of its most violent opponents at this period was Socinus, who attackedit in a letter 'against the chiliasts.' In the seventeenth century it was held by many eminent Nonconformist divines, and a large number of those who sat in the Westminster Assembly, including several Episcopalians, Presbyterians, and Independents, while Richard Baxter candidly acknowledges, 'Though I have not skill enough in the exposition of hard prophecies, to make a particular determination about the thousand years' reign of Christ upon the earth before the final judgment, yet I may say that I cannot confute what such learned men as Mr. Mede, Dr. Twisse, and others after the old fathers, have asserted.' No doubt the pre-millenarian doctrine sank in public estimation from the imprudent and fanatical conduct of the Fifth-Monarchy men, who had adopted it as an article of their creed. But far from being limited to men of extravagant and enthusiastic minds, it was held also by some of the most sober-thoughted men of the age."

Thus we have proved from various sources that millenarianism is *no novelty.*

RITUALISM IN RELATION TO THE APOSTASY OF THE LAST DAYS.

AS we read the past history of Christianity we not only perceive that various grievous errors and heresies have from time to time invaded and disturbed the Church of Christ, but also that these errors and heresies seem to have recurred periodically; moving as it were in cycles of greater or less extent. At the same time, moreover, we cannot fail to observe further, that the periodical reappearance of these various heresies has not been synchronous but rather successive. In other words, the Church has hardly ever been exposed to the assaults of more than two or three forms of error, as extensively prevalent, at any one particular period. One great heresy has arisen—culminated—declined, ere another has arisen, and hence the Church has been enabled to concentrate her defensive energies against the great foe for the time being. It is, however, the very remarkable characteristic of the present day, and one which of itself goes far to fix our true position on the prophetic chart, that we seem to witness at one and the same time the revival of almost every form of error which ever afflicted the Church in days gone

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by, together with some strange and subtle forms of it peculiar to the present time. It is as though those most alarming of celestial phenomena—the comets—instead of appearing in our sky, as they do, singly and at considerable intervals, were in one body—those that have in past ages scared mankind, and others which the human eye, perchance, has never yet beheld—if all, I say, were to burst forth at once, and fill the heavens with their portentous splendour. And surely we cannot be mistaken when we regard this as no doubtful indication that Satan, having failed to shake the stability of the Church by any of those engines of falsehood which he has from time to time launched against her singly, is now about to concentrate them all in his last and greatest assault, an assault under which—if we read the warnings of prophecy aright—the visible Church will finally succumb.

Another circumstance, scarcely less ominous than the foregoing, must also be noticed in connection with it. I mean the general and rapid convergence of the most diverse forms of error to one centre of evil. Like the radii of a circle as they approach the centre, the theories of material philosophy, the speculations of godless science, as well as the negations of 'rational' theology,—all are alike manifestly converging to one awful centre of infidelity and atheism. Modern philosophy can do without God; modern science cannot recognise Him; and modern theology, so called, leaves us, as the *caput mortuum* of its critical crucible, a fallible word, a human Christ, and an ideal God. This fact, again, is surely one of the deepest significance. St. John, we know, speaks of *many* antichrists, St. Paul of *One*. And if the right interpretation of the distinction between the one and the many be, as I doubt not, this —that in the antitype shall be gathered up the fulness of the types—that in the last personal Antichrist shall be found the actual embodiment of the various antichristian systems, powers, and doctrines, which have been since apostolic days, and are now in the world; then in this convergence of error to one common centre, and in that spirit of infidelity which pervades them all alike, we see, without question, the gathering of those spiritual forces out of which, like the thunderbolt out of the clouds charged with electricity, Antichrist will finally be developed.

To this prevailing spirit—to this general tendency—observable in all the forms of error current around us, there seems, however, to be one remarkable and important exception. It is found in *Ritualism*, as that great Romeward movement, which threatens at this moment to rend asunder the Established Church, has been somewhat superficially named.* Ritualism, it may be said, and with apparent truthfulness, whatever may be supposed to be its absurdity, its superstition, or, if you will, its idolatry, is certainly not an *infidel* movement; if it errs, it is by excess rather than by defect; it may believe too much, but it can hardly be said to believe too little; and thus it stands out in marked opposition to the infidel spirit of the times, and by that very opposition vindicates

* The true *name* of any system, person, or thing, is the expression of its innermost principle, characteristic, or essence. Now Ritualism, properly so called, is merely the old clothes appropriately selected to dress up the old idolatry; but it is with the idolatry rather than the clothes that we have to do.

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its claim to be of God and not of Satan; for "if Satan rise up against himself, and be divided, he cannot stand, but hath an end." Now that this is to a certain extent true, I willingly concede: that in the pious dreams of many of its earnest and conscientious advocates Ritualism, or Catholicism, and it alone, will be found the divine remedy for the evils of the times, is beyond all doubt. Perhaps no three more strongly marked and characteristic features of the infidel spirit of the day could be mentioned than these,—a lawless independence of opinion, an impatient rejection of authority, and a latent, if not avowed, disbelief in the supernatural. And against each of these does Ritualism enter its most emphatic protest. Against independence of opinion it asserts "the Catholic faith;" against the rejection of authority it asserts the authority of the Church practically embodied in that of the priest; and against the disbelief of the supernatural it asserts the magic of the font and the miracle of the altar.

But let us look at these points a little more closely, and see if this is really so. According to Ritualism the remedy for the licentiousness of private judgment is the assertion—the propagation—and, doubtless, were it only convenient and practicable, the rigid enforcement of 'the Catholic faith.' But what is this much vaunted Catholic faith? Where is it to be found? Who will define it for us? We know that for the first three centuries the Church of Christ held the Apostles' Creed, and that alone; but errors arose shortly after the opening of the fourth century, and to meet them the *Nicene* Creed was drawn up. Now, this creed agreed upon at the Council of Nice, in the year 325, was confirmed at the Council of Constantinople in the year 381, read again and confirmed at the Council of Ephesus, in 431, and confirmed finally at the fourth council, that of Chalcedon, in 451. Thus the Catholic Church, during the first five hundred years of the Christian era, believed according to the Nicene Creed, and held nothing beyond *as necessary to salvation*. Nor is this all. The Councils of Ephesus and Chalcedon not only confirmed this creed, but forbade any one at any future time to make *any other creed*, inasmuch as this creed of the Nicene Council was sufficient to define the truth for all times, seeing that God's truth changes not.* Is, then, the Nicene Creed the Catholic faith? We are told by the Ritualists that "The three branches of the Catholic Church are the Greek, the Roman, and the Anglican.† Is the Nicene Creed the creed of the Church of Rome? We know that it is not. More than a thousand years after the Council of Ephesus, the Church of Rome assembled another council—that of Trent—and added *twelve new articles to the Nicene Creed*, in defiance of the prohibition of the Council of Ephesus, and its anathema. The last of these new articles reads thus: "I, N. N., do at this present, freely

* I extract the words of the Council of Ephesus on this point, as given by Mansi, a Romish writer, in his history of the Councils:—"These things having been read, the holy Synod decreed that it should be lawful for no one to profess, to write, or to compose any other form of faith than that defined by the holy Fathers who, with the Holy Ghost, had been assembled at Nice. But those who shall have dared to compose, or to profess, or to offer any other form of faith to those wishing to be converted to the acknowledgment of the truth, should be subjected to an anathema."

† "The Church and the World," p. 180.

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profess and sincerely hold *this true Catholic faith, without which no one can be saved;* and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life." Here, then, is a serious dilemma for the Ritualist. If the Creed of Trent, or as it is commonly called, the Creed of Pope Pius IV., be *not* 'the Catholic faith,' then by adopting it the Church of Rome has cut herself off from the Catholic Church; but if it be, then the matter is still more serious, for since both the Greek and the Anglican Churches reject that creed they cannot be true branches of the Catholic Church. The truth is, and it is virtually acknowledged even by the Ritualists themselves, that the Bible, and the Bible only, is the faith of the Catholic Church. The judgment of the Church of England on this point is too plain to be questioned: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." (Art. vi.) And, hence, even Dr. Pusey is constrained to admit, "*We acknowledge that Holy Scripture is the source of all saving truth;* but it does not therefore follow that every one *unguided* is to draw for himself the truth out of that living well. The sixth article lays down the duty of the Church as the groundwork of every subsequent statement of doctrine. It says nothing of any right or duty of every or of any individual to satisfy himself that every article of the creed can be proved, much less of any liberty of anyone to reject what *he* cannot so prove." * Nothing, I need hardly say, could be more dishonest and untrue than this statement; if the article means anything, it plainly means this, that no man—no member of the Church of England—is required to believe anything as an article of the faith, unless it can be proved to him, not on the authority of the so-called 'Catholic Church,' but out of the Holy Scriptures. It is, however, a fair specimen of the way in which it is sought to exalt the priest-church practically above the Word of God itself. Take another specimen from the Bishop of Oxford: "We shall in the long run be unable really to maintain the Divine authority of Holy Scripture, if we give up the Divine authority, in its place, of 'the Holy Catholic Church.' The two are absolutely correlatives. In our sense of the words, we could have no 'Bible' if we had no church." † Now, the direct tendency, and the necessary ultimate result of such teaching as this, it is not difficult to forsee. Think for a moment on what a broken reed that man's faith in Revelation must depend, who has been brought to believe this priestly dogma. The 'Holy Catholic Church' simply means the priest, collectively or individually; the divine authority of the Bible depends on the divine authority of the priest; and is it not, then, a logical deduction from these premises that by as much as it is easier to lose all faith in the priest, than to lose all faith in the Bible, by just so much is the Ritualist nearer to infidelity than the Protestant. Well has Mr. Harrison said, "Suppose some unfortunate person of weak or misguided judgment should believe, on the testimony of the Bishop of

* Pusey's "Rule of Faith," pp. 4, 5. † Charge, 1863.

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Oxford, that 'the divine authority of Holy Scriptures rests upon the divine authority, in its proper place, of the Holy Catholic Church'? Let this disciple of the bishop be disposed on good grounds to give up such a faith in the Church,* mixed up as it is by the bishop with the divine inspiration and divine authority of the Holy Scriptures, there would be considerable danger in throwing overboard his superstition, of his also making shipwreck of the faith." † Assuredly; and therefore I assert without hesitation, that the so-called 'Catholic faith,' so far from its being an effective remedy for the abuse of private judgment, is in this respect a remedy worse than the disease; for if private judgment has made its thousands of infidels (and in view of 2 Pet. iii. 15, 16, I deny it not), 'the Catholic faith' has made its hundreds of thousands; and that this is no misrepresentation the religious condition of Europe emphatically declares. Where, I would simply ask, shall we find the largest percentage of infidelity—in Protestant England, or in Catholic France? In rationalistic Germany, or in Papal Italy? The reader will hardly need an answer. But, again; the rejection of all authority, so characteristic of these last days, is, according to the ritualistic gospel, to be overawed by the authority of the Church. Possibly this might to a considerable extent be the case, if only 'the Church' had power to enforce her authority, as in old times, by such conclusive arguments as the dungeon, the rack, and the fire; but since, happily, she has no such power, and seeing that the intellect of the day contemptuously ignores her claims, scoffs at her authority, and does not even believe in the existence of the mediæval purgatory and hell of which she professes to hold the keys, and which she has ever held *in terrorem* over all who resisted her authority, it is difficult to see how that authority is to be maintained. And even in the case of those more docile minds who may be brought, for a time at least, to allow and submit to this authority, it is not a little doubtful what the ultimate result will be in many cases. Unsurped authority must ever be held on a precarious tenure, and if tyrannically exercised, as priestly authority always is, is apt in the end to provoke rebellion against itself. Referring in a recent charge to the two schools of modern theology, the rationalistic and the ritualistic, the excellent Bishop of

* Such good grounds even Archbishop Laud has furnished, when in his "Conference with Fisher the Jesuit," he writes thus:—"The tradition of the Church, which is your way (and that of the Bishop of Oxford), that taken and considered alone is so far from being the only that it cannot be a sufficient proof to believe by divine faith that Scripture is the Word of God. For that which is a full and sufficient proof is able of itself to settle the soul of man concerning it. Now the tradition of the Church is not able to do this. For it may be further asked why we should believe the Church's tradition? And if it be answered, we may believe because the Church is infallibly governed by the Holy Ghost, it may yet be demanded of you how that may appear. And if this be demanded, either you must say you have it by special revelation, which is the private spirit you object to other men; or else you must attempt to prove it by Scripture, as all of you do. And that very offer, to prove it out of Scripture, is a sufficient acknowledgment that the Scripture is a higher proof than the Church's tradition, which is or may be questionable till you come thither."—*Quoted by Harrison*, p. 350.

† "Whose are the Fathers?" p. 8. This masterly work is a perfect armoury of weapons for this great controversy; the learned author has done the Church an inestimable service by its publication.

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Ripon truly observes: "It might not be difficult to show that the natural consequence of claiming more than is due on the side of authority is to provoke resistance to every species of control. Unnatural restraint almost inevitably leads to unbridled license. It is then more than possible that with all their palpable divergences, the two schools of theology to which I have referred, have this relation to each other. The extravagant claim on the footing of authority which has been set up by the one, has prepared the way for the extravagant exaltation of reason as independent of authority by the other.* But in each case the real root of the evil is to be found in the want of due reverence for the supreme authority of Scripture as a divine revelation. In each case, singular enough, the practical result is the same as regards the dishonour which is done to the Word of God."

As an example of the arrogance with which this authority is asserted by Ritualism, take the following from one of the writers in "The Church and the World":—"She ('the Catholic Church') assigns to herself a dignity compared with which that of the most exalted institutions of the earth is as nothing. Granting that the power of the State is of divine appointment, it cannot pretend to the direct and detailed intervention which is the very life of the Church. There is a gulf, as wide as that which separated Lazarus and Dives, between the spheres, characters, and objects of the two powers. The one is of the earth earthy, the other is of heaven heavenly; the one is subject to the shifting caprices of man, the other has a creed and a code which are immutable; the one only professes to secure temporal rights and to protect person and property, the other is God's agent for uniting man to Himself, and conveying body and soul to a state of everlasting felicity."†

These "great swelling words" fall on the ear very like the wind-borne echo of *his* voice "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." And this leads me to observe here that this question of church authority has a very interesting and important prophetic aspect. Supposing that glowing dream of Ritualism, the reunion of the Catholic Church by means of an œcumenical council, should be indeed accomplished, as probably it may, for it is a movement powerfully supported alike in the Greek, the Roman, and the Anglican Church,‡ and is moreover a notable

* "The one cure for *Ritualism*," says Mr. Kirkus, "is *Rationalism*."—"Journal of Sacred Literature," April, 1867.

† "The Church and the World," second series, p. 262.

‡ "No mere casual observer of the signs of the times can have failed to remark how continually the high and holy subject of the visible reunion of Christendom is now being brought prominently forward on all sides. . . . . The association has been approved in the highest ecclesiastical quarters, amongst Latins, Anglicans, and Greeks. The Holy Father gave his blessing to the scheme when first started. . . . The ex-Patriarch of Constantinople and other Eastern prelates have approved of the association, and so likewise have several bishops, both Anglican and Roman Catholic, in England, Ireland, and Scotland, as well as on the continent and in America."—"Sermons on the Reunion of Christendom, by Members of the Roman Catholic, Oriental, and Anglican Communions." Preface. London, 1864. Dedicated to the Pope, the Patriarch of Constantinople, and the Archbishop of Canterbury.

Dr. Pusey, in his "Truth and Office of the English Church," says:—"The first

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instance of Satan transforming himself into an angel of light; though I cannot see, with Mr. Garratt,* that this is actually revealed in the Book of Revelation. Supposing, however, that it should be accomplished, it would certainly be the establishment of a tremendous, irresponsible source of authority for all Christendom. An authority, awful to say, idolatrous in character, apostate in condition, and persecuting in action. And would not this be a marvellous foreshadowing and a manifest preparation for the reign of Antichrist? For that, too, shall be idolatrous in character (Rev. xiii. 4, 8, 12); that, too, shall be apostate in condition (2 Thess. ii. 3); that, too, shall be persecuting in action (Rev. xiii. 15). Would not this union in apostasy be indeed the house swept and garnished into which, after the evil spirit of priestcraft had been expelled, the still more wicked spirit of Antichrist shall enter? Oh, righteous judgment of our God, should He thus permit the perverters of Christ's words and the usurpers of his authority and offices to become the dupes of Antichrist, and, as it were, to kindle the fire in which they and their works shall in the end be burned.

I pass on, however, to notice the third point to which I alluded, namely, that against the prevalent disbelief of the supernatural, Ritualism asserts the continual miracle of the Eucharistic sacrifice. And herein we recognise at once the special strength and the special weakness of the system. Its strength, because a mystery has an almost irresistible attraction to the ordinary mind, and because of men in general it may be truly said that it is only necessary to repeat a thing, however absurd, a sufficient number of times, in order to induce them in some sort to believe it. Hence Christian priestcraft has ever felt instinctively that the altar was their stronghold, and hence the care to surround it with everything likely to aid the deception; such as external reverence, splendid ceremonial, and clouds of incense. Let it, therefore, be fully understood that "the grand regal idea of the real presence, the sacrifice of the altar," is the central doctrine of Ritualism, the key-stone in the arch of 'the Catholic faith,' which once removed, the whole structure is

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office of a general council *now* would be to reunite Christendom. But until this be (which may God in his mercy bring to pass), ..." (P. 94.)

"We rejoice," says a writer in "The Church and the World," "when we see on all sides of us, in the Anglican branch of the Catholic Church, this hope, this earnest desire for peace and union. No more hopeful sign attends the great Catholic revival of the nineteenth century than the cry for reunion. It shows that Englishmen are weary and disgusted with the unchristian aspect of a divided church; that the Spirit of Christ is indeed stirring them up to pray and labour for peace. We shall indeed be thankful if our poor efforts, our imperfect words, will help on towards a realization of such hopes.

"We said above that the Roman branch of the Church is at enmity with the other two—the Greek and the Anglican—and that, generally, the feeling is reciprocated equally by them; but there has been no such feeling between the Greek and the Anglican. There has been much *misunderstanding*, but no hostility. Naturally the first movement should commence in this direction, and so it has. We have an association for the purpose of promoting union with the Eastern Church; meetings are held, attended, and presided over by Anglican bishops; Russian noblemen, Russian priests attend and speak and suggest means to carry out this thrice-blessed project. Nay, Convocation is not silent. A divine spirit is surely brooding over the troubled waters of religious strife, and calming their fury."—"The Church and the World," first series, pp. 191, 192.

* "Commentary on the Revelation of St. John," pp. 199—238.

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without strength or stability. But while the strength of the system is here, here also, as I have said, is its weakness. For after all, the miracle is only an asserted one; there is nothing to show for it; all the facts are against it. The bread remains bread, and the wine, wine. "The creation of the heavens and the earth was not a more stupendous miracle than that which Romanists and Ritualists allege to take place in the Eucharist, and we ask for its demonstration. Let there be one sense at least that will certify the wonder—which shall it be? The smell declares it is bread; the taste declares it is bread; the sight declares it is bread; the touch declares it is bread. There is no experiment to which the most advanced and subtle science can subject it which does not terminate in the same declaration—*it is bread.* We have every part of the man competent to form a judgment on the matter pronouncing that no change has taken place, that bread it *was*, and bread it *is*, denying that any miracle whatever has been wrought, because the evidence which miracle always brings with it is not forthcoming. If we are to discredit all our senses when they combine in one testimony and affirm the same truth, then it is far easier and wiser assuredly to discredit only one sense, and that the sense of sight, by which we read the sentence, 'This is my body.' If the sight, taste, smell, and touch, not only of all Protestants, but of all Romanists too, without exception, conspire to affirm that after the prayer of the minister or priest no difference whatever is observable in the bread, we are compelled to renounce the sacrificial dogma we are considering, not as a miracle, but as a lying wonder." * Nor when Ritualism tries to wrap up the matter in scholastic subtleties is it much helped. Gross and absurd as the Romish form of the doctrine may be, it at least possesses the merit of being comprehensible. When the Church of Rome says, "I profess that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy Sacrament of the Eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation," we can at all events understand what she means. But when the Ritualists say, in their recent "Declaration,"—"We repudiate the opinion of a 'corporeal presence of Christ's natural flesh and blood;' that is to say, of the presence of his body and blood as they 'are in heaven;' and the conception of the mode of his presence, which implies the physical change of the natural substance of the bread and wine, commonly called 'transubstantiation;'" and yet add immediately, "We believe that, in the Holy Eucharist, by virtue of the consecration, through the power of the Holy Ghost, the body and blood of our Saviour Christ, 'the inward part, or thing signified,' are present, really and truly, but spiritually and ineffably, under 'the outward and visible part or sign,' or 'form of bread and wine.'" When thus stated, I say, the thing is simply inconceivable, not only in nature, but even in theory. A miracle in the proper sense of the word, neither the one

* Mellor's "Ritualism and its Related Dogmas," p. 125.

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nor the other can be called, for a miracle is a manifest interposition of superhuman power, accelerating, arresting, or superseding the ordinary laws of the physical universe. But in this 'transubstantiation,' 'consubstantiation,' or 'real presence,' no such interposition can be proved; and it has been truly said, that "never did the Church of Rome commit a greater blunder than when she sought to shelter the doctrine of the mass under the pretext that it was a miracle." "Christ," says a ritualistic writer quoted by Mr. Binney,* "when on earth performed a miracle to show that power to forgive sin was committed to men" (the Saviour's words are, "that ye may know that *the Son of man* hath power on earth to forgive sins," Mark ii. 10.) "Then He gave the power to men to be continued to the end of the world. . . . Every priest who is now ordained receives the same power, in the words of Christ, with the laying on of the bishop's hands." But even by this writer's own admission there were, in our Lord's case, these two distinct things,—the claim to the power of forgiving sins, and the miracle wrought in attestation of the claim. Now, if the power to forgive sins has been transmitted, how comes it to pass that the power to work the attesting miracle has not been transmitted also? In Christ's own case, either the miracle was necessary to attest his claim, or it was not; if it was not necessary, why did He perform it?—but if it was necessary in his case, surely it cannot be less so in the case of his servant. And in like manner, to apply this to the subject in hand, our Lord asserted that He offered Himself as a sacrifice for the sins of the world, and in confirmation of the truth of his sacrifice and its acceptance by the eternal Father, He rose again the third day from the dead. The stupendous miracle was the vindication of the stupendous claim, and nothing less would have sufficed. Romanism and Ritualism make a similar claim, but the attesting miracle is wanting, and because it is wanting, we are warranted in rejecting the claim. But now, mark! mark it well, for here, if I mistake not, is a point of deep prophetic interest,—*where Rome fails, Antichrist, when he comes, will not fail!* Rome, I use the word in a wide sense, familiarises the minds of men with the idea of the supernatural, she creates a thirst for miracle, but it is a thirst which she cannot quench— she leaves it to be satisfied by *Him* "whose coming is after the working of Satan, with all power and signs and wonders of falsehood." Let us just contrast the pretended miracles of the Church of Rome and the Greek Church, with the genuine miracles of Antichrist. In the "Little Prayer-book," a manual of devotion much used by Ritualists, we are told: "At the words, *This is my body, this is my blood*, you must believe that the bread and wine *become* the real body and blood with the soul and Godhead of Jesus Christ; bow down your heart and body in deepest adoration when the priest says these awful words, and worship your Saviour, then verily and indeed present on his altar." This is Rome's miracle,—words, words, words. Now let us imagine it accomplished after another fashion. The scene shall be laid in the great cathedral of St. Peter's at Rome, and instead of the small round wafer ordinarily used, we will suppose that the figure of a man has been fashioned out of

* "Micah, the Priest-maker," p. 29.

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kneaded dough, or any other substance, affixed to a cross, and placed with due reverence upon the high altar; and now as the pope himself, clad in his pontifical robes, utters 'the awful words,' the worshippers who throng the vast temple behold with shuddering awe the lifeless inorganic form change before their eyes into living flesh, and hear with their own ears issue from those dreadful lips the cry which eighteen centuries ago rang from the cross of Calvary, "It is finished!" and so the head is bowed; and when the awe-struck priests venture to approach, lo, a lifeless body, but a lifeless body of flesh and blood, is there. Imagine the effect; imagine how the news would go forth, borne as it were upon the wings of the wind—north, south, east, and west—and how from the very ends of the earth millions of pilgrims would set out for the now thrice-holy city that their eyes might behold this great sight ere they closed in death. Yet even this is nothing more than Antichrist shall actually accomplish. For is it not said of him that he "deceived them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image of the beast, which had the wound by a sword and did live. And *he had power to give life unto the image of the beast, that the image of the beast should* both *speak*, and cause that whosoever would not worship the image of the beast should be killed." (Rev. xiii. 14, 15.)

Or take another case. The reader has doubtless heard of the fraud of the holy fire at Jerusalem, which has been again and again described in books of Eastern travel.* This pretended miracle takes place every Easter at the holy sepulchre, in the sight of a vast crowd of pilgrims gathered from all parts to witness it; when by some contrivance fire is made to issue from the sepulchre, brought down, as they are taught to believe, from heaven by the prayers of the priests, a multitude of candles being lighted at it and carried with frantic joy through the streets of Jerusalem; though the whole artifice is so clumsily managed that one is at a loss to understand how even the ignorant fanatics can be deluded by it. Now let us only suppose that in place of this contemptible trick the priests should become possessed of the miraculous power to cause fire really to descend from heaven in the sight of the assembled multitudes, and to stand above the sepulchre in a blinding pillar of flame such as of old led Israel through the wilderness. How great would be the sensation thus created, and how immensely would the power of the apostate Greek Church be thereby increased. Yet this, again, is no more than Antichrist shall actually accomplish. For is it not written of him that "he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men"? (Rev. xiii. 13.)

But I must draw to a conclusion for the present. I have briefly endeavoured to point out how, even in those respects in which Ritualism seems most decidedly opposed to the infidel spirit of these perilous times, it in reality subserves it; and also how, in more respects than one, we may perceive its special adaptation to the work of preparing the way for the Antichrist of the last days. "It is certain," says Dr.

* A good description of the whole affair will be found in Bartlett's "Walks about Jerusalem."

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Manning, "that the Anglo-Catholicism of the Oxford movement threw out, by reaction, the rationalism of the 'Essays and Reviews.' It is certain that the rationalistic school, now in the ascendant, will throw out a far more thorough approximation to Catholicism in all its amplitude." So wrote the present Romish Archbishop of Westminster in 1864, and his words have been fulfilled and are being fulfilled before our eyes. But the question remains to be asked, and to be answered, Will this oscillation stop here? Twice has the spiritual pendulum received an impetus Romeward; in the first instance it swung to the point marked on the index by which we may suppose its oscillations to be measured, 'Tractarianism,' and then in its recoil it touched the opposite point of 'Rationalism'; now again, but with increased momentum, it swings in the original direction even as far as 'Romanism,' but who shall say that in its greater recoil it may not reach 'Atheism'? Nay, in truth, the matter admits not of doubt. With the Bible in our hand we *know* that this is the end. Antichrist is he "who denieth the Father and the Son" (1 John ii. 22); even he "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. ii. 4); and to his coming all things, Ritualism as we have seen by no means excepted, plainly tend.

In another paper I propose to point out how, while in one aspect Ritualism is remarkably indicative of a present decadence of spiritual religion, and is thus in perfect accordance with the infidel spirit of the times, it yet, in another phase, in consequence of its incompatibility with that spirit in its secular aspect, may be seen to carry within it the seeds of its own future dissolution; and also to adduce the reasons which constrain me to differ from those esteemed and beloved brethren who, not content to see in Romanism the precursor and type of Antichrist, would absolutely identify the two. Meanwhile, I shall conclude these remarks in the solemn words of Mr. Baldwin Brown, words applicable to each of the three points we have been considering:—"The time comes when men discover the limits of human help, and sicken as they see their idols fail. They have a vision of the awful mockery of a human authority in spiritual things which offers to stand in the place of God. And then they moan and madden in their anguish. They turn with bitter curses and fierce vengeance on their priests, and blaspheme the name of the God in whose pardons they affect to trade; and then—the wild fever-fit of revolution, enshrining in the Lord's temple the Goddess of Reason, and alternating fits of sentimental devotion with orgies of furious lust or fiendish revenge;*

* "The formalism, the superstition, and the priestcraft which prevailed for so many ages throughout Christendom," says Archbishop Whately, "led, in many instances, by a natural reaction to the wildest irregularities of fanaticism and profaneness. We find Antinomian licentiousness in some instances the successor of the pretended merit of what were called 'good works'; in others the rejection altogether of the Christian sacraments succeeding the superstitious abuse of them; the legitimate claims of the visible Church utterly disowned by the descendants of those who had groaned under a spiritual tyranny; pretensions to individual personal inspiration set up by those who had revolted from that tyranny; and in short, every variety of extravagance that was most contrasted with the excesses and abuses that that had before prevailed."—"Bacon's Essays: with Annotations by Archbishop WHATELY," p. 171.

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and then—the burnt-out crater of a volcano, black, horrid, cavernous, the most hideous image of desolation. . . . It is an awful history, and it is inevitable. Once set up man instead of God as the director of your spirit, and this is the end to which your face is set. There is no exception to it in history; there is no escape from it in life." *

W. MAUDE.

"THE MORNING COMETH."†

BY REV. RICHARD CHESTER.

THERE are at present not a few who affirm that inasmuch as the second advent of the Lord Jesus Christ will be, as expressly foretold in Scripture, altogether sudden and unexpected in its occurrence; it is, therefore, vain and fanciful to speak, as some are just now doing, of the signs of the times as indicative of its approach. There is not, they argue, nor from the nature of the case can there be, any further reason to expect that event at present, or to regard it as probably near at hand, than there was twenty, or fifty, or a hundred years ago, or than there has been at any period since the Lord's ascension into heaven. It may possibly, they admit, occur at any moment; but it may not occur for hundreds of years; and when it does actually take place, it will be without any premonitory symptoms whatsoever. Thus they strive at once to silence expectation, to banish watchfulness, to put an end to fear.

There are others, again, who, expecting many signs, clear, decisive, and portentous, to precede the advent, and affirming that the signs which they look for have not as yet arisen, arrive at the same result as regards expectancy and watchfulness by a still more effectual process, inasmuch as they conclude not only that the coming Saviour *may* not, but that he actually *cannot* at present appear. How utterly subversive of the solemn, frequent, and most practical teaching of the Word of God upon this subject are all such conclusions, by whatsoever process arrived at, it is very easy to prove. For such purpose we need only refer to our blessed Lord's own reiterated injunctions to incessant watchfulness, to constant, unremitting expectation. We need only ask, are these injunctions to be literally interpreted? Are they to be actually complied with by his people? If so, all views, by whomsoever

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* "Idolatries Old and New," pp. 70, 71.

† 1. "Dreams Coming True; or, Visions more than 2,000 Years Old Verified in Events of the Present Day." London: Simpkin, Marshall, and Co.

2. "Paradise Restored, and Jerusalem During the Millennium." By JOHN MASON, L.R.C.S. Ed., late Medical Missionary in the Turkish Empire, author of "Three Years in Turkey: the Journal of a Medical Mission to the Jews." London: C. W. Banks.

3. "The Last Vials." January to September, 1867. By a Clergyman. London: George J. Stevenson.

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held or advanced, concerning his advent—all systems of prophetic interpretation, which would render such watchfulness and expectancy unreal, or unpractical or impossible, carry with them their own refutation.

The mistakes in which such errors originate, it is, however, important to notice and to expose. They seem to be twofold. 1. That because the advent is to be sudden in its actual occurrence, that there are, therefore, to be no premonitory signs. 2. That the premonitory signs are to be of such a character as shall leave no room for doubt or question as to their significance, and the consequent actual nearness of the indicated event.

Both these notions are so fully refuted by the apostle Paul (1 Thess. v. 1—8), that it seems very strange that either should be entertained by any candid or intelligent student of the Holy Scriptures. As to the latter notion, surely nothing can be more explicit than his language in refutation of it: "But of the times, and the seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape." (Ver. 1—3.) How, we may ask, could this possibly be the case, if unmistakable omens and portents were immediately to precede the first stage of the advent, or if the advent were one simultaneous event to be heralded by three years and a-half of previously unprecedented tribulation, and then immediately foreshown by the preternatural darkening of the sun and moon, and falling of the stars? Or how could such language hold good were the coming of the Lord to raise his sleeping, and to translate his living saints, to be immediately preceded by political events so unprecedented in their character, so unambigious in their fulfilment of well-known predictions, as to bring conviction of its nearness to the minds of all men—of all, at least, who are not prepared to deny the Bible to be true?

Nor is the apostle less explicit in his refutation of the former of the two mistakes of which we are speaking—namely, that the advent is to come altogether unexpectedly, and to take all men, without exception, by complete surprise. "But *ye*, brethren, are not in darkness that that day should overtake *you* as a thief. Ye are all the children of *light*, and the children of the day; *we* are not of the night nor of darkness. Therefore, let *us* not sleep as do others; but let *us* watch and be sober." 1 Thess. v. 4—6.) And again, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as *ye see the day approaching*." (Heb. x. 24, 25.) How could this be? How could the Lord's people "see the day approaching" unless there be some premonitory signs—signs not by any means sufficiently startling or explicit to convince the world, to awaken the ungodly—then the predicted thief-like character of his coming to such would be a manifest impossibility—but amply sufficient to enable those who stand upon the watch-tower, who read the events of the time in which they live by the light which the sure word of prophecy sheds upon them, to know for themselves, and to admonish others that "the morning cometh, and also the night." Such is mani-

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festly the true state of the case. The careless, the ungodly, the worldly-minded—those whose hearts' desire is only that "to-morrow should be as to-day, and much more abundant," wish for nothing less than any warning, any notification that "the coming of the Lord draweth nigh." It will be to such according to their desire. The admonitions of the "watchmen" they will not heed, or only heed to laugh them to scorn. The first stage of the advent, the coming of the Lord to the air to take his people to Himself, will not be preceded by any indications sufficiently alarming or significant to arouse them from their dream of worldliness. It will come, and will find them as, notwithstanding the preaching of Noah, and the building of the ark, the flood found the world of old—intent only upon "eating and drinking, buying and selling, planting and building, marrying, and giving in marriage;" and the destroying judgments of which that coming will be the immediate precursor, shall fall upon them, even as the flood rushed from the open windows of heaven, altogether unawares.

The Lord's people, on the other hand, who "take heed," as they are so solemnly enjoined to do, "to the sure word of prophecy, as to a light that shineth in a dark place," are to see enough in the manifest fulfilment of some of its predictions, and in the apparent preparation for the fulfilment of others, to satisfy them—although they know not how near or how distant the actual "day and hour" may be—that they are indeed approaching; and to cause them—although in many instances differing from each other in the interpretations which they put upon particular prophecies, and in the points of view from which they obtain a sight of their fulfilment—to combine with one mind and one mouth in the solemn cry, "Behold the bridegroom cometh!"

That it is even thus at present, and to an extent never witnessed or imagined until now, the recently-published works, whose titles are appended to this article, and to which it were easy to add very many others, will suffice to prove.

Here we have students of prophecy who differ very widely as to the schools of interpretation which they respectively belong; all in perfect unity together as to their vivid apprehension of the startling nearness of the crisis to which all the prophets witness, from Enoch to John.

In the pamphlet entitled "Dreams Coming True," we have a treatise—the great ability of which is beyond measure enhanced by the moderate undogmatic tone of its author—upon the fulfilment of the most important visions of the book of Daniel, according to what is termed the Protestant or year-day mode interpretation. The Papacy is accordingly therein regarded as the foretold "man of sin;" and its overthrow as chronologically predicted to occur at the termination of 1,260 years from its commencement. Most lucidly is the accomplishment of the vision of the great metallic image traced down to its present divided condition of the feet and toes, "part of iron and part of clay," and compared with the parallel vision of the four beasts of chapter vii. Very conclusively, also, is the certainty of the millennial kingdom of the Lord Jesus Christ as terminating and succeeding to the present state of things thereby established. The further parallelism between these visions and those of John in the Apocalypse, is very clearly shown. The writer argues conclusively that if the

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little horn of Daniel be the Papacy, the period of 1,260 days, which is expressly allotted to its continuance, must needs be computed in years, not literal days, for authority for which mode of computation he cites the usual passages, especially the seventy weeks of Dan. ix. 24—27. These years he gives ample reason for regarding as solar years. The spiritual, not the mere temporal, power of the Papacy, he also assigns reason for regarding as the subject of the prophecy. This he looks upon—and tells us why—as commencing certainly not later than A.D. 607, thus bringing us to this present year as in or about the period of the expected termination of the 1,260 days. He looks with intense interest upon the present movements of Garibaldi and the insurrectionary party in Italy, as well as to the whole aspect of religion and politics upon the Continent of Europe, as indicating that the crisis which prophecy, according to his mode of interpretation, would lead us at this time to expect, is indeed nigh at hand.

For our own part, while unable to go altogether along with the author of this very able and interesting pamphlet in his mode of prophetic interpretation—while believing in a personal Antichrist yet to be revealed, and in a literal fulfilment of the 1,260 days yet to be accomplished—we should be sorry, indeed, to assert that there is no importance, no significance, no truth in what he has written. We should be sorry to maintain that the many excellent and able men who, as well as the present writer, have prayerfully and diligently studied the prophetic word and arrived at conclusions similar to his, were altogether astray; or to deny a present, primary, imperfect, yet very important fulfilment to predictions which are to be subsequently more literally and exhaustively fulfilled.

The point, however, to which we wish to direct attention just at present, is that in "Dreams Coming True" we have a most remarkable and noteworthy instance—one, moreover, which is the representative of a class—of a historical, year-day interpreter of Daniel and Revelation looking from his watch tower, contemplating the quarter of the horizon which lies open to his view, and proclaiming with no hesitating voice, "The morning cometh!"

The second recently published work upon our list, "Paradise Restored, and Jerusalem During the Millennium," is from the pen of a contributor to THE RAINBOW, in which some of its chapters have previously appeared. He differs from the author of "Dreams Coming True," in that he, in common with a large class of prophetic students of the present day, regards the predictions concerning the last head of Antichristian power, as being, or about to be, fulfilled in the revived Napoleonic Emperorship of the French. He expects a literal day fulfilment of the chronological prophecies of Daniel and the Apocalypse during the last or seventieth week of years in the famous prophecy of Daniel ix. 24—27; and assigns several striking reasons—such as the recent organisation of more than one society for effecting the colonisation of Palestine with Jews; the termination proved to be now imminent of the world's sixth millenary—for regarding the commencement of this most eventful week of years as very near at hand.

As an exceedingly interesting *résumé* of the many arguments by means of which increasing numbers of inquirers are daily arriving at

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the solemn conclusion that the "time of the end" is rapidly and closely approaching, this elegantly got up little volume will be found most useful. Glowing and glorious is the picture which it presents in colours derived exclusively from the page of inspiration, of the blessedness to which that coming time shall introduce the believer. We allude, however, to the work, for the special purpose of directing the attention of our readers to the fact that students of the word of prophecy who differ widely from the class of which we have previously been speaking, concur with them, nevertheless, as to the nearness of the advent—and, led by signs of which they take no note, blend their voices with theirs in the utterance of the cry, "The morning cometh!"

One of the most remarkable of the very many works of prophecy with which the press is at present teeming, is beyond question the monthly serial, entitled, "The Last Vials," now in its twenty-second year of issue. The author, a well-known writer on prophecy, is also a frequent and welcome contributor to THE RAINBOW. The political events of the day are in the "Vials," many of them, forecast ere they occur, and expounded as they occur in the light of prophecy; and that the writer—while he is not—and is very far from assuming to be—an infallible interpreter of prophecy, does not usually go very wide of the mark, either in his anticipations of the future, or his comments upon the present, a perusal of almost any of the volumes of the past, or of the numbers of the current issue will suffice to prove. The comments of the numbers already issued for the present year upon the recent war between Prussia and Austria; the present aspect of things in France, Italy, Russia, and especially on the Eastern question, are of profoundest interest to all who believe that God in working out his purposes uses as his instruments the plans and operations of the children of men. The special interest consists in this, that in it we have a watchman—one who has stood upon his watch tower for well nigh a quarter of a century, and who, therefore, if experience teaches, ought to know somewhat of the signs of earth and sky—we have such an one — regarding not so much the aspect of the heaven itself as its reflection from the nearer surface of the heaving waters underneath, and again and again reiterating the cry, "The morning cometh, and also the night!"

Upon the whole, then, if there be any truth, any significance in the apostle's assertion (Heb. x. 25) that the Lord's people are to "*see* the day approaching," and, as they see it, are to "exhort one another" more and more, is it too much to affirm that they *do* so see it, many of them, and *are* thus exhorting one another *now?* and that the fact that it is so is one of the most unmistakeable indications of its actual approach? It is easy, indeed, for those whose desire is to put far from them the day of the Lord through the consciousness that it will be to them an evil day, to turn such warnings into ridicule, to ascribe them to fanaticism, to ask, "Where is the promise of his coming? for all things continue as they were from the beginning of the creation;" and by so doing to furnish most unwittingly another proof that it is near. But is not the following a fair, and, moreover, a Scriptural illustration of the case as it actually is at present? The night hangs darkly over a mighty city. The morning which is to succeed that night is to usher in to its inhabi-

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tants a memorable day—a day which some of them have ample reason longingly to expect, and delightedly to hail, which others have reason just as ample to shrink from and to dread. They are all lying down in the rest which befits the night season, save some watchmen stationed upon towers along its walls, whose office it is to watch for, and to announce the approach of the dawn. These watchmen look out, owing to the different positions which they occupy upon different quarters of the overhanging heaven, and different regions of the surrounding earth. One is gazing upon the zenith overhead. He notes a large bright star which has long been the object of his attention perceptibly, though gradually, becoming pale and indistinct. To the question, "What of the night?" which is put from time to time by some of the few who are awake, and who are longing for the morning, he therefore responds, "The morning cometh!"

Another of these watchers has his eyes intently fixed upon the eastern horizon. He discerns there a very faint, yet indubitable gleam of light, scarcely so much light itself as the approach of light reflected upon still remaining darkness. He accordingly joins in with the preceding watchmen's cry.

Another, who is looking not so much to the sky above, or to the horizon beyond, as to the nearer earth, sees that objects upon its surface are becoming less defined, more palpable, and more distinct. He, too, takes up the cry, and, having his own reason for feeling assured of its correctness, reiterates, "the morning cometh!"

Now, were each of these watchmen looking precisely in the same direction, and deriving their belief of the nearness of the morning from one and the same indication, it were very possible that all might be deceived; that the object of their watchfulness might still be distant—that they had misunderstood or magnified an appearance which resulted from some other cause into a sign of its approach. But does not the fact that it is by different indications that they are led each and all to the same conclusion, render the possibility of that conclusion being a false one, but remotely entertainable, if indeed it can be entertained at all? Does it not cause the probability of its correctness to be almost, if not altogether, a certainty? By what title save that of utter fatuity should we, under such circumstances, designate the conduct of those within the city, to whom it was a matter of life or death to be found up and watching when the morning should actually arrive, and yet who, because they themselves, being beneath, did not behold with their own eyes the signs which were discerned by the watchmen above, or because these watchmen were not unanimous in the specific reasons which they assigned for believing in its nearness, should turn upon their beds, and say among themselves, "It is all a delusion—the morning is still distant; let us enjoy a little more slumber, a little more folding of the hands to sleep"! Reader, we adjure you let it not be said of you in the words of an uninspired writer of old, "*De te fabula narratur*," or of an inspired one, "*Thou art the man!*"

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THE HIGH-PRIESTHOOD OF THE SON OF GOD.

THE AARONIC ORDER AND THAT AFTER THE EVERLASTING ORDER OF MELCHIZEDEC.

By GERSHOM.

II.—AN HIGH PRIEST FOR EVER, AFTER THE ORDER OF MELCHIZEDEC.

IN order to perceive the typical instruction which the Scriptures present, it is necessary to understand that Moses was the representative of all Israel before Jehovah under all the circumstances of that dispensation in which he lived; not only as mediator, but as kingly delegate. (Deut. xxxiii. 5.) That Aaron, whilst typifying the Lord Jesus as High Priest, associated with himself his sons, as thus we read, "Take unto thee Aaron thy brother, and his sons with him . . . . that *he* may minister unto me in the priest's office." (Exod. xxviii. 1.) Thus the sons were identified with Aaron in one ministry representing *the persons* of Israel in their *foreknown priestly* condition. The vessels of the sanctuary—the table of shewbread and lamp-stand—signified the foreknown but *future* corporate union of the twelve tribes of the nation, and the character of the future ministry in their restored kingdom, as light bearers.* (Exod. xix. 5, 6.) By this we understand how the "many sons" in living union with the Son of God, are *now* sustained, and "blessed with all spiritual blessings in heavenly places in Christ" as the Aaronic High Priest, whom He will soon associate with Himself in the kingly glory at his *manifestation* as the royal Melchizedec. (Heb. ii. 10, 11.)

Aaron in his own person displayed the nature of both the orders of the high priesthood, though it is when we see Moses actively engaged with him, that we understand the character of the blessings that the Lord Jesus, as Melchizedec, *is yet to confer*. On the great day of atonement Aaron wore the holy garments of white linen, emblematic of the *human* righteousness of the Son of God, which, in virtue of his sacrifice, could by faith be imputed to the priestly children of his Father. (Levit. xvi. 4.) When Aaron was *consecrated*, he wore the "holy garments for glory and beauty;" † these were emblematic of the Melchizedec order of priesthood. (Exod. xxviii.) So do "we see Jesus the Son who is consecrated for evermore," not having "yet all things put under him," but we see Him, on the ground of the substitutionary death that He died that He might bring many sons into

* The *future* and acceptable condition of Israel was, in the wilderness, distinctly marked off from their *actual* condition. The former was seen through the medium of the priests and vessels of the ministry within the sanctuary; the latter was exhibited in the defiled camp outside the boundary curtains of white linen. This is surely intelligible. (See "Antitypical Parallels," pp. 155—225.)

† To enter into the wondrous meaning of these garments is impossible here; they are, however, fully treated of and explained in the work before quoted.

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the same condition with Himself as a risen glorified man, *now* "crowned with glory and honour," the divine realities of the beauteous garments of Israel's consecrated High Priest. The crown which Jesus at present wears is the similitude of the mitre with its "plate of pure gold," on which is engraven "Holiness to Jehovah," which is "*always on his forehead*," that the many sons whom He there represents "may be accepted before God." (Exod. xxviii. 36—38.) Our Great High Priest is moreover attired in the divine pattern of the holy breastplate of judgment, * and the shoulder pieces of onyx stones set in pure gold. The former with its settings of *various kinds* of stones—all precious—which reflected the light of the shekinah *according* to their *intrinsic value and power of so doing;* the latter of one kind of stone only, which declared the title of all thereon engraved to the power and sustenance of the arm of the High Priest, because of the *oneness of their birth.* (Compare Exod. xxviii. 9, 10, with ver. 21.)

The children of God have the promise of an inheritance of blessing and glory inseparable from their *condition* of salvation. "Whom he justified, them he also glorified." (Rom. viii. 30.) As to the purpose of their Father, these words express a divine reality, a revealed certainty; they are already "translated into the kingdom of God's dear Son," they are "appointed" unto the kingdom (Col. i. 12—14; Luke xxii. 29; Rev. iii. 21), but have not yet attained to it bodily. The king is away, about to receive his kingdom, which has not yet "come," they are therefore waiting for their "manifestation" as "sons of God." (Rom. viii. 19; Col. iii. 4.) In the mean time an accepted Divine Representative in the likeness of their nature, and of kin to them—who as the Son of God in glorified humanity, is "appointed heir of all things," and they joint-heirs with Him—is as much needed to take possession of the inheritance on their behalf, and to retain it for them, as to maintain them in a condition "meet and fit for the inheritance." And so it is said, "Christ has entered . . . . into heaven itself *now* to appear in the presence of God for us." (Heb. i. 3; ix. 24; Rom. viii. 17; compare also Heb. vi. 16—20.) The character of the Melchizedec order of priesthood as exercised now in heaven, is that divine power of the Lord Jesus whereby He representatively maintains his saved people in an eternity of royal glory! As Melchizedec, He is "consecrated for ever" King and Priest in one person. (Zech. vi. 12, 13.) Therefore, those who are identified with Him, are "kings and priests unto God and his Father," or "a royal priesthood." (Rev. i. 6; 1 Peter ii. 9.)

In Rom. viii., the apostle having stated the whole counsel of God in regard to the redemption of his people, and having *seemingly* exhausted the testimony to the manifold blessings wherewith they are blessed in Christ, is constrained by the inexhaustible riches of his grace, to proclaim them not only "heirs of God, and joint-heirs with Christ," but (ver. 29) "conformed" in the divine purpose "to the image of his Son," morally, personally, and in the glory of royalty. (Phil. iii. 21; John

* Expression of divine opinion as to fitness and condition for service in view of future position in the kingdom, apart from the thought of their possession either of the love or grace of God.

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xvii. 22.) In verse 33, the apostle supposes an objector to this condition of God's people, who of course is Satan, ever the adversary and accuser. (Job. i. 6; ii. 1; Rev. xii. 10.) He continually lays sin "to the charge of God's elect," which charge, if substantiated, would subject them at once to the consuming fire of holiness. What hinders?—Ah, what? The presence of Jesus as Melchizedec with the holy mitre, crown, and jewelled breastplate just recorded! Here is an all-sufficient reason why they never can be separated from the love of God, for his purposes concerning them have been "purposed in Christ Jesus," and they have been "chosen in Him before the foundation of the world." (Ephes. i. 4; iii. 11.)

Such is the divine declaration regarding the *spiritual condition* of the people of God *now*. Soon shall we witness the parallel scene to that recorded in reference to Israel in Zec. iii. 1—5. When called up to meet the Lord in the air, and appear before his judgment-seat as the Great High-Priest, Satan will malignantly put in his last accusing plea against the saints passing through his territories to the mansions of the Father's house above. (Ephes. ii. 2; Rev. xii. 5—11.) But we can even now by faith anticipate the issue as we see recorded the defeat of the adversary, and witness the keen edges of the sword of the Lord. The word that will pronounce "Are not these brands plucked from the fire?" "Take away the filthy garments; behold I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment. . . . Let them set a fair mitre upon their heads, and clothe them with garments of glory and beauty!" Thus attired in moral excellence, and changed into the perfection of the glorified humanity of the Son of God Himself, will they ascend to the New Jerusalem above, to be presented faultless before the throne of his Father's glory, "accepted in the Beloved."

These remarks on the character of this order of priesthood, exercised whilst Jesus is hidden in heaven, conveying but a faint idea of his wondrous work, it is hoped may prove a stimulant to a deeper search of the Scriptures themselves. Let us now proceed to inquire at this holy source for information regarding the time when and circumstances under which the glorious appearance of the Royal Melchizedec will occur.

From Heb. vii. 11—17 we learn that when the "law" or principle by which God governs the world, shall be changed, and the government shall be on the shoulders of his glorified Son, the character of his High Priesthood will *exhibit* its change also. This is true from the fact that the Lord Jesus was born of the royal tribe of Judah, and not of that of Levi, to which the Aaronic order belonged; the latter, therefore, is temporary, for governmental royalty is associated with the priestly order of Melchisedec, which is, moreover, "for ever." Now as to the period of its visible exercise.

The kingdom of Israel in its promised restoration in glory under their Messianic King, will not be a *manifested* reality until the *national* regeneration, an event that will only occur when the Messiah "*shall appear the second time* without sin unto salvation." (Heb. ix. 28; Zech. xii. 10; xiii. 1.) They have been all their life-time subject to the bondage of the law, but, *as a nation*, have been maintained before

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God in virtue of the legal character of the Aaronic or hidden Priesthood of Jesus the Messiah.* Their legal bondage will cease—*i.e.*, they will be regenerated when the *legal* order of priesthood shall have accomplished its work, and the *royal* order be displayed; or, in the words of the apostle, "all Israel shall be (nationally) saved" at the coming forth "out of Zion of the Deliverer." (Rom. xi. 26.) If, therefore, the government of Israel, as "a kingdom of priests," is one of the functions of the Royal Melchisedec, the Son of David, of the tribe of Judah, the manifestation of the Lord Jesus in that character will be at the close of his Aaronic order of Priesthood, and assumption of the throne of David, and the world. (Luke i. 32; Ezek. xxxvi.; Jer. xxiii. 5, 6, with Rev. xi. 15.) This agrees with another prophet, "He, the Man, whose name is *the Branch*, shall be a Priest upon his throne," evidently on earth, for "even He shall build the temple of Jehovah," the yet future temple of Ezekiel's prophecy, who saw in a vision its completion, and heard the Spirit of the Lord speak to him "out of the House," declaring it to be "the place of my throne, *the place of the soles of my feet*, where I will dwell in the midst of the children of Israel for ever." (Zech. vi. 12, 13; Ezek. xliii. 6, 7.) It will be in connection with this temple that the future sacrifices (Ezek. xlvi.) and ministry will be carried on in development of the *priestly* phase of the Melchisedec order, when the dispensation of salvation "by grace *through faith*" will have closed, and that wherein the power of the Holy Ghost will be exercised on the hearts of idolatrous sinners *by sight*, will have commenced, when "the Lord shall *make bare* his holy arm *in the eyes of all the nations*," and when "*all the ends of the earth shall see the salvation of our God*." (Isa. ii. 12—21; lii. 10.)

In adducing further important evidence from the Old Testament relative to this wondrous event of the Lord's personal appearance in glory, when, dear Christian readers, "ye also shall appear with Him," it is necessary to bear in mind the previous allusions to the present *hidden* phase of the High Priesthood, and the difference that has been pointed out between the ceremonies of the *national atonement* made by Aaron in his robes of white linen, and his *consecration* in garments of glory and beauty with his sons.

In Exod. xxviii. xxix. *a description* only is given to Moses whilst in the Mount with Jehovah of the ceremonial consecration of his priests, which was to be carried into execution *after he should have gone down* to the camp of Israel. It is in Levit. viii. that we have a record of the *actual visible performance* of the ceremony, and here stress is to be laid on the time of the event—viz., when "the assembly was gathered together unto *the door* of the tabernacle of the congregation." (Levit. viii. 1—4.) If the true and scriptural meaning of the symbolic tabernacle† is entered into, the scene here recorded will be found to typify the period when Israel will nationally be gathered into the presence of their glorified and *returned* Messiah in an attitude of anxious, trembling

* I am referring exclusively to Israel now, but only for the purpose of bringing out the testimony concerning the kingdom.

† "Antitypical Parallels," as before. But compare Heb. viii. 5, and John x. 7—9, "I am THE DOOR."

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watchfulness of his words and acts. (See Zech. xiii. 6.) We see from Levit. viii. 35, 36, that Aaron, after his consecration, was with his sons *hidden seven days* (signifying an earthly dispensation) within the sanctuary; but on "the eighth day" (the beginning of a new or resurrection age) they came out and offered certain sacrifices significant of personal acceptance and reconciliation, which were succeeded by a blessing on the people *from Aaron only*. (Ver. 22.) This closed his individual work as the representative atoning priest. We have now to consider the principal feature in the scene displaying the point of time when the change of the character of the priesthood is intimated, by *the joint action of Moses and Aaron*, the king and the priest. Levit. ix. 23 shows that Moses and Aaron entered the tabernacle after the blessing pronounced by the Aaronic priest, that *they came out together* and conferred a joint royal and priestly benediction on the assembly before "the door." At this moment "*the glory of Jehovah appeared unto all the people*," there was a national recognition of the Messianic sacrifice, and the prostration of Israel before the manifested glory, with shouts of joy and happiness! (Compare Gen. xlv. 1—15.)

No more excellent type could have been presented of the time when, and circumstances under which, the Divine Melchizedec will appear as "the Sun of Righteousness with healing in his wings" for his people Israel, after having been hidden from them since his crucifixion. (See Matt. xxiii. 39.) It declares how the Lord Jesus, though "now crowned with glory and honour" in heaven, and "not yet having all things put under him," will surely come forth as King and "Priest of the most high God," for the regeneration and restoration of his people Israel in their land and to their promised kingdom. To inaugurate a new temple, to rebuild their city in seven-fold greater magnificence and power, and to cover the whole earth with his glory. (Ezek. xlv. 1—9; Psa. cii. 16; xlviii. 1—8.) This is "the kingdom" that shall "come," the divine theme of the Lord's testimony on earth and of his apostles. It ought to be ours also, that believers may not only know they are "justified by faith and have peace with God," but may "*rejoice in hope of the glory of God.*" This is the Gospel of glad tidings! (Rom. v. 1, 2.

Is there not, moreover, a sure light here revealing the fact that the kingdom of Israel, which is the heavenly-governed dispensational kingdom of prophecy, cannot in any form become a reality, until the advent in glory of the King? It was established in mystery when the King came in humiliation, was rejected, and retired to heaven till his own Israel should be in condition to receive Him; it will be manifested in power when the King shall return in the splendour and priestly majesty of Melchizedec.*

Psalm cx. will confirm all that has been advanced, a comment on which, in connection with Genesis xiv., I will add as a supplement to the above record, if permitted, in the next issue of THE RAINBOW.

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* *The divine object* which God has in view, and his purpose in thus organizing this kingdom to be governed on heavenly principles by his own Son, though not the subject here, should be matter for consideration throughout. (See RAINBOW for December, 1866, and January and February, 1867.

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Correspondence.

"SHORT ARGUMENTS."

DEAR SIR,—I have been favoured with a copy of THE RAINBOW for September, in which a number of pages are devoted to strictures, by the Rev. R. Govett, on a little work of mine, entitled, "Short Arguments about the Millennium," &c. At present, he has examined the introductory chapter only, but proposes, I see, to go *seriatim* through the twenty chapters.

I have no objection. The work is before the public, and Mr. G. has a perfect right to examine it and refute it, if it be refutable. But I shall be obliged for a short space in your pages, not to reply to his arguments, but to complain that he has not fairly stated what I have written. I will not conclude that Mr. Govett intentionally misrepresented the book he proposes to examine; he is, I am sure, too honest; but the fact is the same; and it is a serious fault for a contraversialist. Mr. Govett will no doubt say, "Prove it, please." I proceed to do so.

Page 405, RAINBOW, he says, "Mr. Y. then adds a further question—'If the anticipations with regard to 1866 prove true, may we regard the millennium as near?'" These words appear with quotation marks, and in italics; but Mr. Y. has never written them, nor any that will bear the same sense. I protest against being classed with those prophets who assert that certain prophetical dates will find their termination shortly. My words will give no such conclusion, as the following extracts will show. Page 5: "In pursuing this inquiry, we shall rather ask what *may* be, than say what *will* be." "And again, may 1866 and 1867 (some interpreters include 1868), be *one* of the prominent dates indicated in prophecy for the destruction of the antichristian dominion?" Page 32: "Whether 1866 to 1868 be the eventful period that shall disclose the destruction of the man of sin, or whether we have to look for another future time; whether it will reveal one of those steps in the progress of events that shall mark a prophetic era; or whether passing events have no place marked on the prophetic scroll; 1866 will, no doubt, find a distinguished place in the page of history." And yet once again, "But we would bear in mind that we are speaking of the future that revealeth not its secrets, and whose prophetic events are seen through a glass darkly, until like God's cloud to the Israelites in the Red Sea, they brighten behind us."

The question that Mr. G. ascribes to me finds no countenance in these quotations. Probably his reference is to what appears on pages 19 and 20. "Now, *let us suppose* that in a few years the temporal power of the papacy shall be obliterated, or in prophetic phrase, its dominion shall be taken away—that it shall not be able to make war with the saints by its own power, nor with the borrowed power of the potentates with whom it has been allied; *let us suppose that* the place where its seat was, the stronghold of tyranny, and defiled with the blood of the saints, shall to its centre have become the land of freedom and progress; let it be that every dungeon where its captives pined has been vacated, and that the oppressed witnesses have thrown away their sackcloth; and then might it be that the prophetic period had expired, and the mystic Babylon had fallen. And here we may ask our second question, If such changes should take place shortly, might not the millennium commence before long? Mr. Y., it will be observed, does not say, 1866, but "in a few years," and "shortly." He does not say, "anticipate," which conveys the idea of expectation, but "let us suppose." My dictionary says, "'Anticipate,' to take up before the time at which anything might be regularly had; to enjoy in expectation." "'Suppose,' to imagine, to lay down without proof." Here are no anticipations for 1866. Mr. Young supposes a case, and asks, if certain events should occur shortly,

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might we before long look for another event?

On page 403, Mr. G. says: "He [Mr. Y.] assumes that the two witnesses of Rev. xi., clothed in sackcloth, are the Church, and the 1,260 *days* of their prophecy are so many *years*. Mr. Y.'s assumption is, that "there are certain *depressed conditions of the Church* co-existent with the apostasy," which are symbolized by the two witnesses prophesying in sackcloth (see p. 7), which is not the same thing. Mr. Y. does not assume that the 1,260 *days* during which the witnesses prophesy, are so many *years*. On page 6, he speaks of this period as "the 1,260 years, *or time represented by* 1,260 *days*,' and on page 36, in a note, another mode of calculation is suggested worthy of consideration. He has explained (p. 6) that he uses the year-day theory because it is convenient. It served in giving the calculations of others, and was useful in putting his supposed case, to which he has referred. It is allowed, indeed, that "there is much to be said for the theory, and that as time advances, the probability that it is the right mode of interpretation increases." Should events so fall out as to be in agreement with that mode of calculation, the fact might put on the theory the stamp of truth. With all this carefulness on my part not to commit myself to a decision which possibly may need the light of the future to determine, Mr. Govett, who professes to have examined these pages, was not justified in saying, "Mr. Young assumes that the 1,260 *days* are so many *years*."

On page 406, Mr. Govett writes: "On Mr. Y.'s view there are only to be workings of God's 'providence,' secret interpositions, as now. Miracle and the supernatural must be fenced out at all risks." Did Mr. G. "examine" pages 2 and 20? If he did, he would meet with the following sentences:—"There are *marked periods in history*, halting-places in the divine progress, when He who *worketh hitherto comes out of his place* to *reveal* his *presence* and *power*. He makes bare his arm, and works *in the sight of men. He uttereth his voice*, and there are *thunderings*, and *lightnings*, and *an earthquake*." "Should the hand of the Lord *be shortly seen contending* with Antichrist, and *writing on some palace walls*, 'weighed,' 'numbered,' and 'divided,' those who look for a millennium while Christ is in heaven, may," &c. "The millennium is the closing and most fruitful portion of the Gospel dispensation, *ushered in by attending external changes*, and assisted by *mightier impulses*." Is this saying, "there are only to be workings of God's providence, *secret interpositions, as now?*" Do these words "fence out the supernatural *at all* risks?" Did Mr. G. examine these passages? Did he read them at all? Permit me to ask that he will look at the words I have underscored, and then say whether this is the language by which to describe *secret interpositions?*

Mr. Govett says, (409), "Mr. Y. denies that the millennial day is to burst on men with a rush of glory. It is to be gradual; the Scriptures speak of it as a thing of growth and progress." True, so far. Mr. G. proceeds with his quotation: "They [the Scriptures] do indeed tell of a nation being born in a day, but the words 'are not found in the list of divine promises,' strange to say, and, therefore, cannot guide our conclusions." (p. 22.) I am here represented as saying that the Scriptures tell of a nation being born in a day, and yet that the words are not found in the list of divine promises. Mr. G. might well interpose his "strange to say," for either I must be understood to contradict myself, or avow that while found in the Scriptures, the words do not rank with the divine promises. What is the solution? Simply this: that they are not my words, but his. We will turn to page 22, from which he professes to quote, and read the passage as it stands: "One solitary sentence *has been frequently adduced* in favour of this expectation; 'a nation,' we *are told*, 'shall be born in *a day*.' The words do seem to promise something like a sudden change in the position of the Church, though it would not be necessary that they should be applied to the early days of the millennium. But we need not attempt to limit their application as they are not found in

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the list of divine promises." Surely the sense of this passage is plain enough. The words, "a nation shall be born in a day," are not found in the Bible at all, though they are frequently adduced to show that the millennium will come in suddenly. Whence did Mr. Govett get such a sentence as this which he professes to quote? "They [antecedent Scriptures] do indeed tell of a nation being born in a day." My words did not give such a sense, but the reverse. Could I mean to say that this sentence was frequently adduced by the Scriptures? It is not usual to speak of the Scriptures adducing sentences, and if they had adduced these words, they would not be likely to adduce them *frequently*.

I have never said that the spiritual power of the man of sin cannot or will not be destroyed by the battle of Armageddon (412), but that it *need* not —that if the deception practised were to come to an end during the next vision when Satan is bound, it would be no proof that the battle had not been fought. (p. 29.) I have never said that the Pope must flee from Rome in 1866, or at any other time. Probably Mr. G. was referring to the opinions of others on page 405, but he has so mingled the views of others with mine that most of his readers who have not seen the book he was examining, would conclude the reference was to it. The temporal power of the Papacy might come to an end with the Pope at Rome as decisively as though he were a thousand miles away. "The lodging is no matter."

Mr. Govett, I see, undertakes to examine hearts as well as arguments. He has searched the hearts of all of us who hold certain views about the millennium, and he finds there not bad logic, but unbelief of the worst type, even wilful, "deadly unbelief." We "are afraid of the definiteness of prophecy." We "try to keep out miracle from prophecy." We "do not desire Christ's personal return, and interference with the present state of things, *and therefore will not believe*." "Miracle and the supernatural must be fenced out at all risks" (406 and 412); which means, in fact, that we do not believe in miracles and the supernatural just when and where Mr. G. and his friends think they ought to be placed; for I suppose he knows that we believe in miracles both past and to come.

Allow me to repeat, that this communication is not to be esteemed a reply to Mr. Govett, I have not touched one of his arguments.

With regard to the future, I have three requests to make of Mr. Govett, which I think are very reasonable. First: That when he puts words within quotation marks as mine, they may be my words, and not his. Secondly: That when without quotation marks he professes to give the sense of what he cites, he shall give my sense, and not his own; and, Thirdly: That when he introduces the views of others, he shall not so mix them with mine as to leave his readers open to the impression that they are my views.

Dear Sir, yours respectfully,

BEJAMIN C. YOUNG.

THE PARABLE OF THE TALENTS.

DEAR BROTHER,—I am truly thankful to your correspondent "Philalethes," for the kind manner in which he speaks of me. Please allow me to assure him that I repudiate as strongly as he can possibly do, the notion that any of the raised, translated saints can, under any conceivable circumstances, be cast into outer darkness, or excluded from the kingdom of heaven. Whatever be the scope or meaning of the parable of the Talents, or of the cognate parable of the pounds (Luke xix. 12—26), I am satisfied that they do not, either of them, teach a doctrine so utterly at variance with the entire spirit of the Gospel of the grace of God. Yet I am strongly of opinion that both parables refer to the discriminating judgment which is to determine for each of these saints his station in the kingdom. I do not know what other meaning we can consistently put upon them. It seems to me, however, that we may interpret them thus, without at all being driven to the revolting conclusion that the wicked and slothful servant who is

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cast into outer darkness represents a risen and translated saint. Such conclusion only becomes necessary if we put upon the parable, or rather upon its teaching, a more literal construction than parabolic language will admit of.

For instance, in the parable of the unforgiving servant, Matt. xviii, 23—35, no one who understands the Gospel will, I presume, maintain that the Lord meant to teach the possibility of a forgiven, justified believer, being actually thrown back into a state of condemnation in consequence of his non-forgiveness of a fellow-believer. Yet such is what the parable, if interpreted in strict literality, would imply.

Parables, being natural or earthly illustrations of spiritual or heavenly things, seem intended to inculcate principles, rather than to furnish predictions of events in detailed or consecutive order.

Thus in the parable above referred to, our blessed Lord conveys the same truth as that expressed by the apostle when he tells us us that "if any man have not the spirit of Christ he is none of his." He who exhibits a spirit so altogether opposite to that of the forgiving Redeemer, as is the spirit of resentment—of requiring satisfaction for an injury from his fellow-man—proves thereby that he has no part nor lot in Him, and is therefore unforgiven of God. He may class himself amongst the forgiven—he may imagine that the privileges of the pardoned and accepted are his; but if so, he is a self-deceiver, and the object of the parable is effectually to expose and banish his delusion. Even so in the parable of the talents and the pounds, the slothful and unprofitable servants are introduced for the purpose of teaching us that when the Lord reckons with the merely professing Christian (which will be, as we clearly learn from other portions of Scripture, at an altogether different period from that of his reckoning with his saints), he will judge and deal with him as such—he will hold him responsible for the privileges conferred upon him, the opportunities afforded him, and will condemn him for not having turned them to account.—I remain, ever faithfully yours, RICHARD CHESTER.

THE FIRST SEAL.

DEAR SIR,—Permit me a few remarks on Mr. Purdon's article entitled "The First Seal." I feel compelled still to maintain its reference to the Lord Jesus Christ. The great similarity between this symbol and that in the nineteenth chapter, clearly points to the same illustrious person that is there represented. And to whom so appropriately as to the pure and holy Son of God, and his conquering course can the symbol of a rider upon a white horse refer? Mr. P. suggests that the symbol denotes Antichrist, and the white horse is a Satanic imitation of our Lord's attributes; forgetting that the Revelation gives us a picture of things in their *real* character, as *God* sees them. Antichrist will appear a noble being to the world, but in this book he is a wild beast.

And, moreover, the term "conquering and to conquer," is one which is *not* descriptive of the short reign and final overthrow of earth's chosen head, it can only be rightly used by Heaven's appointed King, "of whose dominion there shall be no end."

The six seals give us a description of the reign of the man of sin, exactly corresponding with that in Matt. xxiv. Our Lord in the latter chapter predicts war (verse 7), famine (verse 7), pestilence (verse 7), persecution (verse 9), and tells us that immediately after shall come the advent. So in the seals we have the red horse of *war*, the black horse of *famine*, the pale horse of *death*, the vision of the *martyrs*, and then the *advent*. What, then, is the meaning of the first seal? Is it not intended to teach that *through all this darkness and terror, Jesus will really be working out his sovereign purposes*, progressing through all apparent retrogression; in all seeming discomfiture "conquering," and destined finally and everlastingly "to conquer"? Earth's darkest hour will be viewed in heaven with calmest confidence. In that perfect light, amidst all the chaos of the apostacy and the tribulation, they will see the mind which *purposes* and the hand which *does* all things well.

Thus understood, the application to Christ ceases to be an anachronism;

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we can see why Jesus is at the "head of unmixed evils;" how Christ will be in heaven and yet acting on the earth; we can, with the aid of Psa. xlv. 3—5, understand why Christ should be seen with a bow, and need not compare a bow with an Armstrong gun; and we can see, too, why He should wear in this vision the "stephanos" of the general. By and by the battle will be over, and the "stephanos" be exchanged for the "many crowns;" and earth and heaven shall crown him "Lord of all." Amen. Believe me, dear sir,

Very truly yours,

Manchester. WILLIAM W. S. KEMP.

"IN ONE DAY."

DEAR SIR,—I know not whether a letter on page 383, August number, signed "J. B.," may be thought to require serious notice. Of course if Rev. xviii. 8 merely speaks of time of *occurrence*, not at all of *duration*, it has *no bearing* on the question. Nothing can be more obvious than this. Your correspondent must, therefore, be assuming that "in one day" means, *for the period of one day*, and his argument plainly stated, is as follows: According to Rev. xviii. 8, death, mourning, famine, and burning, were to *last for a day;* but it would be absurd to suppose that want of food for a *day* would be called a "famine"; therefore "day" must be here put for year.

Now I submit that the first proposition would be *false* altogether, and that consequently, the conclusion is good for nothing.

Surely your correspondent has no warrant for reading "*en* mia hemera" *for* one day, or "*en* mia ora," in the 10th verse, *for* one hour. I. N. B.

A QUESTION.

DEAR SIR,—Will you, or any of your correspondents inform me *what it is* which, when developed, is to be of a character so subtle that, "if it were possible, it should deceive the very elect"?

Must it not be some form of *religion*, which, though a counterfeit, shall present a most marvellous resemblance to the pure religion of Christ?

Can we suppose that either popery, infidelity, or, indeed, any of the abounding errors of the present day, is such as the sincere believer is in danger of *mistaking* for the reality? Then what can it be?

Yours very faithfully,

Aldeburgh. ISAAC BRIDGE.

QUERY.

DEAR SIR,—Can you, or any of your correspondents, inform me, if the first translation of the saints only constitutes the Bride, or merely the guests at the feast of the Bridegroom, as in the case of Samson (Judges xiv. 11)? for I find in Revelation xxi. 9, 10, that the Bride is not revealed until after the millennium.

By inserting the above in your invaluable magazine, you will much oblige yours,

J. Mc. N.

Now, it is obvious to remark that upon the popular hypothesis—that the coming of the Lord is to be post-millennial—the repeated note of warning against slumber which He gives, in view of our ignorance of the period of the advent, would, so far as we can see, be superfluous; for if He is not to come until the close of the millennium, the period would be very accurately known. Those who shall be alive at its close will know that the thousand years are expired, and they will look for their Lord's return; whilst we, who have not yet seen their commencement, certainly know that more than a thousand years have to roll by before "His feet shall stand upon the Mount of Olives." In *our* case, therefore, to watch for his coming is to look in vain. But it is impossible to reconcile this idea with his solemn and repeated command—"What I say unto you I say unto all, Watch."—W. L.

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Literature.

The Alpha and Omega; or, God's Eternal Purposes in Relation to Angels, Man, and the Earth, Typically and Prophetically Considered. By JOHN W. DRAKE. Edited and with a preface by FRANCIS DRAKE, F.G.S., F.S.A., F.S.S.L., &c. London: Elliot Stock.

WE have carefully read every word of these 340 closely printed pages; our readers will therefore conclude that we found something worth reading. Such is the fact. Our enjoyment of this remarkable volume has been solemnized by the fact that it is posthumous. "Among the papers of my lamented father," says the Editor, "I found the subject of the following pages, which, had he lived, would have been published under his own supervision. An examination of the M.S. decided me in placing it in the publisher's hands; whether such decision was right will probably never be known to me, but as an effort to disseminate the truth of the only glorious hope the Christian has, it must be left, with faithful assurance, in the hands of the Lord our God." We are thankful that the worthy son of a worthy sire so decided. We have seldom read a book which upon the whole, so fully accorded with our own convictions, and, of course, therefore, we give it a hearty welcome as an advocate of the truth we teach. The treatise consists of four "sections," viz.: 1. The Pre-Adamite and Jewish Dispensations; 2. The Gospel Dispensation; 3. The Millennial Dispensation; 4. Satan's Little Season. The style of writing reminds us of the calm quiet way in which one educated man talks to another; the canon of interpretation is that perfect one—without which the production of such a scriptural book is impossible—the rejection of all "interpretation," and the reception of our Heavenly Father's Word in its obvious literal sense; and the result is a volume which millenarians should circulate, and which their opponents will find it very difficult to answer.

The True Sanctuary: its Priesthood and Ministers. By W. HUGILL, Author of "The Tabernacle, its Literal Uses and Spiritual Application." London: Morgan and Chase.

THIS is rather a book for calm spiritual meditation, than for literary criticism. The effect of reading it is an earnest desire for holiness, and surely *that* is the highest praise that can be given to any human composition. The leading idea of the volume is that the "true sanctuary of God is a spiritual state realized within." "The true tabernacle is really in Christ, and where God in Christ is manifest, there alone is the true holy place. The risen and ascended Jesus is certainly not far from the faithful on earth. There is, of course, an unseen heaven above into which He has personally entered. The great *facts* of the Gospel declare, and these alone declare, the true foundation of our hope. But this very heaven, as the sphere into which Christ has thus personally entered, is found within us. And in that heaven within us can the presence and power of Christ be felt. And there, even within, is the sanctuary, the heaven in which Christ ministers; yea, the holy place of the Most High." We suppose Mr. Hugill is a mystic, although in the best sense of that term, and our readers do not require to be told that among those so denominated, some of the choicest saints have been found. The book consists of four divisions:—1. The True Sanctuary; God's Tabernacle. II. The High Priest, and the Priesthood. III. The General Ministrations of the True Tabernacle. IV. The Re-appearing of the High Priest. We are not prepared to accept

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all Mr. Hugill's sentiments; but it is a sacred truth that believers are "the temple of God;" and we thank our author for his loving and beautiful amplification of this gracious and wonderful truth.

Relations between Russia and Rome. Being a Despatch, with Translation, from Prince Gortchakoff to Russian Representatives Abroad. London: William Macintosh, 1867.

This is a most strikingly important and interesting document. The apologists for the papacy, who would fain persuade us that the doctrine of supremacy and the efforts for its attainment are altogether things of the past—that it is now a harmless relic of antiquity which may most safely be tolerated, and which it were folly to guard against, or to fear, will do well to give earnest heed to an exposure of their error so authoritative and unquestionable as is hereby supplied. The "*semper, ubique, et ab omnibus*" shines out conspicuously in this papal attempt (happily an unsuccessful, although a most insidious and persistent one) to override the authority of the autocrat of Russia. The question, if these things be done, or attempted, in an empire where the system of religion is one so nearly allied in doctrine to that of Rome, what may not, or will not be done or attempted in Protestant England and her dependencies? is one that we would seriously commend to the consideration of our readers.

A Refutation of Certain Charges made by the Brethren. London: Houlston and Wright.

Mr. John Cox, junior, a man of clear intellect, and gentle spirit, is the writer of this pamphlet. We have nothing to do with the controversies of the Brethren, except to mourn over them, but, judging from this pamphlet, Mr. B. W. Newton is an ill-used man. We shall let Mr. Cox state the design of the publication:—"For nearly twenty years Mr. B. W. Newton has been accused by the Brethren of holding heretical notions respecting the person and work of the Lord Jesus; and their grievous charges have been reiterated in several pamphlets recently published. Having carefully examined the accusations, and attentively read all Mr. Newton's writings, as well as attended his ministry for more than six years, I have fully satisfied myself of the falseness of the charges, and of the entire disregard to truth, justice, and righteousness manifested by many of those who have made them."

What Has 1866 *Done?* By the Author of "Peace; are We Ready for it." Dublin: George Herbert, 117, Grafton Street. London: William Macintosh. Cork: Tract Depôt. 1867.

The object of this well written and suggestive little book is to show that although 1866 has not accomplished *all* in the way of prophetical fulfilment that some have expected of it, it has been nevertheless most fruitful in important and significant events. The fall of Austria—the perilous position of the Papacy—the formation of associations for the colonising of Palestine with Jews, are adduced as evidences that the year was very far from unproductive, and that many increased incentives to watchfulness and expectancy have thereby been transmitted to 1867.

The Complete Works of Thomas Brooks. Vol. VI. Edinburgh: James Nichol.

This is the last volume of the quaint, earnest, homely Brooks. It contains London's Lamentations on the Late Fiery Dispensation; a Funeral Sermon on Colonel Rainsborough; God's Delight in the Progress of the Upright; a sermon preached before Parliament on the great victory over the Scots at the battle of Dunbar, certainly a curiosity to us of the present day; a Believer's Last Day; a Heavenly Cordial, and the Legacy of a Dying Mother. The remarkable piece of writing on the Great Fire of London, a large book in itself, is worth many times the price of the volume.

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Preparing for Home: A Series of Expository Discourses on the Fifth Chapter of the Second Epistle to the Corinthians. By JONATHAN WATSON. London: Elliot Stock.

PREPARATION for death and heaven is the object of this volume, and in pursuance of his design the author writes with much earnestness, and not a little ability; but his interpretation of several portions of the chapter which forms the text of his book, it is impossible for us to accept.

The Face of the King; or, Seeing Jesus, Man's Greatest Pleasure and Grandest Occupation. By the Rev. J. HILES HITCHENS, F.R.S.L. London: James Clarke & Co.

A precious and refreshing little book. Mr. Hitchens speaks earnestly and lovingly on the great subject of personal religion. His one drawback to critical eyes is the exuberance of his style; but years will thin the blossoms and produce rich fruit, if we do not greatly err.

The Written Word; or, the Origin and History of the New Testament Writings. A Lecture delivered to the Sunday School Union of Nottingham. By the Rev. J. MARTIN, B.A. London: Elliot Stock, Paternoster-row. 1867.

THIS is a very able and excellent pamphlet, well-timed and well-written, and bringing much valuable and needful information upon most important subjects within the reach of all.

The Things which shall be Hereafter; or, God's Testimony about the Future. Gathered from the Sacred Scriptures. By SEPTIMUS SEARS. London: James Nisbet and Co.

A USEFUL handbook. It arranges under different headings prophetic Scripture regarding the present age, the restoration of the Jews, the Apostasy and the Man of Sin, the Second Coming of Christ, the Reign of Christ with his Saints, and the New Heavens and the New Earth.

Hymns and Songs for the Christian Church; and Poems. By EMMA JANE WORBOISE. London: James Clarke & Co.

A fine healthy tone pervades the writings of this diligent lady, whether she appear in prose or verse; but beautiful and tender as some of these hymns and songs are, her reputation must rest on her volumes that are not in the form of poetry.

Advice to Youths about Entering a Commercial Career. By WILLIAM H. ABLETT. London: James Clarke & Co.

GOOD sage counsels these as to habits, economy, diligence, temperance, and the other personal and social virtues that are necessary to worldly success. Nor does the author close his manual without a brief word about the "one thing needful."

The Life of Joshua Poole. With Details of his Conversion, and some particulars of his subsequent career. London: Morgan and Chase.

THE grace that rescued Joshua Poole is all-sufficient; and the story that makes us shudder, ends like a tempestuous night in a calm and beautiful morning.

The Final Warning and Appeal. London: John Snow and Co.

WITH rare eloquence, as with a trumpet blast, the writer of this pamphlet describes the present state of Christendom, and proves that she is ripe for a reign of atheism, and the terrible meeting with God.

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WAITING!

Listen, Lord, creation groaneth
With her long-borne woe,
Giving in each storm and zephyr
Speech to throb and throe.

Patiently is nature waiting,
Hearts with all impatience
Vaguely longing for Thine advent,
Blest Desire of Nations.

In the pain of death in life
Earth hath suffered long;
Let the day of her redemption
Dawn upon her wrong.

Earth upon her bosom beareth
Hearts with anguish numb.
Parched Thy vineyard, trodden down;
As a freshet come!

Wilt Thou not all things restore
To perfection's reign?
Shall heart-music ever bear
Sorrow's low refrain?

In the brightness of Thy coming,
Souls, self-stung, set free.
In Thy glory, veiled not then, Lord,
We will welcome Thee.

Chief among ten thousand Thou;
Of all bliss the sum;
Glowing hearts would bound to meet Thee;
Jesus, quickly come! D.

Laugh on, ye merry sceptics, your laugh is but the echo of your folly. One morning ye will awake and find the building completed, and yourselves shut out! The Divine Architect is ever present. The Master Builder is ever employed. Rain and wind have united in tempestuous effort to overthrow the building; but it falls not, for it is "founded on a rock." It is a habitation of God through the Spirit. He is preparing himself to enter it. Already, in heaven, the movement is heard. Come, Lord Jesus, come quickly. As each individual stone is "sealed," bring down the crowning signet to mark the spiritual palace. Glorify thine own Church, bought at such a price! Hark! the King is coming. There is a noise in the earth. The roaring cannon and the clanging swords may be heralding his approach. Christians, prepare! "At such an hour as ye think not," is the only guarantee of time which the Almighty has granted. Blessed be God. We hope for a living King to inhabit a living palace. The eye of faith sees Him coming. The ear of hope hears the herald-trump. The voice of love shouts its welcome.—P.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

NOVEMBER 1, 1867.

THE "KINGDOM" OF THE MODEL PRAYER.

By V. J. Charlesworth.

"Thy kingdom come."—Matt. vi. 10.

PERHAPS upon no subject within the comprehensive range of divine revelation have so many varied and conflicting opinions been held and taught as upon the one which is now to occupy our attention—God's "kingdom," as predicted by prophets, sung by psalmists, and devoutly longed and prayed for by believers in the Lord Jesus Christ. It is not my design to examine the different theories which have been propounded, but to come at once to the idea which the words before us were obviously designed to convey to the mind of the Jewish disciples of our Lord.

To understand what they thought of the kingdom, we have only to turn to the Gospels, and we shall find they expected, from the teachings of the Old Testament Scriptures, the setting up of a kingdom which, embracing all the world, is to eclipse by its glory anything which has yet been witnessed on earth. A very definite idea underlies the petition, and a very definite idea was present to the minds of the disciples when, for the first time, they bent the knee, and prayed, "Thy kingdom come."

The fact of this petition having been given by our Lord at the commencement of the Gospel dispensation, is a proof that the kingdom intended had not then come, and as the dispensation has not changed, it has not yet come. It is, therefore, a future kingdom for which we pray when we utter the prayer, "Thy kingdom come."

And what prayer can be more important, or lie nearer the heart of the devout child of God than this He knows somewhat of the darkness and the galling bondage of Satan's kingdom. He sees around him men crushed beneath the iron heel of the usurper. To him the

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want and wretchedness everywhere apparent indicate misrule. All this, together with the liberty, the light and the joy he has experienced from a loving subjection to God in Christ, makes him long to see the kingdom of the Prince of Peace manifested, encircling a regenerated world, and blessing a regenerated race. Hence the daily prayer of his heart is, "Thy kingdom come."

This kingdom is threefold in its character, embracing the kingdoms of the world, and securing righteous rule; the population of the world, commanding universal obedience; and the material earth, diffusing uninterrupted blessing. As the Lord Jesus Christ is the anointed heir of all things, He is heir to this kingdom. Hence, as the "Son of David," his sway will be universal; as the "Seed of Abraham," all families of the earth shall be blessed in Him; and as the "Second Adam," He shall restore and bless the wide creation. When we pray, then, "Thy kingdom come," we offer a prayer wide in its comprehension, and glorious in its sure fulfilment.

I. God's kingdom is to embrace the kingdoms of the world. The throne of God is the centre and the source of power. "By me kings reign and princes decree justice." "The powers that be are ordained of God." Now, although kings rule only by delegated power, they have dared to defy Him by whom they reign and live. As we glance along the page of history, what fierce and maddened opposition do we see to the power of God! His truth is trampled under foot, his laws placed at defiance, and his people persecuted and destroyed. And even in so-called Christian countries, his word, instead of being the standard of appeal, is altogether ignored, or quoted in ridicule by godless statesmen. It is the exception to find a king ruling in the fear of the Lord, and ever has been.

Now, when we pray, "Thy kingdom come," we express the desire of every faithful heart that the kingdoms of this world may no longer oppose the sway of Jehovah, but may be ruled by Him—that righteousness may be the stable basis of every throne, and that all laws may be framed to bring glory to the name of Him who is King of kings and Lord of lords.

And that this prayer will at length be answered, is promised again and again. "Once have I sworn in my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me." (Psalm lxxxix. 35—36.) "All kings shall fall down before him, all nations shall serve him." (Psa. lxxii. 11.) "The government shall be upon his shoulder." (Isa. ix. 6.) "The God of Heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces

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and consume all these kingdoms, and it shall stand for ever." (Dan. ii.) It is also seen by the seer of Patmos to be set up. "And the seventh angel sounded; and there were great voices in heaven, saying, 'The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever.'" (Rev. xi. 15.) "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, 'Alleluia, for the Lord God Omnipotent reigneth.'" (Rev. xix. 6.) Thus we see God's kingdom shall embrace the kingdoms of this world, when He whose right it is shall reign from the river even unto the end of the earth.

"Hail to the Lord's Anointed,
King David's royal Son!
Hail in the time appointed,
His reign on earth begun!"

II. God's kingdom is to embrace and bless universal man. "In thee and thy seed shall all the families of the earth be blessed." (Gen. xii. 3.) Such was the promise to Abraham and his seed. Now, as the promise was not fulfilled in Abraham, it follows that it must be fulfilled in his seed, and, as Christ is demonstrated to be the seed of Abraham, the blessing is to be fulfilled in Him. "As truly as I live all the earth shall be filled with the glory of the Lord." (Num. xiv. 21.) For "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." (Hab. ii. 14.) "All shall know me from the least to the greatest." (Heb. viii. 11.) These are some of the many promises which point to a glorious future.

And the change which must then pass over society, will make this world a very paradise. The passions which now stir within the human breast, leading to envy, strife and bloodshed, will all be obliterated. The instruments of war, which men are perfecting by the appliance of scientific principles, will be made to subserve the interests of peaceful avocations. "They shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Actuated by a loving obedience to the will of God, man shall no longer fear his fellow-man, and the rich and strong will not oppress the poor and weak. Righteousness shall be the governing principle, and the mantle of peace cover a rejoicing world. As we read the promises of so bright a future, and cherish the devout wish for their fulfilment, how ardently should we utter the petition, "Thy kingdom come"!

III. And this kingdom, which thus embraces all the kingdoms of the world, and the population of the globe, shall subject to its benign

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influence animate and inanimate creation. As the very earth on which we live was made to feel the tread of the iron heel of Satan; as the curse for man's sin rests upon a groaning creation, it follows that a perfect redemption must include and bless the wide, wide world. The first Adam was placed in authority over the works of God's hands, but, alas, how soon and signally did he fail! The world, which should have lain at his feet, soon bore the marks of his sin, and, ere long, held him a helpless prisoner. But the Second Adam must come upon the scene, and triumph over man's humiliating failure. All creation shall own its Lord. "Oh Lord, our Lord, how excellent is thy name in all the earth." (Psa. viii. 1—9.) "Then the desert shall rejoice, and blossom as the rose."

"Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land, once lean
Or fertile only in its own disgrace,
Exults to see its thistly curse repealed."

"Then shall the earth yield her increase, and God, even our own God, shall bless us." (Psa. lxvii. 6.) "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of God as the waters cover the sea." (Isa. xi. 6.)

Oh! how the heart longs for the manifestation of this kingdom! How we rejoice to know that this very world shall be the theatre of God's manifested glory! After nearly six long and weary millennia of sin, and strife and bloodshed, in violation of the will of the Creator, how we thrill with holy joy at the sunny prospect of the reign of righteousness and peace! The faintest glimpse of the glory which shall attend its fulfilment, impels us to the utterance of the prayer with all the fervour at our command, "Thy kingdom come." And as we know the once lowly Jesus is thus to reign on Mount Zion and in Jerusalem, "and before his ancients gloriously"—(Isa. xxiv. 23.)—we repeat, with the disciple, the words which close the canon of inspiration as our daily prayer, "Even so, come, Lord Jesus."

"Come Thou, and, added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was thine

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By ancient covenant, ere Nature's birth;
And Thou hast made it thine by purchase since,
And overpaid its value with thy blood.
Thy saints proclaim Thee King; and in their hearts
Thy title is engraven with a pen
Dipped in the fountain of eternal love."

You will see, then, that the prayer does not refer to the present Gospel dispensation. The boundaries of the kingdom are wider than the limits of the Church. The Church is one thing, the kingdom, as promised, is another. That all faithful Christians should desire the spread of the Gospel is right and proper, and they should spare no efforts in extending the knowledge of the Redeemer's name. As soon as a man is made sensible of the love of God in Christ, his first care should be to make others participate in the blessings he himself enjoys. But this is not what the disciples of our Lord would understand by the petition, "Thy kingdom come": nor is it what the Saviour intended. He spoke of and taught the disciples to pray for his openly manifested kingdom in power and glory.

If our Lord had intended the Church as the Kingdom, then we must look for the spread of the Gospel until it has won its triumphs in the world, and all men are brought into subjection to its sway, and the present dispensation will issue in the peaceful and glorious reign of Christ. But the teaching of the Bible is altogether opposed to such an assumption, for, in the first place, the character of the present dispensation is *elective*, not universal, and secondly, the introduction of the reign of Christ will be characterized by signal judgments upon the enemies of the Lord.

1. That the kingdom of grace, as it is termed, is not designed to be universal, is evident from the parables of our Lord, and from the plain utterances of Himself and his apostles. The tares must grow together with the wheat until the harvest, and then the angels will execute the glad commission to gather out of his kingdom all things that offend. "As the days of Noah were, so shall also the coming of the Son of Man be." (Matt. xxiv. 37.) Now what language can be more plain and explicit than this? But it cannot be reconciled with the assumption that the Gospel shall universally triumph. Take another parable. The Lord goes forth as a sower. The seed is scattered far and wide. Is it all fruitful? Alas! no, some never grows at all, some is devoured by birds, and some is choked by the weeds. Does this teach universality? The parables of the mustard seed and the leaven spoken by our Lord in the same discourse, cannot contradict the former parables, the one seems to point to a wide-spreading profession in which wild birds may find a shelter, and the other to the subtle king of an evil principle.

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When the middle wall of partition which had so long separated Jew and Gentile was broken down by the preaching of the Cross, and the Jewish disciples were alarmed at the great ingathering of Gentiles, a council was summoned at Jerusalem to consider the matter. Then it was seen that God had a purpose distinct from the Jews, and that, before their restoration and ingathering, and the conversion of the Gentiles through them, He would call out and glorify the Church. This was a mystery which had been kept "hidden from ages and from generations," and was announced on the rejection of the Gospel by the Jews. The hopes of the Church do not annul the hopes of the Jews, but their fulfilment will take precedence. "Simeon hath declared how God at the first did visit the Gentiles *to take out of them* a people for his name. And to this agree the words of the prophets, as it is written. After this I will return and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up, that the *residue* of men might seek after the Lord.' (Acts xv. 14.) Here the Church is spoken of as the first-fruits of the harvest, gathered during the present dispensation, before the reaping of the entire harvest. And the word Church as applied to the body of faithful believers (εκκλησια) means an assembly *gathered out* from among others.

The Church, which is gathered by the power of the Holy Spirit through a preached Gospel, instead of embracing the world, will be taken out of the world, and be caught up to be with the Lord when He comes again, and, as his Royal bride, will share the glories of his throne when He shall reign over the earth. "He hath made us unto our God kings and priests, and we shall reign over the earth."

Are we to become discouraged, then, because we are not warranted to look for the conversion of the entire race during the present *elective* dispensation? Nay, rather knowing the special calling and hope of the Church, we will "make our calling and election sure," and go forth bearing the glad tidings of salvation, for "the Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." (Matt. xxiv. 14.) "*As a witness*"—a witness of the grace of God, that "He is not willing that any should perish, but that all should come to repentance." (2 Peter iii. 9.) But, alas, how many hear and refuse to believe! "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccles. viii. 11.) But judgment *will* come! Oh, is there one reader who has not yet yielded his heart to Jesus? How can you pray "Thy kingdom come"? You have no hope of being for ever with the Lord, and the prospect of that day,

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whose coming will bring joy to the hearts of tens of thousands, should fill you with alarm. When the door is shut, where will you appear and what will be your doom? Oh! then, "Seek ye the Lord while he may be found, call ye upon him while he is near." (Isa. lv. 6). For "Now is the accepted time, now is the day of salvation." (2 Cor. vi. 12.)

2. The kingdom for which we pray, so far from being the result of the preaching and triumph of the Gospel, will be introduced by terrible and overwhelming judgments on the Lord's enemies. If you read the history of the world you will find that, after the first, all the successive dispensations were ushered in by divine interposition and judgment. And from the concurrent testimony of Scripture we are led to expect very signal judgments ere the kingdom of the Most High is set up; judgments which will humble man's pride, rebuke his defiant boastings, and purge the earth of its wicked corrupters. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. xxvi. 9.) One of the earliest prophecies we have is that by Enoch: "Behold the Lord cometh with ten thousands of his saints to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude 14, 15.) Moses recites the words of the Almighty. "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." (Deut. xxxii. 40—42.) Hannah sings: "The adversaries of the Lord shall be broken to pieces: out of heaven shall he thunder upon them; the Lord shall judge the ends of the earth; *and he shall give strength unto his king, and exalt the horn of his anointed.*" (1 Sam. ii. 10.) And the Psalmist, anticipating the time, employs the language of Jehovah: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Psa. ii. 8, 9.) And again: "Thou did'st cause judgment to be heard from heaven; the earth feared and was still, when God arose to judgment to save all the meek of the earth." (Psa. lxxvi. 8, 9.) "The Lord at thy right hand shall strike through kings in the day of his wrath." (Psa. cx. 5, 6.) Isaiah, in whose matchless writings we have set forth the meekness of the Lamb of God, and the vengeance of the Lion of the tribe of Judah, says, "Zion shall be redeemed with judgment, and her converts with righteousness." (Isa. i. 27.) "In that day a man shall cast his idols of silver, and his idols

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of gold, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." (Isa. ii. 20, 21.) "A bruised reed shall he not break, and the smoking flax shall he not quench till he have set judgment in the earth;" or as quoted by the Evangelist Matthew, "Till he send forth judgment into victory." (Isa. xlii. 3, 4; Matt. xii. 20.) The testimony of the minor prophets concurs with this, and, in Malachi, the closing book of the Old Testament Canon, we have one of the most terrible passages: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. iv. 1.) These, and many other Scriptures which might be quoted from the Old Testament, bear unequivocal testimony to the terrible judgments which shall terminate this day of grace, and usher in the golden year. And although the New Testament is chiefly occupied with setting forth the grace of God in gathering sinners to Himself to form the Church, the Bride of the Lamb, it contains many striking allusions to the severe judgments which shall close the day of grace. "The Lord Jesus shall be revealed from heaven with his mighty angels [or the angels of *his might*. Now, as ministering spirits, they are angels of *his grace*. Heb. i. 14] in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. i. 7, 8.) In this verse both points are fully proved; the present Gospel dispensation does not include the whole world, and it is succeeded by divine judgments.

But mercy shall be mingled even with these terrible judgments. The Church, gathered during the present age, will be away from the scene altogether, and, for the sake of the elect whom God will spare as the nucleus of the population of the millennial earth, the days shall be shortened. Though the sun of righteousness shall be eclipsed with sackcloth during this great tribulation, its beams shall not be quenched, for it shall light up the earth again with more than its Eden splendour. And then shall come the answer to the prayer, inspired by a gracious Saviour, and uttered by his faithful disciples from Pentecost till now, "Our Father which art in heaven . . . . Thy kingdom come."

Alas! men are dreaming of a very different future. They think that by the growth of science, the extension of commerce, and the spread of religion, human nature will be renovated, and men will dwell secure, united in the bonds of universal brotherhood. Fatal delusion! Science is growing, it is true, but it is being applied to the

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perfecting of the most infernal weapons of warfare; commerce is extending, but, alas, too often at the sacrifice of every noble principle; religion is spreading, but the religion in which men proudly boast, is becoming daily more and more corrupted.

The Gospel comes to us with its bright and heavenly hopes to deliver us from this present evil age. Uniting us to Jesus by a living faith and a loving heart, it separates us from the hope of a Christ-rejecting world, and constitutes us citizens of heaven. If found in Christ ready and waiting when He comes again, we shall be caught up to share the glories of his throne, and the unending bliss of his peerless presence. Knowing, then, the grace which has rescued us, and which is meetening us for glory; and knowing, too, the judgments which must overtake a godless and an unrepentant world, shall we be content to utter merely, and that too often with cool indifference, the long-familiar prayer, "Thy kingdom come"? No! A thousand times no. The time is short. Already the Judge is at the door. Day by day our opportunities for good grow fewer, and our sphere of service contracts. Sinners are either escaping from our influence, or are wilfully ripening for their coming doom. It is time to be in earnest, if we would rejoice with the apostle over sinners led to Christ through our instrumentality. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. ii. 19.) Oh, for more love to Christ, and a deeper compassion for souls! May the loving Father shortly accomplish the number of his elect and answer the prayer, taught us by our Lord, "THY KINGDOM COME"!

THE SIGNS OF THE TIMES.

By A POLITICAL OBSERVER.

POLITICIANS generally do not trouble themselves about prophecy, and when they are perplexed by the entanglements of unexpected events, and can see nothing clearly, they are content to wait, in the hope that the political mist will clear away. We do not, therefore, expect of them any attempt to account for what puzzles them, by a reference to the prophetical Scriptures.

It is, however, worth noting that politicians—under which designation I include statesmen, and men of thoughtful mind, who are active politicians without being what we understand by the term, statesmen

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—are greatly perplexed, not merely by recent events in Europe and America, but by the movements of modern thought, and the democratic tendencies of the times. It is my business to study politics, and I have opportunities of frank intercourse with those who know what is passing in the minds of men whose public utterances, with which we are all familiar, afford but little evidence of the perplexity they feel. Let me refer to some of the causes of this perplexity.

In the first place, there is a strong, uneasy feeling that the tendency of European society is to adopt a democratic form of government, and that this must ultimately, and at no distant period, pass into the form of military despotism, upheld by the forces of democracy. Such a government exists in France, but in that land it does not sufficiently represent popular ideas to be permanent in its present shape; and persons who have recently had opportunities of familiar intercourse with the French people, have noted that there is a general expectation of some catastrophic change in that country. The author of "John Halifax," who has just returned from France, which she visited for the first time, and where everything appeared to her with freshness and clearness, because it was entirely new, tells us that beneath the polished manners, and the gentle and courteous speech of our neighbours, she detected a latent fierceness, which blazed up when political questions were discussed, and that things were said which she may not repeat, because she feels they were confidences reposed in English honour and in English reticence. Other visitors to France, accustomed to the country, and familiar with the highest persons in the State, are not unaware of this same temper of the public mind, which the author of "John Halifax" illustrates by a reference to the gardens of Portici, blooming on the lava-roof of Vesuvius.

A catastrophe in France is certainly among the events which would not surprise any English statesman. But it is at this point that perplexity commences. What would follow the catastrophe? The deluge first, but what next? We have been "shooting Niagara" in England, but the "after!" Are we not all of us—at least, those of us who think with any earnestness—wondering with Mr. Carlyle at the *may be* or *must be* to come. It is the same with France. What is to replace the Imperial Government, if it should fall? Some good people have a very lively notion that Napoleon III. is the Antichrist, who will shortly develop into something he has not hitherto seemed to be. I confess that I regard with much more apprehension that which has to follow him. The Peace Conference at Geneva, with its declaration of war against everything that is old or established; its denunciation of religion "as incompatible with peace"; its scheme for a "social revo-

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lution," and the formation of an European republic under the name of "The United States of Europe," and its "religion of humanity"—a "religion" with not only Christ, but God also left out of it—is to my mind an uglier and more dangerous fact than the French empire. It is easy to say that the men who met at Geneva are wild dreamers, whom nobody sympathizes with. I answer, that they represent the restlessness, the dissatisfaction, the bitterness, and the wild hopes of many thousands of the population of the chief States of Europe. We have heard of "the religion of humanity" before. It is a French invention—a development of "positivism," which proposes to substitute for Christianity "the *worship* of humanity," as the only "Supreme Being" of which individual man has any knowledge. To me it seems that this new "Supreme Being," who may come out of the next catastrophe in France, as the guillotine and the Goddess of Reason came out of the first, is much liker the prophetical photographs of "the Man of Sin," than any person or any system yet known to us.

If we look out of Europe, we shall discover other causes of perplexity. There is democratic America, visibly tending to despotism. The popular representatives have set aside the law and constitution, because these stood in the way of the instant gratification of their passionate desires; and we see the chief of the republic vainly striving to uphold somewhat of the authority of a constitutional king, with which the fathers of the republic clothed him, while his masters, the Congressional representatives, are making holiday. The presidential election is drawing near, and the candidates are *generals*, who recommend themselves to the thoughtless democracy, because they represent "the god of forces." I am sure I am correct in saying that the political state of America is a source of great perplexity to statesmen.

I will not further refer to politics in the present paper. The Eastern question, and the other questions which crowd upon the mind, shall be left alone for the present, in order that a few words may be said about the movements of modern thought, which are more important than events, inasmuch as they are the cause of events. What a tangle we are all in—that is, men everywhere. In China the revolution of ideas has commenced, for the study of mathematics will change the disposition and the attitude of society. Before long we shall have impregnated a nation of 400,000,000 souls with European knowledge and European ideas; and thus have created a new and colossal *force* in the world. China will take its religion also from Europe; but not, as I think, the religion of Christ. The Chinese mind is not unsophisticated, or there might be ground of hope; but fortified by its philosophic atheism against the reception of the aith which was "foolishness to

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the Greek." What I should expect at the utmost—except as the result of the direct and special intervention of God—is a form of Theism such as that which is being adopted by the educated Hindus; but it is far more likely that the Chinese will take up with the new "worship of humanity," when it has fairly been launched by the apostles of the great Western republic. From China, let us turn to Turkey, where Mahomedans have abated their pretensions, and are to share the government with Christians. This, I take it, is the beginning of the end of Mahomedanism.

In the Eastern world, then, great changes are going on. But what of the Western world? Roman Catholicism is losing its influence over the popular mind everywhere, except in Spain and England. I do not except Ireland, where the spirit of Fenianism is at war with religion. In Italy the tendency is to Theism, and "the religion of humanity;" in France the churches are full of women and girls, but the men, and even the boys, are absent. Is there any one wise enough to tell us what people in England believe in just now? What they *did* believe, in a more or less ineffectual way, some years ago, we know; but the fountains of the great deep of human thought have since then been broken up, and men are drifting. Drifting whither? Some to the modified Romanism of the Ritualists, for the want of a staff to lean upon; some to Socinianism, though not separating themselves from a Church whose creeds contain this article—that Christ is the Son of God; and others, to the sheer precipice of hopeless Rationalism—the "darkness visible" of utter unbelief. A similar perturbation is going on in America, where not less than 3,000,000 persons are stated, on the authority of Mr. Hepworth Dixon, to be "spiritualists," or persons who believe that they hold intercourse with, and have revelations of truth from, the unseen world, through the agency of the spirits of persons who have died. Nor is this the only evidence of perturbation in that great transatlantic continent, which is likely to exercise so great an influence on the affairs of the world. There the "unlicensed liberty" of religion has produced new faiths, numerous and monstrous, which strike at the very foundations, not only of Christianity, but of society and of morals. What the Rationalism of Germany is doing for the destruction of faith, the religious theories of America are doing for the overthrow both of faith and morals. These are things which I think justify me in saying, that the present times answer to the description of the last days in Luke xxi. 25, 26: "And there shall be . . . upon the earth distress of nations, *with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth.*" I think that since the Gospel was first preached, there has never been a

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time when the perturbation of thought was so general as now. There have been great crises and revolutions, but a handful of persons contributed to produce them. Now it is the popular mind that is agitated, the whole conscious fabric of society that is in the throes of a vast catastrophic change.

THE TWENTY-FOUR ELDERS.

By Rev. Richard Chester.

IT has been argued with much ability by our highly esteemed brother, Mr. Govett, in the April number of THE RAINBOW, that the Twenty-four Elders do not symbolize the Church, or any portion of it. The question is an important one, and one not very easy of solution.

Some reasons for not having been convinced by the arguments adduced in the article referred to, and for still adhering to the opinion that the Elders do represent a portion of the Church, may not, therefore, be unacceptable or untimely.

It is argued in the first place that the song of the elders, Rev. v. 8—10, usually relied upon as decisive proof that they represent redeemed men, rather affords proof of the contrary, inasmuch as the pronoun "*us*" is a mistake, and should be read "*them*." "Thou madest *them* kings and priests, and *they* shall reign."

This, however, is a critical question depending upon the comparative correctness and authority of ancient manuscripts; and where a question exists as to the true import of a passage of God's Word, is not a reference to another similar passage, when such is available, the safest mode of arriving at a satisfactory decision? Now, it so happens that we have a similar, an almost verbally identical, passage in Rev. i. 5, 6, in which there is no question as to the correctness of the pronoun "us." "Unto him that loved *us*, and washed *us* from our sins in his own blood, and hath made *us* kings and priests unto God." Ought not the undisputed reading in this passage to be regarded as a satisfactory solution of any doubt that may exist concerning the other? Does it not appear to be as it were a prefatory rehearsal of this song of the elders?

Again, are not the twenty-four elders kings and priests? Kings, inasmuch as they are described, chap. iv. 4, as sitting upon thrones, and having upon their heads crowns of gold? Priests, inasmuch as they are described, chap. v. 8, as "offering up spiritual sacrifices"—the

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"prayers of saints"—unto God? Now, if so, is it not much less forced, much more natural, to suppose that their song of thanksgiving in behalf of persons who have been "made kings and priests unto God" has reference to themselves, rather than to another un-named, undescribed party, to whom there is no reference either previously or subsequently throughout the entire vision? The vision of chap. vii., commencing with "after these things I saw," is manifestly (be it remembered) altogether subsequent and distinct. Neither are the multitude of chap. vii. described as kings or priests.

But even if the weight of evidence resulting from the collation of manuscripts be too strong to permit an adherence to the usual reading, even if "*us*" must needs give place to "*them;*" are we, therefore, to conclude beyond question that it is of another party differing from and exclusive of themselves that the elders sing? I think not. The reading in such case is, "Thou redeemedst to God by thy blood" (is not the Scriptural word to be here supplied—"a people?") "out of every nation. . . . . and madest them" (the redeemed people) "kings, ... and they" (the redeemed people) "shall reign." If so, may not this language have been most scripturally and consistently used by the elders concerning themselves? We have, I think, instances of such a mode of speaking in many passages throughout the Psalms. For instance, Psa. xxii. The speaker is Christ. He is speaking of himself. Yet He says, ver. 24, "He" (the Father) "hath not despised the affliction of *the afflicted*, neither hath he hid his face from *him;* but when *he* cried unto him he heard." Again, Psa. xliv. The speaker, ver. 11, is the people of Israel. "Thou hast given us like sheep appointed for meat, and hast scattered us among the heathen." Yet we read, ver. 12, "Thou sellest *thy people* for nought, and dost not increase thy wealth by *their* price." Several similar instances could be adduced, but these will suffice.

Again, it is argued that the Church cannot be represented in symbol after having entered heaven. But do we not read, chap. xii., of "a woman in heaven"?—of "a man-child" caught up into heaven? Are not these symbols?

It is argued further that if John, caught up into heaven, be a type or symbol of the translated Church, the elders whom John sees in heaven cannot be a type or symbol of the same. But what reason is there for regarding John as a type or symbol of the Church? Is he not simply a prophet taken up in the spirit into heaven in order that he may there behold the visions of scenes and events belonging to the heavenly places, which he is subsequently to commit to writing? Besides, the same argument would apply with equal force against any representation

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of the Church throughout the entire book of Revelation, whether the "multitude" of chap. vii., the "woman," or man-child" of chap. xii., the "hundred and forty-four thousand" of chap. xiv., the "armies in heaven" of chap. xix., inasmuch as John saw them all, and was himself distinct from all.

Again, it is said that the multitude of chap. vii. represent the Church. But an elder inquires of John concerning them, and informs John who they are. The multitude, therefore, and the elders, thus pointedly distinguished from the multitude, cannot, it is concluded, both represent the Church.

But, if by the Church we are to understand the entire body of the redeemed, no one, I suppose, will assert that the twenty-four elders represent that body in its entireness. May they not, however, represent a portion—the first-fruits of that redeemed body—"the dead in Christ" raised, and "those who are alive and remain, changed, and caught up together with them"? (1 Thess. iv. 17.) (Perhaps not *all* of the the latter, but it may be only the "watchful" and the "ready.") May they not represent a portion of the Church, which shall bear to the entire, the countless multitude of chap. vii. the same relationship that the first-fruits do to the harvest? The Jewish feasts (Lev. xxiii.) in their reference to the harvest, seem to indicate three distinct classes—the "*first* of the first-fruits," (see Exod. xxiii. 19; Ezek. xliv. 30) or "wave sheaf of the feast of unleavened bread" (ver. 10)—the "first-fruits" of the subsequent Feast of Pentecost (ver. 17—20), and the "ingathering," or complete harvest of the Feast of Tabernacles (ver 39). Now, while the "first of the first-fruits," or wave sheaf of the feast of unleavened bread, has its undoubted antitype, as regards resurrection from the dead, in the risen Christ, "the first-fruits of them that slept"—when we take the Jewish harvest as typical of earth's yet future harvest of "the end of the age," (Matt. xiii. 39) have we not three classes indicated as above? And do we not find the respective antitypes of these three classes in New Testament prophecy? Have we not the "first of the first-fruits," consisting of the raptured saints, taken to the Lord immediately upon his descent into the air, before ever a judgment seal has been opened, a woe trumpet sounded, a wrath-vial poured out—thus "kept" according to promise (Rev. iii. 10) "from the hour of trial," thus "escaping" (Luke xxi. 36) "*all* the things that shall come to pass?" Are not the elders the symbol of these? Again, do we not find the antitype of "the first-fruits" in the Jewish party of "a hundred and forty-four thousand" of Rev. vii. 4—8, xiv. 1—4, who are subsequently gathered in? And have we not the "ingathering," or completion of the harvest in the countless multitude

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of chap. vii. 9—17, who have passed through the great tribulation; and in the reaping of the "harvest of the earth"? (Chap. xiv. 14—16.

If there be any correctness in this view, the elders come in as "the first of the first-fruits" just *where*, and just *as* we should expect to find them.

The visible external framework of the Church has been broken up and cast aside of God as worthless. The outward husk has been "spued out" as nauseous to the taste. Such is the close of "the things that are"—the present dispensation. (Chap. iii. 14—22) Where do we expect at such a crisis to find the true spiritual portion of the Church for the sake of which the external framework had been maintained so long? Where do we expect to find the kernel, for, and until the full ripening of which the worthless husk was permitted for so long a time to encompass it? "With the Lord" assuredly. And *there*, accordingly, if the elders be regarded as representing such, we do find it.

Again, we should expect to find such "enthroned," according to the promise (Rev. iii. 21); "crowned" (chap. ii. 10); "clothed in white" (chap. iii. 5); "kings and priests" (1 Peter ii. 5); "singing a new song," the song of redeemed men newly entered into possession of their heavenly inheritance. We do accordingly find them fulfilling our expectations in each and all of these particulars, if only the twenty-four elders are their representatives. If they be not, then on the other hand we have no representation of any portion of the Church as in heaven until the close of chapter vii.—until after six of the seven seals have been opened, and until after the "tribulation, the great one," is at (or nearly at) an end.

It is argued further, that the elders do not appear in the millennial scene reigning with Christ.

But do we not read (Rev. xx. 4), "I saw thrones, and *they* sat upon them, and judgment was given unto *them*." Who are the "they" and the "them"? Manifestly a distinct party from the martyrs and from those who had not worshipped the beast, whom the sequel of the verse speaks of as "living and reigning with Christ;" a party who are not named or described here because they had been so named and described previously. Are not these the enthroned crowned elders of the preceding portion of the Apocalypse?

But our brother regards the elders as angels. If they be such, nothing can be more conclusive against their being the representatives of any portion of the Church. But are they indeed angels?

Are not "elders" everywhere else throughout the Scriptures, unquestionably *men*? Do we not, therefore, need very strong reasons for

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regarding the term in this one last book of the Bible as used in so totally different a sense from that which everywhere else it admittedly bears? Again, are angels—I mean good angels—anywhere else introduced to us as kings? Evil angels—the "wicked spirits in heavenly places" are no doubt spoken of as "the rulers of the darkness of this world." (Eph. vi. 12.) With one of such, the prince, or ruler of Persia, the angel whom David saw in vision (chap. x.), was engaged in conflict. (Ver. 13—20.) But good angels are affirmed by the apostle (Heb. i. 14), to be "*all ministering spirits* sent forth to *minister* to them who shall be heirs of salvation"—not *kings*, but *servants*. The position of the twenty-four elders seems to me to be utterly irreconcilable with the language concerning angels of Hebrews. (Chap. i.) Moreover, if these elders be angel kings, over what do they rule at present, or are they to rule in the age to come? Not over this earth at present. It is now under the usurped dominion of Satan and his angels, Nor yet over the earth in the age to come, to which the vision of Rev. iv., v., would seem manifestly to refer, "For unto the angels hath he not put in subjection the world to come." (Heb. ii. 5.) Surely we have the sphere of their sovereignty indicated in the song of the elders, "We shall reign"—or, if it be more correct—"they (thy redeemed ones) shall reign on (or over) *the earth*."

Again, the elders are priests. They offer "prayers of saints." (Chap. v. 8.) Is this the office of angels? The Church of Rome would fain persuade us that it is. We know, however, of but "one mediator between God and men—the man Christ Jesus." An angel, it is true, is represented (Rev. viii. 3) as a priest, having a golden censer, and mingling incense with the prayers of saints. All commentaries, however (the able one of "Matheetees" included), agree in regarding this angel as the Lord Jesus Christ.

The elders, moreover, are represented as clothed in white raiment. So also are angels sometimes represented. It seems, however, worthy of notice that the garments worn by the elders (Rev. iv. 4) are "ἱμάτια," a term *never* applied to the clothing of angels, but *frequently* employed to denote the garments of redeemed men. See Rev. iii. 4, 5, 18, xvi. 15, as to the garments of the redeemed; and compare the clothing of angels, Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 12; Acts i. 10. In these five passages it is remarkable that four different Greek words should be employed to express the white angelic raiment, the same word being repeated only once, while in no one of them does ἱμάτια, the apocalyptic term so often employed for the raiment of the redeemed, occur.

Once more, the myriads of angels are spoken of (chap. v. 11) as

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"round about the throne, and the living creatures, *and the elders*"—who are consequently (would it not appear?) distinct from the angels.

I do not by any means expect that what I have here written will be regarded as decisive upon this subject. It may serve, however, to put it more fully in all its aspects before the minds of the readers of THE RAINBOW, and thus help them towards a right decision. The importance of the question in connection with the rapture of the saints can scarcely be overrated. May God the Holy Spirit more abundantly fulfil the promise of guiding his people into all truth!

SCRIPTURE WOES OF THE TIME OF THE END.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."—Rev. i. 3, xxii. 7.

"THE time is near." If near eighteen hundred years ago, how much nearer now! Would you be prepared for your blessed Lord's revealing, keep, watch the words of the prophecy of this book; watch them narrowly, as the mariner watcheth for the wind on a moonless, starless night; as the man on the track of the thief; as the anxious bride waiting eagerly the arrival of the bridegroom (for such are the uses of this Greek word); watch narrowly as the impatient Church "looking for and hasting unto the glorious appearing of her Lord and Saviour Jesus Christ."

Would you have his blessing? Hear his own words: "Blessed is he that watcheth most narrowly the words of the prophecy of this book." One would almost assume from the practice of the Christian Church that curses were to be but the portion of those who dared to intrude upon the sacred precincts of these wonders; that they were guarded with the most tremendous anathemas. Instead of such, *blessing* is the promise to the reader; *blessing* is the portion of the hearers; and thrice blessed is he that watcheth narrowly and with an expecting faith the things that are written therein. "What I say unto you, I say unto all, *Watch*."

Our subject opens in the most sublime scene ever vouchsafed to mortal. We are caught up to the very heaven of heavens. In the centre of the field of vision is a throne effulgent with glory, dazzling to the bewildered beholder. In the midst of the throne sits He who is the Ancient of everlasting days, the great I AM. At his right hand is seen the Lamb, exalted to be a Prince and a Saviour. Before the throne are the seven lamps—the seven spirits of God, the Spirit one and seven. At the four corners of the throne are the four living creatures,

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the representatives of those eldest born of God's creation, who kept their first estate. Around the throne, at distance more remote, are thrones of four and twenty elders, the presbyters of heaven; those representatives of the race once fallen, now redeemed.

In the hand of the Father of heaven is a book of seven rolls; not unlike the charts of our present day. Each of these rolls is sealed with its separate seal. One only is worthy to open these volumes of the book; one only is able to unfold its mysteries—He who is the way, the truth, the life, who hath brought life and immortality to light; He that revealeth secrets and maketh known what shall be in these latter days; He breaks each seal amidst the songs of angels; He expands each roll amidst the hallelujahs of the redeemed.

As each roll is stretched forth to the view of the amazed disciple, it is seen in the full blaze of those *seven lamps*, in other words, in the light of the revealing Spirit. These rolls are painted within, and are sealed on the outer side with seven seals; each roll has its seal.

Lo! the first seal of prophecy is broken at length, that seal which was to remain inviolate until *the time of the end.* (Dan. xii. 9.) During long centuries have these mysteries been hidden from the wise and prudent ones; but to know these times and seasons the Father hath put in his own power. (Acts i. 7.) This seal is not broken until the fulness of the time of the end is come. It is the story of that last eventful week of years: "The trouble such as never was since there was a nation unto this time." (Dan. xii. 1; Matt. xxiv, 21.)

At the breaking of this first seal, the first volume of these mysteries expands itself before high heaven with the roll of mighty thunderings. Heaven is filled with expectancy, and the breast of the one mortal beholder is thrilled with reverential awe. And even if attention were not excited, it is challenged by a loud trumpet call. One of the four living creatures lifts up his mighty voice, "Come and see!" Attend to the angel's call, close not your ears, seal not up the vision, harden not your hearts against these heavenly wonders. Come and see the volume of the book; come and see what the Divine Spirit vouchsafes to reveal.

The seventh roll contains a more minute detail of what had been generalized in the first six rolls. It is divided into seven compartments, so to speak; and yet these exhibitions are all upon the one roll, showing that they are to be simultaneous rather than successive. These last sore judgments are to come in one hour, or *season*, on the doomed world. As each of these divisions is unfolded to view, it is ushered in with the trumpet call, "Come and see!" There is a correspondence between each such division of this seventh seal and the seven vials. We regard the latter as the outpouring of what had been pictorially represented in the former. For greater brevity let us incorporate these revealings as they shall appear to transpire, rather than as a two-fold scene twice presented to the gaze of the ravished apostle.

The first scene is before us, a white horse, and he that sits thereon is speeding to conquest. He bears a bow, the symbol of warfare. His arrows are drunk with the blood of his slain. He goes forth conquering, and still to conquer. Who is this mighty conqueror? None other than that last earthly potentate of universal empire, who is to act so prominent a part in these last woes, in the catastrophe of the

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sad drama of tribulation. Let him not be confounded with Him on whose head are (not *one* but) *many* CROWNS; whom the armies of heaven follow; who is arrayed in garments rolled in blood; whose name is on his vesture, on his thigh, *King of kings, Lord of lords.* Think not that the holy seer could have related in so cursory, so subordinate a manner, a vision of Him whom his loving spirit delighted to honour. To this conqueror a crown is *given;* he is not heir to such an estate; he rises out of the surging billows of revolution, or out of a maritime country, *out of the sea.* On this roll we see not the Saviour, but rather the *destroyer*, not the Lion of the tribe of Judah, but the *lion of the thicket* coming forth to make desolate. Behold him of the healed wound, the eighth, yet of the seven—the great earthly hero of this sublime apocalypse—the marvel of his age, who is to inaugurate this momentous seventieth week of tribulation and of anguish, with a career of unprecedented conquest, who is to re-construct the fourth universal dominion; to rear the image of the forgotten dream. He is to make war forty-two months; to wield the *sword* of the avenging Jehovah.

The second seal is broken with the noise of pealing thunders; the second volume of the book rolls forth upon the view. The clangour of the shrill trumpet challenges attention. Here is a scene of murderous strife. The rider of the last seal has exchanged his steed for one more befitting scenes of war. It is red with terrible, universal war; peace is taken from the earth; battle succeedeth battle in rapid succession; nation ariseth against nation in deathly hate; sin has not long to live, and these are amongst its last spasmodic throes. Already most energetic preparations are in progress. Science is concentrating her energies on implements of murderous war. Inventive genius is tasked to forge the bombs pregnant with wholesale carnage. Soon shall men realize the vision which has been but a vision for twenty-five centuries, but is now ready to be clothed with a terrible realization.

> "The shield of the mighty is made red;
> In scarlet are the valiant men;
> With torches of fire are the chariots;
> In the day of his *preparation.*
> The fir-trees are terribly shaken.
> The chariots shall rage in the roads;
> In the broad places they jostle each other;
> Their appearance is like unto torches;
> They speed as the lightning's flash."

When the men of Israel of the age of Nahum heard of the day of Jehovah's *preparation*, what would they understand by this term? Would they not think of the *preparation* for a *Sabbath?* It is the eve of the sabbatic millennium now, which shall be a Sabbath indeed to the people of the Lord—the jubilee of jubilees, to be celebrated in triumphant songs by the Lord's redeemed.

But does there not seem to be a terrible mockery in the use of the term, "preparation"? This preparedness is terrible indeed. Behold the battle array, reflected in the light of those seven lamps before the throne. The artillery of that mighty army, breastplates of fire, and of jacinth, and of brimstone. St. John is here gazing on a battle-field of

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modern times, on which shall be accumulated all the appliances of modern science, concentrated on the inventions of weapons and machines of terrific war. Not yet have we seen the bombs with heads like lions, out of whose mouth shall issue sulphurous flames; with tails like serpents, yet having heads. We have heard of the amphisbœna, the serpent coil with heads at either end. These shall be the models of the vast machines of warfare, and from both head and tail shall be discharged rockets resembling fiery flying serpents, rockets of scorching death. Nay, these marvels of woe, whereby 300 millions of the sons of men, one-third of earth's 900 millions of souls, are to be destroyed, may be yet fouler monsters still; the hell-legions of those four spirits of evil who shall be released from their chains of darkness, for this terrible judgment of an avenging God. But let us rest assured that this picture of terror shall be fully realized, for though heaven and earth shall pass away, *yet the words of Jesus shall not pass away.*

The third seal is broken, and, lo! upon the expanded volume is depicted the rider on *a black horse;* a pair of balances is in his hand. Famine stalks throughout the earth, and this most absolute of potentates has at his command the price of food. None can buy or sell save he that has the number of his name. What mean those scales? Food is measured out with the most jealous care and rigid scrutiny. It is the awful realization of prophecy. Hear the word of Jehovah by the mouth of his prophet Ezekiel (iv. 16), "They shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment." Hark! The voice from the throne, from the midst of the four living creatures, speaks, "A measure of wheat for a penny, and three measures of barley for a penny: and see that thou hurt not the oil and wine." From the parable of the hired labourers we learn that the Roman denarius, or seven-pence halfpenny of our money, was considered a fair day's wage, and from the writings of Tacitus and Pliny we learn that the chœnix of corn was the day's allowance for the most stinted Roman slave at the time of this Apocalypse. Hence, in these times of dearth the labourer, even if in full employment, shall only be able to earn the most miserable pittance for his subsistence—a measure of wheat for a penny. Oh! what shall become of tender wives and helpless babes? Well might the compassionate tones of the weeping Redeemer be heard exclaiming in the anguish of his spirit, "Alas! for them that are with child, and for them that give suck in those days. Blessed are the barren, and the wombs that never bare, and the paps which never gave suck." Nay, such is to be the exclamation of the suffering starvelings, emaciated with the famine of these troublous times. (Luke xxiii. 29.) Can we ascertain the price of corn in the time of St. John? The price here named is about *twelve times* that of cereals in the time of Cicero, which immediately preceded the birth of the Saviour. Well may they be said to eat bread *by weight and with care.* No Joseph shall have been sent before to gather into granaries any merciful provisions against these days of grisly famine. Famine throughout the world! Showers of fire, as in the days of Sodom's doom, descend upon the guilty race. It were far more tolerable for guilty Sodom and abandoned Gomorrah than for these; for, lo! this shower is mingled with blood. Storms of hail, such as preceded the

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exodus of Israel from his house of bondage, shall burst forth: nay, far more terrible will be these last fell plagues, for each stone is of the weight of a talent. A third part of vegetation dies. But the *oil* and *wine* are spared. And why? Surely the tender vine would be the earliest victim of the scourge. But, no! the olive and the vine are to be exempted from destruction. Certainly not for the sustenance of man; human life could not be supported by the oil and wine alone. We are forced to the conviction that this exemption is designed to show that this discriminating famine is not the mere accompaniment of devastating war, but the *direct infliction of Almighty vengeance*, the divine testimony to a heaven-sent judgment, proclaiming the day of vengeance of our God. Man cries for bread for his famished children; behold instead the fruitful olive and the luxuriant vine!

As though to anticipate the objections of the scoffer, (How can these things be?) each one of these last fell plagues has been in miniature upon the stage of time, premonitory of this great and terrible day of the Lord. Read, or call to remembrance, the scenes preparatory to Israel's exode (Exod. ix. 22—25.); but oh! forget not that yet once again shall be seen and felt the hail-storm of fury, mingled with the blood of requital and the fire of wrath.

Famine shall scour the plains on his black steed; for behold, on the third compartment of the seventh roll, a vial of bitter woe is poured out upon the world. Suddenly those mighty rivers, which long have rolled their streams of life, as through so many arteries—those mighty rivers, *even a third part of the streams of earth*, flow with bitterness instead of sweetness, with curse instead of blessing. Thus old Nile flowed with tides of blood and death, at the uplifting of the rod of Moses. Behold a greater than Moses is here. A power of evil, one of the powers of the air, is precipitated from the firmament, as a blazing torch. Thus had his chief been seen to fall, Lucifer, first son of the morning. (Isa. xiv. 12.) This personation of essential bitterness, this veritable Wormwood, poisons each third artery of nature with the virus of his malice, with wormwood, blood, and death. Thirst insatiate, insatiable succeeds. They whom the storm of hail, and fire, and blood, has spared, expire in agonies. This power of evil is allowed to rage his transient season; yet men repent not of their evil deeds. The loud shouts of execration load the air, and men fling back defiant blasphemies to heaven. But the angel of the waters cries aloud, "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus; for they have shed the blood of thy holy prophets, and thou hast given them blood to drink: for they are worthy." The golden altar before the throne echoes back the cry, "Even so, Lord God Almighty, true and righteous are thy judgments."

Another of Egypt's plagues follows swiftly. A grievous, noisome sore breaks out upon the persons of the foes of Jehovah, the followers of Antichrist, the false prophet of these times of woe. These boils, and blains, and putrefying sores, are but the outward development of the corruption within.

Let us leave to be treated in a separate paper the scene of the burning mountain, and pass on to the terrors of the fourth seal.

Again, the trumpet sounds. Earth, air, seas, echo with its clangour.

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The fourth seal is broken, and there rolls along with the noise of mighty thunderings, a fourth diorama of woe. Portentous signs are hung out of the lurid firmament. Sun, moon, and stars, are shorn of a third part of their light. A strange gloom enwraps the world. It is the day foreseen and foretold by Zechariah (xiv. 6, 7); it is that day "known unto the Lord, not day nor night." It is also described by Isaiah (xiii. 10.)

> "The stars of the sky
> And their constellations
> Cause not their light to shine;
> Darkened is the sun in its march,
> And the moon causeth not her light to come forth."

These passages are not *isolated*, but in the midst of lays, chaunting forth the day of Jehovah's *last controversy*. But the sun, though shorn of his lustre, shall by no means lose his strength; on the contrary, he shall gather up his might, and shall dart down his fiercest strokes on vegetation, beast, and man. Each breeze is charged with burning, it breathes as from the mouth of a fiery furnace. The guilty race is famished, thirsty; with strength dried up, with skins scathed and peeled, they sink down to die; but there is none *now* to cry, "Whosoever will let him take of the water of life freely." They repent not in their agonies, but shriek out daring blasphemies; they repent not to give Jehovah glory. Very terrible are these woes, but, alas! what follows? A mighty angel speeds his way to earth, flies across the world, and cries, "Woe, woe, woe to the inhabiters of the earth by reason of the three trumpet blasts that are yet to sound!" This angel we shall meet yet again, he represents the last efforts to proclaim salvation, to lift the cry of warning, although, alas! in vain. "Fools make a mock at sin," henceforth Jehovah will "laugh at their calamity and mock when their fear cometh." Dreadful, direful as have been the blasts of the former trumpets, their notes shall be as the gentle zephyr compared with the thunder peals that are yet to sound. Terrific as have been the contents of the outpoured vials, they shall be as the gentle dew compared with the rush of pent-up wrath that awaits a doomed world. Dream not that such judgments can ever have been enacted on the theatre of time, *in this our dispensation of sovereign mercy*. None of the trivial events of the historic past; no Alaric, Genseric, Attila, Odoacer, Saracen, or any other of the scourges of mankind who have swept the world with desolation, can possibly be commensurate with this exceeding weight of woe. To say this were to say that the Holy Spirit of God has spoken of the raids of barbarian hordes in *inflated* language, and that the grand drama of the Apocalypse was enacted with such heavenly pomp and circumstance to unfold a most unworthy plot.

Behold a vial of fiercest woe bursts on the air. Lucifer himself, first son of the morning, prince of the powers of the air, rushes to earth like a falling star. The abysmal darkness is disclosed. Dense smoke issues thence. All nature is darkened. It is the hour of the *power of darkness*. We have heard of the four sore judgments of Jehovah. We have seen the ravages of the *sword*, the *famine*, the *plague*. Behold the fourth! Armies of fiery flying locusts follow the great red dragon, released for a brief space. These monsters, of most hideous appear-

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ance, swarm forth, and feed not on the natural food of locust-tribes, not on vegetable life, they fasten upon *dying sinners!* Terrible as is their appearance, with their faces the caricature of man, with teeth of tearing lions, with breasts as of iron, with scorpion tails inflicting burning stings, and their heads covered with long, lank hair, crowned, as it were, with coronets of gold; most terrible as is their appearance, yet far, far more terrible are the pangs which they inflict with their stings of flame. Men, women, children sue for death. Death were a sweet reprieve from such terrific torments. But, no, they cannot die. For *five long awful months* men writhe and groan in agony. But there is no respite, no deliverance. No serpent of brass is lifted on any pole for salvation. Man lives a life of dying. Except those days were shortened, no flesh could be saved, but for the elect's sake they are shortened. The name of this scorpion host is Legion. The greatest of nature's historians tells us, Prov. xxx. 27, that the locusts have no king, but these have a king. His name in the Hebrew tongue is Abaddon; in the Greek, Apollyon; and in our own, Destroyer; and is he not rightly called the Destroyer? It is *his hour*, and shrieks of wild despair are mingled with blasphemies against heaven, because of plagues and sores. For, lo! the fifth vial of the wrath of the Almighty is being discharged upon a doomed world. In a Scripture lay of these last times, is a most graphic description of this very scene of woe, chaunted forth nine hundred years before this vision in "the isle, that is called Patmos;" and even now, after the roll of twice nine hundred more, it is about to receive its terrible fulfilment. (Joel ii. 4, 5.)

What war hath spared, famine devours, and some of these emaciated starvelings become the easy prey of agonising plagues, that terror of mankind. Any one of these, in its own individual wrath, were a curse in very deed. But soon shall they all rage in ghastly confederacy. No marvel, then, that earth is depopulated of two hundred millions of her sons. Alas! alas! alas! for the inhabiters of the earth! It is the carnival of Death! It is the opening of the gates of Hades, and myriads of myriads press therein. It is the fearful accomplishment of the fourth broken seal.

Let not these things be misunderstood. They are the warnings of a God of mercy. These solemn disclosures are the *chevaux de frise* wrought by an Almighty hand around the mouth of Perdition's yawning gulf to intercept, if possible, the suicidal plunge.

Would we know the cause of all this outpouring of vengeance? Notice the disclosures of the fifth seal. It is broken, and upon this volume of the book is rolled forth to view the altar—that golden altar that had smoked with the sacrifice. It is drenched in blood, but not of bullocks or of rams. Within the veil in the Holy of Holies, there stands the idol of the desolator, the abomination of desolation. That speaking image commands that all shall be slain who are not subject to idolatry, to Antichrist, to Cæsar. O, noble army of martyrs! daring to be loyal to Jesus in most troublous times. Bravely shall ye resist even unto blood, striving against sin. Already may we anticipate your cry, or (shall we say?) the pleading of your blood, calling for vengeance, "How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell upon the earth?" These shall walk with

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Christ in white, for they are worthy. Theirs shall be the triumph, and theirs the victory. Noblest of the sons of God. Foremost amongst the everlastingly redeemed. Greatest in the kingdom of our Father.

This scene of terror—the terrible reign of the mystery of iniquity—is again disclosed in the diorama of the seventh seal. There is a profound stillness in heaven, a sacred hush of calm repose. It would carry the mind of the exile to that temple scene at his loved Jerusalem; when, in blissful silence, his heart, mind, and soul, were absorbed in devotion. What hallowed thoughts! what ecstacy of holy feelings! and oh! what fervent prayers must have escaped from his surcharged heart! *The hour of prayer in heaven!* Behold from the golden altar there ascends much incense, perfuming the prayers of these holiest martyrs. Yes, being dead they speak, from the righteous Abel to the very last whom Antichrist shall slay; nor shall they pray in vain. These terrible judgments of this last half-week of years, are the answers not of peace, but of requital. As sweetest incense they *ascend*, but *descend* in sore judgments. The *censers* of the angels become *vials*, vials of wrath, the outpourings of divine indignation, the fires of heaven's own kindling. Confusion seizes the children of disobedience. To St. John, from his heavenly standpoint, this tumult from earth arises terribly as the loud clamours, the pealing thunders, as the throes of a convulsed world. Do we not hear these voices of martyrs' prayers in those *imprecatory psalms* ever and anon startling amid the sweetest symphonies of Bible minstrelsy? Who shall say that such are not the cries of confessors of Jehovah, giving forth their very life-blood as their testimony against sin?—and yet again shall persecution rage. The peace of a lethargic toleration shall be broken, the illustrious peers of this noble martyrology are still to be enrolled; the number is not yet complete. When this persecution shall commence, the redemption draweth very nigh. For we are most distinctly told that brief *shall be the space* until the muster roll is filled; then shall the end come. Fearful indeed will be the requital of this full tale of sufferings. "Vengeance is mine; I will repay saith the Lord." Who shall live, when the Lord doeth this? If the righteous scarcely be saved, where shall the ungodly and the sinner appear? Behold, the righteous shall be recompensed in the earth, *much more the wicked and the sinner!*

REMARKABLE CIRCUMSTANCE: THE JEWS—ABYSSINIA.

A well known Jew and missionary asserted long ago that the Jews could not renew their sacrifices in Jerusalem because they could not discover the family of the *High Priest*, that family being concealed in the recesses of *Abyssinia*. May we not, therefore, believe that one of the most interesting results of our famous expedition to Abyssinia will be nothing less than the discovery of the Jewish High Priest, and the consequent restoration, in a short time, of the Jewish sacrifices in the Temple of Jerusalem?

R. A. PURDON.

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ANSWER TO THE REV. B. C. YOUNG ON THE MILLENNIUM.

By R. GOVETT.

CHAPTER II.

MR. YOUNG'S second chapter is entitled, "The Question." It states what the great point in controversy between us is. What is to be the issue of the Church dispensation? Will the Churches of Christ convert the world? or will the nations which now call themselves Christian be found opposed to Christ at his second coming, some of them even abandoning the profession of Christianity?

Mr. Young bears true witness with regard to the penetrating character of millennial views. They alter to our eye the face of great part of Scripture; they dismiss many traditional ideas. Prophecy takes on a new aspect altogether.

Mr. Y. claims credit for his view, that it is most likely to encourage the hearts of the Lord's people to be diligent for Him, if they believe that victory is assured to them by the promise of God. Ours, he thinks, is a doctrine suited to the indolent.

Now it is true that the confidence of success is a motive of power in the human heart. But we do not grant that the belief of our anti-millenarian brethren is more favourable to diligence than our own. We believe, that while the general issue of our dispensation will be defeat, yet that reward will be given to each individual servant according to his work. We contend that our teaching is a more forcible spur to diligence than its antagonist doctrine. Our friends are anticipating a day of increasing Gospel zeal, love, unity, success. As time rolls on, more missionaries will be sent forth, and greater numbers of conversions will reward the servants of Christ. A long day of peace and victory in missionary effort lies before God's churches. We say, on the other hand, the day is waning fast. The time in which missionary efforts will be tolerated is very brief. Unbelief, hatred, persecution are about to put down these attempts to gain the world to Christ.

Now, which of these two opinions is more likely to excite to diligence? Yonder are two captains of fishing smacks. One collects his crew, and addresses them thus:—'The glass is very high, at 'set fair.' The weather-prophets foretell us six weeks of still increasingly fair skies, and they assure us that the shoals of herrings will be larger than were ever known.' The other captain thus exhorts his men:—'Lads, by the barometer I see a heavy storm is coming on; probably before twenty-four hours are out. It will frighten away the fish, and we shall have to run for the nearest harbour.' To which of these speeches would it seem the fittest conclusion to add, 'Therefore, be diligent, and make the most of your time.'

Now, methinks this difference of opinion as to the results of our dispensation must be settled by the testimony of Scripture. Would it not have been well to have laid before us those passages of the New Testament which describe the successful close of Gospel times? He

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has not done it. I guess he could not lay his hand upon the passages required.

I will not, however, fall into his error; but will give very briefly a view of some of the evidence upon this topic, derived from the New Testament.

Let us take first the Gospel of Matthew. Its tenth and twenty-fourth chapters will supply us with the evidence of which we are in quest. What, then, do these say?

Matt. x. Our Lord sends out his twelve apostles with the news of his coming kingdom. His sketch of what is to befall them extends from the day of their then mission to the time of his second advent. Now, can our opponents fix their finger on any passage in these two predictions, and say, 'Here is the picture of the happy times we anticipate?'

What says the Saviour to these his missionaries? He bids them enter only the Jewish towns, inquiring for the worthiest in each. If the city would receive these tidings, it was well. If not, the lot of its inhabitants would be more terrible at last than that of Sodom. They were to be sheep amidst wolves, perpetually needing the wisdom of the serpent to escape the snares laid for their lives. They were not to trust men; for they would find themselves seized on by rulers, and set to plead for their lives, having from time to time to experience smaller acts of injustice, such as imprisonment and stripes. But they were not to fear death; God was on their side. Far worse would it be to deny the Saviour, in order to preserve life. How awful is this picture! —never, as yet, I believe, realized in its fulness. "The *brother* shall deliver the *brother* to *death*, and the *father* the *child*; and *children* shall rise up against their *parents, and cause them to be put to death*. And *ye shall be hated of all nations for my name's sake*." (Ver. 21, 22.) The Saviour's reception by the world was the pattern of what his disciples are to expect. *Did they expect peace on earth as the result of his mission?* If they did, they would be disappointed; his doctrine would penetrate into the innermost circle of home affections, and kindle strife and bitterest enmity *there!* But all is to be surrendered for Christ; He is worthy. And in the day of recompence, all acts of kindness shown to his people shall receive a rich reward.

Can we find in the compass of this, any picture like those which our brethren paint? Here is no sunny landscape; but breadth of stormy cloud, with angry lightnings, and the roar of thunder.

We advance to Matt. xxiv. What says that? Jesus grants to the disciples a sketch of the whole time which is to elapse till He is beheld again by the men of earth. A succession of signs is given. Now, can our brethren lay their finger upon the point at which the happy thousand years which are to precede the return of Jesus, come in? Upon their views this season ought to stand prominently forward. We look upon the series of signs which are to marshal our Lord's second advent as peculiarly stern and terrible. Let us pass them in review.

There should be false Christs, wars, and rumours of wars, and then an interval. Then should follow as vaunt-couriers of the army of woe, wars, famines, pestilences, earthquakes. But what would be the state of the disciples? Love, unity, successful onsets upon the godless world around? Nay. "Then shall they deliver you up to be afflicted, and

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shall kill you; and ye *shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another.* And many false prophets shall arise, and shall deceive many. *And because iniquity [lawlessness] shall abound, the love of many [of the majority] shall wax cold.*" (Ver. 9—12.)

The Gospel of the Saviour's coming advent, and reign, should be proclaimed among the nations, and then, after the warning given of judgment at hand, the tremendous crisis of 'the end' would come. The Day of Great Trouble would then enwrap the world; and all who credit the Saviour's word in Judæa or Jerusalem, are to flee with headlong speed to the mountains. For those are *the days of vengeance*, in which all the prophets' predictions of terrors to come, are to be accomplished. Then false Christs, possessed of portentous powers of miracle, will appear, and sway to their perdition all but God's elect. The world will be a dead carcass, on which the eagles of vengeance will descend. Heaven and earth will be shaken just before the Saviour visibly appears; the tribes will mourn; the crooked and perverse generation of unbelief will abide to the close.

The days of the Lord's advent will be like those of Noah. The world will be lapped in the carelessness of universal unbelief. A sign will be given answering to that of Noah's entry into the ark. But as men regarded not the old sign, neither will they the new one; and then the flood of Divine wrath will sweep earth clear of his foes.

To this the Saviour, in Luke xvii., adds, that the men of the latter times will be like those of Sodom in Lot's days. They were confident that all would move on quietly just when God's patience was exhausted, and the shower of fire and brimstone descended from heaven, "*and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.*" (Ver. 29, 30.)

Shall we turn our eyes to the Gospel of John? There we will concentrate our thoughts upon the Redeemer's discourse with his disciples ere He left them. (Chapters xiii.—xvii.) That also stops not short of his second coming. What, then, is his testimony?

He was going away to prepare them a place; but He would come again and receive them to Himself. He would not leave them comfortless; He would return. They were not to wonder if the world hated them. How should they experience any other treatment at its hand? "*If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.*" Can any words be clearer? Their doctrine would be refused; their lives in danger, like Christ's. "The time cometh that whosoever killeth you will think that he doeth God service." They would weep and lament, the world would rejoice. But the Saviour's coming would reverse this. Then their heart should rejoice, and none strip them of their joy.

In the prayer of Jesus He presents the twelve, and the disciples who should arise in consequence of their testimony, to his Father's care and blessing. He assumes throughout, that the two great divisions of men then existing—the Church, or the body of the elect, and the world, or the body of Satan's children—would continue to the close. The world would be evil, and hate his chosen, and be ignorant of the Holy Ghost sent to witness while Jesus is away. "In the world ye shall have

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tribulation," is the key-note of the relation between the disciples and the rest of mankind.

Now, if our opponents' views were correct, it would not be so. Upon their theory the Church is to swallow up the world. Persecution is t cease; the disciples are to rule in the high places of the earth. Will they point out where they find this period in the Saviour's delineation of the times which were to precede his return?

If we listen to James in the Acts, God's intent is only to take out of the Gentiles "a people for his name." (Acts. xv. 14.) If we hearken to Paul in the eleventh of Romans, the branches of the Gentiles ingrafted into the good olive tree, stood only by faith; and if they continued not in his goodness, they were to be cut off. But the Gentile Churches have not so continued, as the very word, 'the Reformation,' bears witness. Therefore, those instructed of God are looking for their cutting off, not their establishing.

Shall we turn to Ephesians? There we learn, that our dispensation is "the evil day," in which God's Church has continually to wrestle with Satan and his evil spirits in heaven, and must wear all God's armour and use his strength, or else it will be overcome. Does this epistle tell us, that ere the close of the dispensation the Church will be victorious? (Eph. vi. 11—13.) Shall we interrogate the two epistles to the Thessalonians? There we learn, that the final wrath is on the Jews. (Chap. ii. 16.—Greek.) There we read, that while the Lord will come for his own servants, whether asleep or awake, the world in all its wickedness will be overtaken by the great and terrible "Day of the Lord," and overwhelmed in destruction from which there is no escape, just when they say—'All is peace!'

But the second epistle in its second chapter is peculiarly distinct in its utterances. There the apostle comforts the believers, who were terrified at the announcement that the great and terrible day of wrath had begun, with the assurance that it was not so, and could not be so. For this is the day of mercy and grace; and God has set on earth hinderers, who prevent the last outbreak of sin, and, consequently, the descent of God's vengeance. But he adds, that even in his day the evil was smouldering, which would at length break out into the last spiritual conflagration. There was unbelief in secret, kept down by the Spirit of all grace. On his removal, this covert iniquity would burst forth into open abandonment of the name of Christ. And then the Lawless One, professing himself to be the only true God, would arise and seat himself in the temple at Jerusalem, backed by all Satan's power, and seducing all those who in hatred to God threw off his truth. Because of the dislike of the truth concerning God's Son, the Most High would send an energy of delusion, which would seal up all the apostates in certain destruction. And Christ's great antagonist will appear and reign in person till he is put down from his throne into perdition by Christ appearing in person.

What says Paul to Timothy? In his First Epistle he warns of a falling away from the faith by the deceits of evil spirits. (Chap. iv.) Does he assure us also of the acceptance of Christ by all others, through the power of the Holy Spirit? Nowhere! His second epistle—the last he ever wrote—is peculiarly melancholy in its tone. All seemed

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falling to pieces. His Asiatic friends deserted him in his time of need. The coppersmith greatly withstood his defence, and stoutly accused him. When called on for his defence before Nero, no Christian durst adventure himself by his side. False doctrine was abroad, shaking the very foundations of the faith. If God did not know and uphold his own all would be lost. Perilous times were to come in the latter days, when men's characters, in spite of the Gospel message, would resemble greatly the features of the Gentiles in their heathen days. (Compare Rom. i.) *All that would wish to live a holy life in Christ would suffer persecution. Evil men would grow worse and worse.* But does he foretell that at last the Gospel shall be fully accepted, heard with ready ears and open hearts? Nay, the very reverse! *Men would turn away their ears from the truth, and would prefer fables.* All the testimony, then, leans one way.

What says the author of the Epistle to the Hebrews? He has to rebuke Christians as dull and blind; as ever needing to be taught first principles, instead of going on to perfection of knowledge and steadfastness of practice. He teaches the disciples that afflictions were to be their lot, as they had been the lot of holy men of old. Outside the camp, in the place of reproach, would their place be. He has no permanent comfort for them, but the coming of Christ, and of the Sabbath rest destined for the people of God.

Shall we ask of Peter what are his views about the close of the dispensation? He will tell you of the people of God persecuted both by the tongue and the hand of the worldly. They were in the furnace, but it would only purify their faith, and that would shine gloriously at the appearing of the Lord Jesus. They were reproached for his sake, and suffered as Christians. For the devil is now let loose, and like a roaring lion prowls everywhere for his prey. But judgment had already begun at God's house, and what but destruction would be the issue to the godless world?

What says his Second Epistle? False teachers by wicked deeds would bring disgrace upon the religion of Christ, yet multitudes would follow the wicked example of licentiousness set them. They would profess to lead to liberty, but would perish in their corruption and their slavery to sin. They would be worse at their latter end than at their beginning. They would be the bathed sow that was again wallowing in the mire.

Besides this there would be scoffers deriding the idea of the Saviour's personal advent and of the day of judgment. There would be danger lest even the true-hearted should give up faith and fall into like sin.

In the fullest accordance with this is Jude's testimony. There was need to contend for the faith, for mutiny had broken out in the Christian camp, and the authority of the Commander-in-Chief was denied. Christ then could only come in wrath to render to proud blasphemers after the wicked words they had said and the evil deeds they had done.

And while to many the Apocalypse is a book which is not to be heard in the way of testimony, yet out of this too we will adduce the proofs of God. In Jesus' messages to his seven churches do we meet the tone of confident expectation that they would be successful in converting the world? The very farthest from it possible! The churches

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themselves were yielding to the enemy—one in one direction, one in another. But two there are that are not rebuked. And to one of these Jesus gives a promise, which methinks should be decisive on this question. He tells us what is coming to pass on the habitable earth. What is it? Its conversion? Does He promise that his faithful servants' lives shall be prolonged to see the happy day of the Gospel's triumph? Nay, he assures us that one of the sorest testing is coming on the earth. And he will grant to his true-hearted servants that they shall be kept out of that midnight hour. In the body of the book we discern of what character it will be, and learn that none but God's elect will be able to withstand the heavy attacks of Satan in that hour of his might. (Rev. xiii.) Thus the Saviour's word of exhortation in Luke is confirmed, "Watch ye therefore, and pray always, that ye may be *accounted worthy to escape all these things that shall come to pass*, and to stand before the Son of man." (Luke xxi. 36.)

If we look at the general tenor of the book in its prophetic part, we see a throne erected for judgment, from which God puts forth his strokes of righteous indignation. But men, far from repenting, only grow worse and worse, till at length, by Satan's energy, all kings of earth and their hosts are assembled to fight against God and his Christ. Then Jesus descends, and by battle destroys his foes. Then alone comes the day of Satan's binding, of the world's peace, and of his people's reward.

We have considered direct passages of Scripture. The parables give a like testimony. How can the world ever be converted by the Gospel, when but one class out of four of the hearers of the Word bears fruit to perfection? No. "Many are called, but few chosen."

What says the parable of the Unclean Spirit? That after a seeming interval of improvement, produced by the demon's voluntary withdrawal, the evil spirit would enter into the perverse generation again, accompanied by seven other spirits worse than itself. And so its last state would be worse than the first. (Matt. xii.)

What says the parable of the Wheat and Tares? That at the close, just before the harvest, all the tares would, by energy divine, become transformed into wheat? Nay, the effects of the sowing of the Wicked One, Jesus teaches, would abide to the end, fully developed in their iniquity by the tarryings of God's patience. Angels must be set to sever the mingled mass of Christendom when the hour of justice is come.

What learn we from the parable of the Unjust Judge? That the disciple will be in the condition of a weak widow, pressed by her adversary, and having no weapon to use for her deliverance but importunate prayer. And though this would be very mighty, and drawing down a reply from heaven, yet scarcely would faith be found surviving on earth at the Lord's advent. (Luke xviii.)

Lastly, what is the witness of the Pounds? That the enemies of the nobleman, while he was away in the far land, would refuse his kingly power. Then would the king return and judge his *servants*, requiting them according to their deeds; while his *enemies*, for refusing his just authority, would be brought into his presence and slain.

It not this evidence accordant in its parts? and sufficient? nay overwhelming?

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THE ACCUSING POWER OF SATAN A PROOF OF THE RAPTURE.

MANY arguments have been employed to prove the *rapture* of the Church, or, in other words, to prove that a certain number of persons will be taken alive from the earth to "meet the Lord in the air," while the rest of the world shall continue just as before. But one argument has hitherto been overlooked—the argument derived from Revelation xii. 10. I have myself noticed this argument many years ago, and more than once in the *Vials*, but I have not yet stated it at full length.

In Revelation xii. 10, we find a song of triumph is raised not on earth, but in heaven, because the *accuser* of the brethren was cast down, who had *accused* them before God day and night. Observe that in this song of triumph nothing whatsoever is referred to except the accuser and his accusations. The accuser, of course, means Satan, who is spoken of in the 9th verse as being defeated, and cast down from the heavenly places. The devil is now in the heavenly places, and has been there from time immemorial, but after the rapture of the man-child, we are told that a war will break out in heaven, Michael and his angels against Satan, or the dragon, and his angels; heaven meaning the heavenly places, or, what St. Paul speaks of as "the air," and, certainly, not the "heaven of heavens," in which the glory of God is made visible. In this war, Michael, that is, our Lord, fights against the dragon, and gains the victory. The dragon (or Satan) is cast out from the heavenly places into the earth; and then begins the song of triumph for the casting down of the *accuser*, that is, of Satan.

Now, the argument is as follows. Why does it happen that nothing is mentioned but the accusing malice, or accusing power of Satan? Let any one judge by his own feelings on this subject. When we think of the power or malice of Satan, of what do we naturally think? Why certainly we think of his temptations—of his devices, of his snares, and of his power to do mischief in a variety of ways, both temporal and spiritual. He is not only the tempter, but he is also the "prince of the air," and he can do more than spiritual mischief, as Job knew to his cost! When we either think or speak of the devil, is it only as an *accuser?* Or, again, when we fear the mischief which he may do us *before God*, do we only fear his accusations? On the contrary, the accusing power of the devil is the very thing of which we think *least of all*, and of which we are least of all afraid; and with very good reason, too; for if Satan could not previously injure us by his *temptations*, he could never injure us in the least by his *accusations*. And yet, though this is undeniable, we find nothing hinted at or noticed in heaven except his accusing power alone. Why is this? Or how can it be accounted for? Why is not Satan spoken of as the *great tempter*, as in the case of Adam, Eve, and David, and still more, of our Lord Himself? Or why is he not even referred to as the author of

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physical and temporal evil, as in the case of Job? How are we to account for this, while his accusing power, which is really the least of his bad qualities, is the only one that is noticed at all? There is but one way of accounting for this, and of making all clear and satisfactory. It is because the scene in heaven is occupied only by the *raptured* saints. Because it is with the raptured saints alone that the 12th chapter, verse 10 is concerned. This explains it all. The Church, so long as it is *on earth*, is exposed to Satan in *all* his powers, and through *all* his devices. But the Church, once *in heaven*, is manifestly secure from the whole of Satan's power and devices, with one exception alone. And what is that one exception? His *accusing* power. The devil can no longer injure the saint, either in body or spirit, when that saint has been removed from earth to heaven. But he still retains *one* faculty of mischief. He can still accuse the saint before God. He can accuse a saint long after he has lost the power of tempting him as he did David, or of injuring him as he did Job. But that is all that he can do against a saint when in heaven; and for that reason it is that nothing is mentioned in verse 10, except the *accusing* power of the devil, because the Church, in chapter xii., is no longer upon earth, but has already been taken up to "meet the Lord in the air." The Church, therefore, being no longer upon earth, the devices of Satan are nullified and unavailable, and nothing remains for him to do, but to turn *accuser* before God.

He, therefore, *does* turn accuser, as his last and only resource. And, let us observe in what way he turns accuser, for it is worthy of remark. He finds a certain number of persons with the Lord in glory. He knows that many of those persons have never *died*. They have never passed through the ordeal of death; they have been taken directly from the earth without a moment's preparation. They have been taken up from the midst of worldly business, and of worldly engagements in a moment, "in the twinkling of an eye." This is what will most certainly happen, for St. Paul asserts as much, though not in the same words. (See 1 Corinthians xv. 52.) In plain terms, they are taken up to the heavens just as they are from the *earth*. There is no interval; there is no truce granted for the arrangement of their thoughts. The saints who shall be caught up *alive*, will, therefore, present a most tempting opportunity to the great accuser. He will express the most hypocritical astonishment, the most well-feigned surprise. "What," he will exclaim, "are these persons taken up into heaven, *raw* from the earth! It was but an hour ago that I saw them engaged in earthly business, mixing in earthly affairs. It was but yesterday that I tempted this man to such and such a transgression, and that man to another. I have had dealings with the hearts of every one of them within the last few hours, and yet here I find them in the heavens in glory, in the presence of the Lord. Yet they have never passed through death; they had no purifying process to go under; they have not even had time to arrange their thoughts; yet they are standing before the throne, and associating with angels, and with just men made perfect, who *have* passed through the purifying process both of death and of resurrection; whereas the *raptured* saints have had neither death nor resurrection to remove one particle of their earthliness." Such, we may believe, will

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be the arguments of Satan. And they are specious arguments enough. Any one may perceive their force. A person taken up in the "twinkling of an eye," may well be looked upon as unfit for so abrupt a change, and for so sudden an introduction to the sublime society of heaven! We can all feel this without being guilty of sympathizing with Satan. And Satan, we may be sure, will work this instrument with all his might. He will not allow it to grow rusty. "Night and day" he will persevere in accusing the brethren before God. He will, indeed, accuse *all* the saints before God, because he will have no power left but that of accusation. But he will especially urge and press the above mentioned argument against the saints who are taken up *alive*. "No death or resurrection, no glory," will be his argument. "No *raw* materials are fitted for the heavens, and a saint who never dies is raw from the earth." Now, let us ask, How is this serious objection to be overcome? How is this plea to be set aside? We are told in Scripture, by an indirect point which may have been overlooked, "They loved not their lives unto the death." The meaning is this, or to this effect, viz.: "It is true they have not actually died, nor have they passed through the literal gates of death. But they died *virtually*. They loved not their lives unto the death. Therefore, the *will* is taken for the *deed*, and they are looked upon in heaven as if they had actually passed through death. And besides this, whatever earthliness they may have had when taken up alive, it is all washed away, or, "overcome" by the blood of the Lamb. (Com. Rev. xii. 11.) This will be the "rejoinder" to Satan's plea and the grand objection will be over-ruled, and set aside.

This decision of the Court of Heaven will provoke Satan more than ever, and he will still persevere in vehement accusations, in contravention of that decision. Nothing, therefore, will be left but absolute physical force, and it is then, and for that reason, that war will be declared in heaven, and Satan will be driven down by main force into the earth, and permitted no longer to disturb the tranquillity of heaven by his accusations. For it is evident that, verses 10 and 11, both refer to what takes place previous to verses 7 and 8, and previous to the war in heaven.

Two things are manifestly proved by this passage in Revelation xii. *First:* That the passage must refer to some very peculiar state of things, in which state the devil can exert no one of his bad qualities, except the power of *accusation* alone. And what state can that be, unless a heavenly state in which his temptation will have ceased for ever? since his *accusing* power is the only thing referred to. And *secondly:* That the saints spoken of in the 12th chapter must, of necessity, be saints removed from the earth into that heavenly state—since if they were saints still upon the earth, it would be absolutely absurd to triumph *only* for the cessation of the devil's *accusing* power alone, while his power of hurting, persecuting, distracting, and tempting them to sin, would all still continue as violent as ever!

Torquay. R. A. PURDON.

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THE HIGH-PRIESTHOOD OF THE SON OF GOD.*

THE AARONIC ORDER AND THAT AFTER THE EVERLASTING ORDER OF MELCHIZEDEC.

By GERSHOM.

III.—SUPPLEMENTAL THOUGHTS ON THE MEANING OF THE BREAD AND WINE AS ELEMENTS IN THE SUPPER OF THE LORD.

IN Genesis xiv. we behold Israel, nationally in Abraham, turning from the temptation of the King of Sodom, (symbolic of the seductive power of the world, though lying under the doom of coming judgment,) after having recovered their possessions, which had been forcibly taken from them in the wars between certain confederated lawless kings. The nation was, moreover, prospectively proving its willing submission to the "priest of the Most High God," by presenting to Melchizedec the tithes of the spoil thus recovered (Heb. vii. 2); whilst they also in Abraham received a blessing from this exalted person, who was "King of Salem," (Jerusalem when in peace, Psa. lxxvi. 2, 3), also, King of Righteousness," and who appeared on the scene in a mysteriously hidden manner, of whom also it is said, that there was no record either of the beginning of his days, or of the end of his life! The character of the blessing was peculiar; it was a blessing by this great Melchizedec as a Royal Priest, from God, as "possessor of heaven and earth," and accompanied by a gift of "bread and wine," which seemed to be an antidote against all temptation, and full compensation for every ill and loss sustained. (Heb. vii. 1—6, with Zech. xiv. 1—4.)

This is strikingly in accord with the language of Psalm cx., where Jehovah's people Israel are fore-declared to be in a condition of willing obedience to Him, when, as Melchizedec in the day of his manifested power, He will come in judgment on the lawless kings of the earth. (See also Rev. xix. 11—21.) The ground of this obedient condition is, moreover, shown; they will be "in the beauties of holiness," or in the exhibition of the characteristic fruit of holiness, so that it will then be possible with God to perform his covenant in blessing them. Furthermore, the blessing will be from Him who is the Creator and Possessor of "all the earth," hence, "all nations *of the earth*" will be included. (Gen. xxii. 18.) This statement declares the nature and place of the blessings, such as are inseparable from that "*Sabbatic* rest" in the land which Israel has not yet enjoyed. (Heb. iv. 6—9; see Deut. xxviii. 1—13; xxx. 19, 20, as the result of Exod. xix. 5, 6. See also the remarkable harmony between this latter passage and Psa. cx. 3, 4, and Gen. xiv. 17—20.)

Again, the offer of the "bread and wine" by Melchizedec in the

* The three papers on the subject of the High-priesthood will be published as No. 4 of "The Gershom Tracts."

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scene of Gen. xiv., will be seen to enlarge on, and explain the meaning of "the beauties of holiness" in Psa. cx.

The scriptural meaning of "bread" is obtained from the words of the Lord Himself in John vi. 53—58. It is the reception by faith of the gift of his body and blood, in order to eternal life, and resurrection. To the saint now this gift is fed upon in the power of the Holy Ghost, as the nourishment of the eternal life of Christ Himself *at present possessed*, in certain hope of the redemption or resurrection of the body. (Rom. viii. 11, 12, 23—25.) To Israel, as a nation, this eternal life *will be possessed* "in the day of his power," or, in other words, the day in which the Lord Jesus, as Melchizedec, "*King of kings and Lord of lords*," rightful possessor of heaven and earth" (Heb. i. 2; Col. i. 16), shall appear in his glory; when "they *shall look on Him* whom they pierced," repent and believe (Zech. xii., xiii., with Mal. iv. 1, 2.) The day—"the last," or Sabbatic day before referred to—in which will take place "the resurrection of *the just*," or the justified saints of the previous ages, according to the word of the Lord. (John vi. 54; Luke xiv. 14, 15; Isa. xxv. 6—9, with xxv. 18—21.) "*This* is that bread that came down from heaven," in humiliation, first, to give life, and promise of resurrection, but who will come again in the glory of the kingdom in which resurrection life will be exercised and enjoyed! Bread, moreover, the true and Divine fulfilment of the typical scenes in the Gospel history, which Jesus gave to his *disciples* to distribute to hungry unbelieving multitudes of *other peoples*. (Matt. xiv. 13.)

The hope of the Church is to be kept from the trial that shall come upon the whole world, to form an assembly in the air in resurrection bodies—to be for ever with the Lord; and a subsequent manifestation in glory as "kings and priests unto God," in union and joint heirship with the Christ, the Son of God. (Rev. iii. 10; Col. i. 27, iii. 4; 1 Thess. iv. 15—18; Rom. viii. 14—25.) The hope of Israel is a resurrection *unto eternal life*, and their restoration to the covenanted land as "a kingdom of priests, a holy *nation*," in willing subjection to the Messiah, the Son of God, as Melchizedec, and ministers of "good tidings of salvation" on earth. (Gen. xvii. 6—10; Exod. xix. 5, 6; Lev. xxvi. 40—46; Psa. cxxxii., lxxi.; Acts ii. 29—32, xxvi. 6, 7; Isa. ix. 6, 7, lii. 7.) The joint hope of these two distinct bodies may scripturally be called, *the Kingdom of the Son of God as Glorified Man*. This may be further expressed as a joy set before both, (Rom. xiv. 17; compare Heb. xii. 2, with John xv. 11, xvi. 13) which in Scripture is signified by wine, "which cheereth God and man." (Judges ix. 13; Psa. civ. 15.) There has been no joy either to Jehovah or to man in the kingdom, as it existed in Israel of old. The prophet Isaiah declares this when he says that "the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry." (See Isa. v. 1—7.) The national vine, though planted and nourished with Divine care, produced only "wild grapes," poisonous wine, and so was rooted up. Jesus, the Son of God, "the true Vine," then came, like "the true Bread," *from heaven*, and was planted as the national substitute, the representative and embodiment

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of the future kingdom of blessing and peace on earth.* (John xv. 1; Matt. i. 1, 2.)

The testimony of the Lord Jesus on earth was to the spirit of the prophetic word, viz., the future kingdom of heaven or of God. (Rev. xix. 10.) He was "A minister of the circumcision *for the truth of God*, to confirm the promises made unto the (Israelitish) fathers: and that the Gentiles might glorify God for his mercy." (Rom. xv. 8, 9.) This mercy is the present participation of "a little flock" in the commonwealth of Israel through the cross, their appointment to and translation into the kingdom of the Son of God, by grace through faith. (Ephes. ii. 11—18; Col. i. 13, 14.) It is also a promise of mercy to a countless multitude of Gentiles, or heathen, in the millennial dispensation. (Rev. vii. 9; Psa. ii. 8; xxii. 27, 28; Zech. ii. 11.) Believers *now*, as branches, should draw by faith the sap of this true vine in order that they may produce *the same character of fruit* as witnesses for Jesus, viz., joy—the joy of the coming kingdom and its divinely hallowed associations. "The joy that was set before" the Lord Jesus Himself, of which He said to his disciples before He suffered, "That *my joy* may remain in you, and that your joy may be full" (John xv. 11—16), in view of which "He endured the cross, despising the shame, and is set down at the right hand of *the throne of God*." He there waits for the time of the establishment of his own throne as Melchizedec, at the time mentioned in Psa. cx. 1, viz., when the inheritance of Israel shall be recovered from the grasp of lawless possessors, when they shall be blessed with eternal life and the fulness of joy of the kingdom in manifested glory. He will *then* drink the new fruit of the vine with them, according to his promise. (Matt. xxvi. 24.)

If the reader will now refer back to the opening paragraph of this supplement, I think he will understand the purport of the Lord's words, when He said, "Abraham *rejoiced* to see my day" (a term always expressive of his return to earth in glory; see Zechariah throughout). "And he saw it and was *glad*." (John viii. 56.) A joy was set before him, the true character of which he knew not then, howbeit he believed that in him should "all families of the earth be blessed;" blessings that shall come from "the possessor of heaven and earth" in *that day*.

The children of God being the children of light, are called into holy fellowship with God the Father and his Son Jesus Christ, they, therefore, rejoice—or should rejoice—at that prospect in which the Father and the Son both rejoice, viz., that Jesus may "see of the travail of his soul and be satisfied" when He shall be manifested as the last Adam with his spotless bride in the sovereignty of Israel, and of the whole earth its creator, possessor, and joy. (Psa. lxvii. 4; Isa. lxv. 18, 19.) The joy of the Head is surely the joy of all the members, and his desire is that they should understand the character of his joy, and participate fully in it, through the Holy Ghost, even this true "wine that cheereth both God and man."

With these thoughts let us turn to the Lord's institution of the

* Vines do not grow in heaven.

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ordinance of his last supper and the words in which He commended it for the observance of the Church. When He had broken the bread He gave it to the disciples, and said, "Take, eat; this is my body which is broken for you." And when He gave them the cup of the "fruit of the vine," He said, "This cup is the new covenant in my blood," which was to be partaken of by them and all succeeding disciples, in remembrance of Him "*till he come.*" (Luke xxii. 17—20; 1 Cor. xi. 24—26.) Comparing the above with the words of the Lord when He had previously said, "My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John vi. 55—56.) We can understand that to partake of the bread and wine as members of the body in communion with the risen Head, is to realise in the former, a participation in all that his death has accomplished together with the possession of his life, and the assurance of its perpetuity when "planted in the likeness of his resurrection." To partake of the latter, is to realise the fulness of that "joy set up before the Lord" when his blood was about to be poured out for the redemption of the whole family of God, and for their future eternal blessing in the kingdom in union with Him, when his joy shall be fulfilled in them. (Heb. xii. 2; John xvii. 13.)

How absolutely do such considerations as these contradict the Christ-dishonouring practice of the Roman Church in its mutilation of the ordinance of the Lord's Supper! It signifies no scriptural remembrance of, or participation in, his death or joy, and is utterly subversive of all that it was intended to present for the consolation of *the believer*. No wonder its votaries retire to monasteries and nunneries!

"The kingdom of God," in its present hidden phase, "is not meat and drink," the sensual pampering of the body with the things of earth; "but righteousness," or a holy life, in "peace and joy" through the indwelling of the Holy Ghost, the witness and sustainer of the eternal life, and the earnest of a heavenly inheritance, incorruptible, and that fadeth not away." (Rom. xiv. 17.)

Alas! that many of the children of the kingdom do not enter into their joy now, do not "*rejoice* in hope of the coming glory of God;" yet such is their privilege; many, therefore, are weak by not more closely girding themselves with the full assurance of faith in the infallibility of the word of their Father. They fix not their affections on the *present* unseen and eternal things, which are theirs in Christ Jesus at the right hand of God, and leave the "helmet of their salvation" in the dust, obscuring a hope in the resurrection, and speedy glorious return of the Lord to restore peace to the earth, and display the good-will of God to men. They thus lay themselves open to the insidious wiles of Satan, by which he is able to attach their hearts to things *seen*, worthless, treacherous, and "temporal."

There is a Gospel of the sufferings of the Lord Jesus (1 Cor. xv. 1—5); and there is also a Gospel—or a continuation of the former—of his glory. (2 Cor. iv. 4.) Both together constitute "the Gospel of the grace of God" (Acts xx. 24), "good tidings of great joy"!

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SCRIPTURE EMENDATIONS AND ELUCIDATIONS.

Rom. iii. 7, 8. "For if the truth of God hath, through my lie, abounded more unto his glory, why yet am I also judged as a sinner? And is not this saying (as we are slanderously reported, and as some affirm that we say), Let us do evil that good may come? whose judgment is just."

THE first eight verses of this chapter form a series of objections and answers, of which these two verses are an example. The arrangement of the seventh verse as above removes an obscurity which the common English version has; two meanings may be attached through the ambiguous position of the word "lie;" but the above is surely the true one. The subtlety of the objection is transparent—Shall I be judged a sinner who have caused the glory of God to abound? The very thing you lay to my charge as a sin abounds to the glory of God; can sin do this?

The eighth verse, as given above, is a clear and decisive answer to this subtle sophism. The writer appeals to the general verdict of all ages and all men; to do evil that good may come is a pernicious principle accepted by none. What if good results? That is the prerogative of God, to bring good out of evil; to make even sin abound to his glory: but sin is sin however it may issue.

This passage will help us to reconcile the apparent redundancy of 1 John ii. 21, 27; "no lie is of the truth," and "the same anointing teacheth you all things, and is truth, and is no lie."

"The thought of foolishness is sin;" how much more is foolishness in deed! That which is said of a *lie* is true of every sin whatever: God will eventually be glorified through every act of wicked men and devils, for "the Lord hath made all things for himself; yea, even the wicked for the day of evil," but every sin degrades the sinner. It is not too much to say, that if sin be judged in the heart it will never be seen in the life. Holy brethren, do you *feel* anger, pride, vanity, envy, jealousy? judge them in secret, and "he who seeth in secret will reward you openly." We all have natural tendencies; and perhaps these have all two phases—an evil and a good; a proneness to judge is one; to judge ourselves is good, to judge others is evil: let us give the one full scope, and the other will find no opportunity for exercise.

1 Cor. xi. 31. "For if we would judge ourselves, we should not be judged."

Some one has proposed to render this—"if we would discern ourselves, we should not be discerned." This betrays imperfect acquaintance with the word. Of the eighteen uses of this word διακρίνω in the New Testament it has this meaning only twice,—viz., in Matt. xxi. 3, and 1 Cor. xi. 29; but to translate it so here would be without a good reason. Usually ἀνακρίνω denotes the process, and διακρίνω the accomplishment,—thus, "I having *examined* him," Luke xxiii. 14.; and "not one that shall be able to *judge between* his brethren," 1 Cor. vi. 5.

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So in the passage selected above, examination is supposed, and judging is the result. Self-examination is a most wholesome exercise; the result may be that "our heart knoweth nothing against us," and then "have we confidence toward God;" or we may find the reverse of this, then faithfulness demands that we "judge ourselves;" and then further, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

2 Peter i. 19. "And we have more firm the prophetic word," &c.

The words "more firm" must be referred to the "prophetic word," nevertheless it is predicated of our apprehension of that word, and not that the word itself can abstractedly be made more sure or stable than it was before "the power and coming of our Lord Jesus Christ," as shown forth "in the holy mount." Every fresh evidence adds, logically, to the stability of a thing, *as we think and speak of it.* "Now I know that thou fearest God," said the omniscient Jehovah to Abraham, on the open proof which Abraham gave of his faith; so here, the manifestation in the mount, the specimen of the actual thing, made the testimony concerning it—viz., the prophetic word, "more sure." God is not displeased if we desire a confirmation of what we truly believe, as witness Gideon; it is when a doubting spirit questions the divine verity that the anger of Jehovah is kindled, as in the case of "the lord on whose hand the king leaned," who said, "Behold, if the Lord would make windows in heaven, might this thing be?" Anything approaching to a divination with the Scriptures must not be; but a holy, confiding importunity that bears a confession of human weakness with a desire for the glory of God is acceptable to Him.

There is no comparison between "the word of prophecy," and "the voice which came from heaven," as commonly supposed. One's spirit revolts from the conclusion that the "word of prophecy" is more sure than the "voice from heaven." The prophecy more sure than its accomplishment! for such accomplishment was the "power and presence of our Lord Jesus Christ . . . . in the holy mount." Not a vision, not a pictorial representation, but a real "power and presence," the three apostles being eye-witnesses of the *majesty* of the Great King. Furthermore, this was the accomplishment of that prophecy, "There be some standing here which shall not taste of death, till they see the son of man coming in his kingdom."

As to verse 20, that "no prophecy of the scripture is of any private (ἰδία) interpretation." Prophecies may be conveniently considered as of two kinds. First: The easily comprehended and simple in their enunciation. And secondly: the more or less abstruse and complex. It is of the second kind that these words are spoken as "not of any private interpretation." Such have not in themselves the principles of interpretation, much less the key; there may be relative prophecies which will help to give a larger grasp of their purport, but the essential character of all such is *mystery.* Thus the prophecies on the *sufferings* of Christ were especially dark to the prophets who uttered them (1 Peter i. 10—12); the light hath shined on us, and they are lucid to believers.

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Many similar prophecies had been uttered before the one our Lord made to his disciples, on the same subject—viz.: the "coming in his kingdom;" but how vivid must have been their anticipation of such an advent—such an accomplishment of that of which "holy men of old spake as they were moved by the Holy Ghost." Such is the Spirit's dictum; no prophecy is ἰδία ἐπίλυσις, self-interpreting, but it is to be solved by its fulfilment; as, for instance, the presence in the holy mount is the interpretation of the prophetic word going before respecting the advent of Israel's King. How then—it may be objected—can prophecy serve us? How is it a light shining in a dark place, to which we do well to take heed? We answer, every prophecy contains a conservative utterance available without a full understanding of the prediction; the announcement, too, may be clearly apprehended, and yet the details of its fulfilment hid, either under the terms themselves, or by a total silence. Some prophecies are simply for our comfort, as, "I will come again, and receive you unto myself;" some for warning, as, "Many will come in my name:" whilst, perhaps, the many declare the counsel of God, and have a special reference, in their complicate and occult character, to the omniscience of Jehovah; some we receive in reverent thankfulness; some in wondering adoration, and await the unfolding of all "in the kingdom of our Lord and Saviour Jesus Christ."

Rev. viii. 1. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."

What is meant by *silence* here? Perhaps the invariable answer would be, That which is indicated by the word. But we rejoin, What is meant *here* by the word? Has it any other than the common meaning? By a Hebrew idiom it has, and the writer of the Book of the Revelation was a Hebrew, so Michaelis seems to assert; he says, "The author of the Apocalypse has not borrowed his imagery merely from the canonical books of the Old Testament; for he has taken a great part of it from the Jewish antiquities, and the theology of the Rabbins, so that his work has almost a Cabalistic appearance. And he not only seems himself to be intimately acquainted with these subjects, but to presuppose the same intimacy in his reader, and to have written for those only who were initiated in the abstrusest doctrines, which were taught in the schools of the rabbins; nor does it even once occur to him that what he says may appear foreign or obscure." * We, hence, see no difficulty in accounting for this very marked idiom. But what is its import? Simply a ceasing of some previous doing; thus in Joshua x. 12, "Sun, be thou silent upon Gideon;" this is the marginal and literal meaning of the word. There was *silence* as opposed to *noise* before the word of Joshua as much as after, but the sun "hasted not to go down about a whole day." 1 Kings, xxii. 3: "And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be silent" (margin); "we be still" is strictly the *meaning*. Psalm xxii. 2: "O my God, I cry in the day-time, but thou hearest

* Marsh's "Michaelis," vol. 6, chap. xxxiii. sec. 10.

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not; and in the night season, but there is no silence to me." Of all the passages in which the Hebrew word has been misrepresented this is the most to be deplored. The full antithetical beauty of the passage is utterly marred :—

"O my God, I cry in the daytime,
But thou hearest not;
And in the night season,
But there is no silence to me."

The first and third lines are in apposition; so the second and fourth, but with an intensity of sorrowful meaning. The "daytime" of the first is exceeded by the night season of the third. The *hearing not* of the second is surpassed by the "silence"—the persistent smiting of the fourth. Now is being fulfilled that word, "the sorrows of death compassed me, and the pains of hell gat hold upon me" (Psa. cxvi. 3); and "all thy waves and thy billows are gone over me" (Psa. xlii. 7). Other instances of this idiom may be seen in Prov. xxvi. 20; Ezek. xxiv. 17; Jonah i. 11; Zeph. iii. 17, &c.

Rev. xiii. 2. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne (θρονὸν), and great authority."

In comparing this scripture with Dan. vii., we find among other things the following as worthy of notice :—First, that the last of the three in Daniel is the first and predominant here. Second, that whilst in Daniel each of the three has only its own features, in the Revelation the one combines characteristics of the three. Third, that in Daniel it is said of the leopard only that "dominion was given to it;" in the Revelation we read of this trinity in unity, that "power was given him over all kindreds, and tongues, and nations." (Chap. xii. 7.) It seems significant that it should be said of the leopard, that "dominion was given to it," and not of the other two, seeing that the conquests of Alexander, the greatest of the leopard dynasty, were so fleeting. Was there not a remote reference to "the latter time of their kingdom, when the trangressors are come to the full?" And is it not repeated here in the plenary gifts of the dragon? But what power is symbolized by the leopard? We know that the four beasts represented both kings and kingdoms. (Dan. vii. 17, 23.) The first beast, the lion, was Babylon (Dan. ii. 37, 38); the second, the bear, was Persia (Ezra i. 1, 2; the third, the leopard, was Greece (Dan. viii. 21). If the leopard is Greece in Daniel, is he not so in the Revelation? Unless this can be legitimately disputed, we know certainly where to look for the sphere of the Antichrist's rule. The prime feature of each of the first two beasts of Daniel is found in the one beast of John; the mouth of the lion and the feet of the bear, wherein their great strength lieth, together with its own supple grace. All the notable endowments of the great ones of the earth will be in this "fourth beast, dreadful, and terrible, and strong exceedingly."

But Greece is "a base kingdom": truly so; but it is somewhat remarkable that it is a kingdom at all. That Rome is the fourth beast is no more than an assumption, some of its features being not unlike; but on the whole, a bad likeness.

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It is not difficult to sketch out the probable issue of "the Eastern question." Constantinople has already been the capital of a Greek empire; it may again. Truly, it has had a "wound by a sword"; no common slaughter marked its decline. Should it revive, and have for its sovereign one whose "wound of his death was healed" (Greek), then truly "all the earth may wonder." A resuscitated empire leading captive its captor, and he that was dead living and reigning, credence is secured. Will not all say, "this man is the great power of God"? Will not "God Himself send strong delusion that they may believe the lie?"

Brethren, let us keep far off this maëlstrom, which is even now making itself palpable to spiritual nerves. "He that is spiritual discerneth all things;" therefore let us give heed, lest we be ashamed at his coming.

Clifton. W. HOWELL, *author of "The Two Worlds."*

EARTH'S EVENTIDE.*

By S. V. EDWARDS, A.M., Chaplain, Central London District School.

A WORK on Prophecy that has reached a third edition, scarcely needs a word of commendation, but as the important subjects set forth in these lectures have received increased attention since they were first delivered in 1861 and 1862, we are rejoiced to find that another edition of "Earth's Eventide" has been published. To all who value a scriptural exposition of prophetic truths—a clear unfolding of what the Holy Spirit has revealed respecting the past, the present, and the future dealings of Jehovah with Israel, with the Church of God, and with the Gentile nations, these lectures will afford much precious information and instruction. The author, while avoiding all *sensational exposition* of "the times and the seasons," such as fixing the *year*, "the *day*, and the *hour*" of Christ's advent, or setting forth in detail the *precise order of future events*, still leaves us in no doubt as to his own views respecting the personal Antichrist, Satan's king, who shall rule over the Roman earth, and prove for a little season the patron and protector of the Jews, but shall become afterwards the cruel persecutor of the Jewish *remnant* at Jerusalem. Clear and full are the views set forth in these lectures respecting the rapture of the Church—the destruction of the man of sin, the son of perdition, at the personal advent of Jesus Christ. (Rev. xix.; Zech. xiv.) "The judgment of the nations," followed by "the reign of peace," "the final outbreak of evil," "the last insurrection and judgment of the wicked," "the New Jerusalem," and the "eternal kingdom."

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* "Earth's Eventide, and the Bright Dawn of the Eternal Day." By the Rev. J. G. GREGORY, M.A., Rector of Bonchurch, Isle of Wight. Third edition. London: S. W. Partridge and Co., 9, Paternoster-row.

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In the seventh Lecture (pp. 219—242), the invasion of the Holy Land by Gog and Magog (Ezek. xxxviii., xxxix.), considered by their author as taking place at the close of the thousand years personal reign of Jesus Christ on David's throne, may be open to controversy, though, as he himself states (p. 240), there are clearly *two invasions* of Immanuel's land by Gog and his hosts, the one previous to the millennium, the second at the termination of the 1,000 years, and loosing of Satan. The question to be solved is simply whether Ezekiel speaks of Gog's *second invasion at all*, or whether in the 38th and 39th chapters there are allusions to both attacks of Gog upon Israel restored to their own land. The destruction of Gog's hosts upon the mountains in the land of Israel, "by pestilence, overflowing rain, great hailstorms, fire, and brimstone (Ezek. xxxviii. 19—23)—their burial for *seven months* (Ezek. xxxix. 9—12)—their weapons of war used as fuel by Israel for *seven years*, imply that these divine judgments occur at the commencement, or just previous to the millennium, since God is thus to be made known in the eyes of many nations (Ezek. xxxviii. 16, 23), while in Rev. xx. 7—9, we read that during the final outbreak of evil, Gog and Magog encompass the camp of the saints, and the beloved city, and will be utterly destroyed by fire from God out of heaven.

Then immediately follows the casting of Satan into the burning lake, the resurrection "of the rest of the dead," "small and great," and the judgment of the great white throne, leaving no period of *seven months* or *seven years* to run out before the judgment of the wicked dead shall take place. In the eighth Lecture, pp. 248—257, the judgment of the *living nations* (Matt. xxv. 31—46); the *reward of the saints* (Rev. xi. 18); and the *judgment of the wicked dead* (Rev. xx.), do not seem to be clearly distinguished. Is not the judgments of *all nations* (Matt. xxv. 32) to be confined to the *all nations* gathered round Jernsalem to battle (Zech. xiv. 2; Ezek. xxxviii. 5—7, 13) and their reward or punishment the consequence of their treatment of Christ's brethren according to the flesh (Israel), after the removal of the Church, the body of Christ, and during the reign and persecution of the personal Antichrist—the false Messiah? There is not in Matt. xxv., a word respecting the resurrection of the righteous, or of the wicked dead, only living nations are gathered round the throne of the Son of man, when He shall come in his glory. Surely the redeemed Church will not stand before the great white throne at the close of the millennium "to endure the judgment" (p. 249), or *then* and *there* to receive the reward of grace—rather the saints will *then* sit with Christ the judge, approving the just sentence of their *Head*, upon Satan and the wicked dead. (1 Cor. vi. 2, 3.) . . . Will not the reward of loving service and their several positions and work in the kingdom (Matt. xxvi. 14—23; Luke xix. 12—19; Heb. ii. 5) during the *millennial ages* be assigned to the saints, whilst the Church is in the air with Christ (1 Thess. iv. 17) before the Marriage Supper of the Lamb (Rev. xix. 9) and before the descent of the Lord our God with *all* his saints (Zech. xiv. 4, 5) upon the Mount of Olives to destroy Antichrist (Rev. xix. 19—21) and deliver Israel? and not surely be deferred to the end of the 1000 years—even now there is no condemnation—no judgment to the sons and daughters of the Lord God Almighty. At Calvary we were judged, and punished in the

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person of *our Surety*, for "He bare our sins in his own body on the tree." "He was there made sin for *us* that we might be made the *righteousness* of God *in him*." "The Lord laid *on him* the iniquity of us all."

We would direct attention to another subject just glanced at by our author. At p. 245 of the eighth Lecture, we read: "Thdea l both saved and lost from the millennial age, and those who in all ages and all nations have departed, *but are not in Christ*, these shall come forth incorruptible and stand prepared for judgment." Again, at p. 246: "He will send them" (his angels) "to call forth the *saints departed* in the course of the millennial reign of peace."

From Isa. lxv. 20, we learn that *there will be death* (see "Home's Resurrection Revealed," p. 285 on this passage); and from Zech. xiv. 17, 18, there will be national judgments during the 1,000 years' reign of Christ as King at Jerusalem (the *period* or *day* of judgment.) But we would ask will there be any *saved*, any saints who shall be raised to stand before the great white throne? Will not those who *die* during the 1,000 years be only those who are cut off in their sins, and who suffer death, as an immediate punishment for their sins and rebellion against God's anointed King, the Lord Jesus? How can such be saved? or their names be found written in the Book of Life? No one will die of old age or disease of the seed of Abraham—the righteous nation, or "the voice of weeping, the voice of crying would *be* heard again in Jerusalem." (Isa. lxv. 17—25.) "The hand of the Lord shall be known towards his servants' and his indignation towards his enemies." (Isa. lxvi. 12—16.)

May the Holy Spirit guide, teach, and preserve from all error both the writers and readers of prophetic exposition in these last and evil days of abounding iniquity—when "the doctrines of the Pharisees and of the Sadducees" (Ritualists and Free Thinkers) are fast leavening the masses; when men even in high places are leaving God's holy Word, denying its authority, and are "giving heed to seducing spirits and doctrines of demons." (Spiritualism, 1 Sam. xxviii. 7—25; Isa. viii. 19.)

The signs of the times give solemn warning that the night of Christ's absence is far spent, and that *the day* of the Lord is at hand when those who watch and wait shall see "the king in his beauty." May the blessed hope of the Lord's coming *for us* (John xiv. 3) cheer us as we pass through the wilderness of "this present evil world" to the better land—the city of our God, the new, the heavenly Jerusalem!

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Correspondence.

THE PARABLE OF THE TALENTS.

DEAR SIR,—Will kindly allow me to suggest a view on the parable of the Talents, which may show the harmony of the Sacred Scriptures, when *apparently* opposing truths are placed in their right position? The apostle lays down distinctly that *we* must *all* appear before the judgment seat of Christ, to give account of the deeds done in the body, whether good or bad. (2 Cor. v. 10.) This was written to a Gentile Church of this dispensation, and, therefore, the works of the members are to be made manifest that in their quality and quantity that they were wrought in God. We read in 1 Cor. iii. 13—15, that many things by which Christians think they do good service, will be disallowed when they are examined by the balance of the sanctuary; but the worker will not be rejected, only his services will be judged of less or no value, as they may not have been according to the pattern set before them "in the mount." This, I believe, is the judgment of the service of the churches of this dispensation, while the blood-bought members are saved. *Nothing* shall separate them from the love of Christ; but as his servants, their service may be very deficient; by grace they are saved, and their works do follow them. The *first* resurrection is the place which is the blessed hope for the dead in Christ, at his coming. The Gospel by Matthew, takes a somewhat different stand-point, of course it is the same Judge, the same Jesus, but it is as the son of David, the son of Abraham, that he enters into judgment with those who were under the law. (See Rom. ii. 12.) And in accordance with this national headship he judges according to law. And so we read in Dan. xii., that *after* the rise of Antichrist, and after the great tribulation, spoken of by the same Daniel, and quoted by the Lord in Matt. xxiv., *then* at that period shall a simultaneous resurrection of the *Jews* take place, many of whom shall rise to glory, and many to shame and contempt of that age. *Then* (Matt. xxv.) shall the judgment of "the kingdom of heaven" be entered upon with the living in that day.* *Then* shall the talents given to his servants be accounted for. *Then* shall the lamps of the Jewish virgin churches be ready or unready, as the case may be; *then* shall some be taken, and others left, and *then* shall the Son of David come in his glory, and gather the *living* nations, who have been acting for or against his people in their sufferings under Antichrist, and adjudge their reward or punishment in that day. These are scenes in which the Church of this dispensation takes no place; she has already left the earth, and has entered into her chamber to await the manifestation of the glories of the wedding, and the triumphs of her Lord. Of course, the re-settlement of the Jews in their land, their subsequent captivity in Babylon, and ultimate deliverance, are pre-supposed to have taken place, but this has no part in the portion of the Church, as her course will be finished, and her glorified position of fellowship and renewed service with her Lord will then begin to open a new phase of mission work, to continue as long as sin and death remain to be crushed and removed from the earth, until, during the coming ages, at the periods of the yet unfulfilled feasts of the Jews' successive resurrections of saved redeemed sinners shall be brought by the blood of the Lamb, and to the praise of the glory of his grace, to bring glory to God in the highest, and manifest order, obedience, love, and praise on earth, when God shall be all in all.

I am, Sir, with much esteem,
Yours faithfully, J. U. H.

* The kingdom of heaven is *not* in heaven, it is the kingdom of the son of David, the Lord from heaven, over the whole earth. The risen saints, with their risen Lord, reign on the earth over the nations, according to their place and faithfulness in few or many things now.

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Literature.

The Preaching of the Gospel; Hindrances to its success. How can they best be overcome? By ROBERT BROWN. London: Morgan and Chase.

THIS is a Paper read at the Eighth Annual Meeting of the Church of England Clerical and Lay Association for the Maintenance of Evangelical Principles, (Midland District) held at Nottingham, June 25th and 26th, 1867. Mr. Brown considers the matter chiefly with reference to the Evangelical body in the Church of England, but he says some very valuable things to which all other bodies would do well to pay attention. That which gives the pamphlet its chief merit is the wonderfully clear knowledge of the Gospel economy possessed by its author, and for this we heartily commend its perusal.

Ritualism at Barton-on-Humber. By ROBERT BROWN. London: Marlborough and Co.

EXCELLENT! Mr. Brown is too many for his clerical correspondents. He considers the subject theologically, legally, and morally. The pamphlet is well-timed. Those who wish to see how an able man deals with ritualistic folly, should study its pages.

Prophetic Outlines: The Four Kingdoms, as Foreshadowed by Daniel and St. John, briefly considered in relation to the Present State of the World. By JOHN REES-MOGG. London: William Freeman, Fleet Street.

AN intelligent *resumé* of a great subject upon the principles of the Protestant interpretation and the Year-day theory, neither of which can possibly meet the requirements of prophecy. Nevertheless, we thank Mr. Rees-Mogg as another earnest and able witness to the truth that we are on the eve of momentous changes, and that the coming of the Lord is at hand.

Leaves from the Book and its Story. For Bible-women and Working-men. By L. N. R. Issued monthly, price Twopence. London: William Macintosh.

MRS. RANYARD is a gifted and accomplished lady, who has devoted her life to her Redeemer's service with an entire consecration, which is very beautiful. Five numbers of this new serial are before us, and we have read them with real enjoyment. In Mrs. Ranyard's hands, old names, dry dates, and the merest scraps of information become invested with beauty, interest, and deep moral and religious significance.

"BEHOLD, HE COMETH!"

Lo! we lift our heads with gladness, and cheer our hearts with song,
For the triumph and the glory shall dawn on us ere long.
In faith we cry, Come quickly, Lord, and claim us for thine own,
And where on earth thy cross did stand, oh! come and fix thy throne.

And though the strife grows keener still, and foes increase in strength,
Lo! the day of our redemption is drawing nigh at length.
With loving expectation each waiting heart is stirred,
And the joyful cry, "He cometh!" shall soon by all be heard.

Awake, awake! the night is spent, the day is dawning fast,
For the clouds on the horizon are breaking up at last.
Now the night winds, sad and mournful, have slowly died away,
And our joyous songs are greeting the coming of the day.

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Awake, awake! lift up your heads, redemption draweth nigh!
Lo! the tokens of the coming day are spreading in the sky.
The Sun of Righteousness shall rise with healing in his wings;
And unto every watching heart He sweet deliverance brings.

Awake, awake! the promises are now to be fulfilled,
And in Hope's glad fruition shall each rising doubt be stilled.
Now shall our dim eyes brighten, so long clouded by our tears,
For He who maketh all things new, our Lord and Christ, appears.

Tipton. WILLIAM ASQUITH BAKER.

A WELCOME.

"His coming as the morning be;
As morning songs his voice."

HAIL, bright millennial morning!
Hail, happy day of rest,
When we shall dwell for ever
With Him we love the best;
When fairest flowers shall blossom,
And richest fruits shall grow,
And all who love the Saviour
His boundless love shall know.

Hail, bright millennial morning,
When peace shall ever reign,
And shed a quiet glory
O'er valley, hill, and plain;
When love shall sweetly govern
Throughout the happy land,
And songs of joy and triumph
Resound from strand to strand.

Hail, bright millennial morning!
We hail thy coming near;
Though clouds are in the distance,
We know we need not fear.
As travellers benighted,
We look towards the sky,—
Behold, the morning dawneth,
The day-star draweth nigh!

Hail, bright millennial morning!
How happy we shall be
When Jesus in his beauty
And glory we shall see;
When all the saints united,
Each friend, each brother greet,
And join the glorious circle
Who worship at his feet!

Bristol. LYDIA DENNING.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

DECEMBER 1, 1867.

WITNESS BEARING.

DUTY is ours, results belong to God. We are not responsible for the latter; but for the former "we must give account." This is the law of moral service, and it is at once beautiful and just. Show a Christian man the path in which he should walk, the thing he ought to do, as the servant and follower of Christ, and in that path he must walk, that thing he must do, whatever consequences follow. To wait, and hesitate, and ask questions about probabilities or possibilities, is not obedience, but a sinful yielding to flesh, and sense, and selfishness. Of all the grand things recorded of Abraham, the man who bears the high title of "The friend of God," there is nothing more sublime than this: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; *and he went out, not knowing whither he went.*" How fine that is! What an example of child-like confidence! and what an illustration of prompt unquestioning obedience! Even Moses, illustrious as he is, falls far short of this. "O my Lord," he pleads, "I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue. . . . . O my Lord, send I pray thee by the hand of him whom thou wilt send." But oh, the condescension and grace of God! Whilst he rebukes the selfish fear, he promises ample help in duty: "*I will be with thy mouth.*"

This is enough. In any service to which the Lord calls, He is sure to give the necessary aid. He wishes to be trusted, and those who trust Him are never disappointed. Faith may be tried—sometimes severely—but the test reveals its quality, and it is found to the praise and glory of God. In proportion to the difficulty of the work

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to which a man is called, in his need of calm confidence, unquestioning trust in the Lord. If popular opinion, general religious sentiment, ecclesiastical tradition, and standard theology, be all against the doctrine which fidelity to his convictions of divine truth compels him to teach, most undoubtedly he needs something to fall back upon in the day of his conscious weakness. What shall it be? Self-confidence? The idea of conscious weakness proves that he has not *that*; and besides, *self*-confidence would be overwhelming evidence that he was utterly disqualified as a witness-bearer to divine things. All *Christian* testimony must be in the strength of the Lord, not in that of man; for man ever has been, and ever must be, excluded from the infinitely wise counsels of Jehovah's "will" respecting the intelligent universe. What, then, shall it be? Infallibility? Were it not that the arrogance of such a claim is astounding, its absurdity would be purely ridiculous. Men would simply laugh at the folly, if the impudence which backs it did not provoke righteous moral indignation. Shall it be wealth? Wealth can do much in the way of making a man independent of the frowns of his fellow men; but though a valuable auxiliary in the Lord's service, when its possessors know how to use it for the Lord's sake, wealth never has been and never can be an essential element in moral testimony. But if the witness can say, "Silver and gold have I none," it is clear that he cannot have the kind of strength which wealth gives in the diffusion of his testimony. No; the real source of strength in Christian work is *Christ* himself. To go to Him in the hour of conscious weakness, to be strong in his grace, notwithstanding formidable obstacles in the way of duty, and to ask counsel of Him in the time of perplexity, is the happy privilege of the servant whose great aim is the promotion of the *Master's* glory. Conviction of a truth is a call to declare it. "We believe, and therefore speak." That truth may have been long forgotten, and, therefore, when presented, it will startle some as a novelty, it will offend the prejudices of others, and the cheap and easy way of getting rid of it will be to brand it as a "heresy." But those who know that they can lay their hand upon it in the word of the Lord, and say, "There it is," must persist in their declaration. They have no choice in the matter. Conscience would rebuke them as cowards if they shrank from plain duty because their testimony was disliked by their religious associates or their ecclesiastical brotherhood. If sacrifice be required, let it be cheerfully given. The Lord is worthy of it, and He will deny Himself if He forget those who suffer for his sake. Besides, the time is coming when the very men who now oppose and ridicule the doctrine of Christ's personal pre-millennial return to our world will

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acknowledge that its advocates were right. When the flood actually came, the terror-stricken men who had made merry over the testimony of Noah saw, to their unspeakable dismay, that the preacher of righteousness was a prophet of God. "The day of the Lord,' in like manner, will come as a snare on all them that dwell on the face of the whole earth; and men will then say, in anguish of spirit at their infatuation in refusing to believe the plain warnings of the Lord, "The great day of his wrath is come; and who shall be able to stand?" God will be true in this glorious and awful matter—glorious to his friends, awful to his foes—as in everything else.

The deeply mournful thing in relation to the Scriptural teaching that the end of this dispensation, the return of the Lord, and the inauguration of the Kingdom of God, are all so near, is that *Christians* deny and oppose it. If the ungodly alone were "scoffers," or disbelievers, or indifferent, there would be nothing to excite surprise, although the compassionate heart would be sad at the sight of such a number of human beings making ready for the worship of the Beast, and fitting themselves for destruction; but when we ponder the fact that thousands who are called by the name of *Christ*, who take delight in the service of song, in the meeting for prayer, in the Gospel discourse, in the supper of remembrance,—and whose *entire* reliance for eternal life is upon the adorable Redeemer,—are nevertheless bitter opponents of the doctrine that their Saviour is coming soon to take His people to himself, we are brought to the dust with a sense of humiliation and shame. One would think that the mere suggestion of the *bare possibility* that the day of conflict is nearer its close, and the day of rest and glory nearer its dawn, than Christian people usually imagine, would excite the most lively attention and the deepest interest of religious teachers. Surely they will hasten to their text-book, and with holy earnestness examine this blessed and beautiful suggestion. "Can it be possible? Is it not *too good* to be true?" are questions which one would naturally suppose them to ask after listening to their melancholy utterances in the prayer-meeting respecting the wickedness of the world, the worldliness of the Church, the slow progress of the Gospel, and their own grievous unworthiness in particular. The coming of the *Lord* is the certain remedy for *all* the things deplored, whilst the hope of that coming, the Scriptures teach us, purifies the man who cherishes it—and by consequence the Church, if composed of such men. Surely, therefore, the promised return of the long absent Master will be hailed by his loving servants as the time of their blessed deliverance, and "fulness of joy." But what are the facts? Let us see.

The advocate of the pre-millennial coming of the Great Deliverer,

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instead of being welcomed with joy and gratitude, as the bringer of glad tidings, is heard with impatience, criticised by a canon of interpretation which he distinctly repudiates as destructive of the very idea of "revelation,"—disliked, shunned, marked. 'He is not a safe man. He is a troubler of Israel. He disturbs the minds of the people. He teaches that the gospel has failed. Our Churches are not used to such sentiments. We don't believe this thing at all. It is an exploded Jewish notion. Mr. Smith must be kept out of our pulpits. He is, in fact, a zealous millenarian, and millenarianism would ruin our denomination.'

In vain does the offending teacher open his Bible, and offer to prove every doctrine he advances from the Book to which the "denomination" appeals as a justification of its very existence; in vain does he protest against the medley of charges brought forward to his prejudice; in vain does he affirm that he has *no* object to serve but that of Heaven's own truth, that the Bible itself has taught him the faith which is dearer to him than life, and that he is ready to stand or fall by the plain declarations of the inspired record. He is prejudged; it is taken for granted that he must be wrong, and that what he supposes strong proofs in favour of his notions have all been refuted over and over again. This is hardly the way to deal with a question of such immense moment. Would it not be better to examine it earnestly, and reverently, and to have regard to the rights of conscience, the liberty of Protestant teaching, and the meaning of the Holy Scriptures?

Of all men in the world English Nonconformists should yield profound homage to liberty of conscience. How much they owe to it, what it cost their ancestors to wrest it from the strong hand of priestly despotism, we need not remind them; but we may just say, in passing, that among the most illustrious of those ancestors—grand souls, heaven taught, God's nobility—were many learned and earnest divines who believed and preached the very doctrines upon which English Nonconformists of the present day frown. We should call it passing strange, were not ecclesiastical history full of moral contradictions, that men who broadly and truly proclaim that the word of Christ is the only law of his Church, and also justify their separate existence as an ecclesiastical community on the ground of the supremacy of conscience, should also forbid the exercise of free speech, as far as in them lies, to those who *from this very word of Christ* proclaim the rapidly approaching apostasy of Christendom, the consequent close of the present dispensation, the return of Jesus in glory, the restoration and conversion of Israel, the establishment of God's kingdom upon the earth, and the millennium of happiness under the blessed sceptre of the Prince of

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Peace. To oppose *these* doctrines is simply to oppose what is demonstrably revealed in Scripture, if the God of truth *means* what He says; but were it otherwise, that is to say, were there room to doubt whether these things are foretold, still to oppose those who conscientiously believe them would be wrong on the part of any ecclesiastical body, but on the part of English Independents it is wonderfully inconsistent. For what are the facts in relation to believers in the premillennial coming of the Saviour? Do they deny the fundamental doctrines of Christianity—the fall of man, human depravity, atonement by the sacrifice of Christ, salvation by grace through faith, the divinity of the Redeemer, the personality of the Holy Ghost, the Trinity in unity, justification, adoption, sanctification, the necessity of holiness, the resurrection of the body, and everlasting life? Do they deny, or explain away, or set light by, these doctrines, or any one of them? Our opponents admit that we do not; nay, our fidelity to these doctrines is sometimes eulogistically paraded—on the principle of a kiss before betrayal—as a preface to bitter misrepresentations of the dangers that lurk in that much-abused thing "Millenarianism." We are Millenarians, Chiliasts, Fifth-Monarchy men—any other nickname you please will do equally well—but we have *not* abandoned revelation for rationalism, or inspiration for mere opinion, or the grammatical meaning of literal prophecy for the guesses of mystical commentators who had a foregone conclusion to maintain. And by God's grace and help, whether our brethren smile or frown, we mean to obey the precept, "Watch ye, stand fast in the faith, quit you like men, be strong," not forgetting that which is connected with it: "*Let all your things be done with charity.*"

But now our readers will naturally wish to know something concerning the present state of the great question that has unceasingly occupied our attention for the last four years. First of all, we would render devout thanks to God, by whose good providence we have been enabled to bear public witness so long to a precious truth, from which, as prophecy assures us, the Church would turn away its ears, and of which the world would make ridicule. But for the co-operation of friends—for which they will individually accept our warmest thanks—we could not have continued so long as a voice crying in the wilderness, "Prepare the way of the Lord!" That co-operation is needed as much as ever, for whilst signs of the close of this dispensation are multiplying with startling rapidity, we are convinced from facts which continue to reach us that the Lord has a people among the churches ready to listen to the arousing cry, "Behold! the bridegroom cometh," as soon as that cry shall distinctly reach their ears. We have had

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letters from several persons who gratefully acknowledge their obligations to THE RAINBOW—persons who tell us that but for the instruction contained in its pages, they must have remained, humanly speaking, under the delusion that all is well; that art, science, literature, commerce, and the Gospel are bringing in the millennium; that the world is getting better; and that the "coming of the Lord," if the phrase means anything more than the death of individuals, will not take place until the end of the world.

Other letters inform us that there are ministers both in London and the provinces who are persuaded that the present state of things is ominous of some unlooked-for occurrence that will upset all previous calculations concerning the issue of ecclesiastical labour, and that it is most likely the repudiated doctrine of the personal advent of the Saviour may prove true; only they are unwilling to commit themselves to "the millenarian hypothesis." Some men of note, whose names in connection with such a confession would very much astonish "the leaders of religious society," have said to the editor of this Journal, that they now *despair* of the conversion of the world, by the preaching of the gospel through existing agency. Yet they have so long been prominent teachers of the contrary, that they shrink from the public avowal of such a change of sentiment. These men are secretly glad that the RAINBOW is fearlessly speaking out what they think. But for all this, our task, though honourable, is onerous, and we need all the sympathy and support our friends can give us. We beg them, for *Christ's* sake, to feel that the diffusion of Scriptural light on this great subject is their work, a duty, an honour, a privilege. We must not slumber now, but prayerfully, energetically, believingly bear witness to the truth; and may the Lord for whom we look condescend to accept and bless our testimony!

I may be indebted to my fellow-man, as a writer or as a minister, for endeavouring to explain to me the Scriptures; but it is only when it appears to me that his explanation is in accordance with the Word of God that I am at liberty to adopt it as my own. I must bring to the study of the word and of the will of God the docility and simplicity of a little child. The Gospel will soon become a test of the state of my heart towards God and towards the Saviour. If I bring to the study of the Word of God theories and reasonings of my own, and make them the test and criterion of truth, and reject or modify the doctrine of Christ, in accordance with a system of my own, "the thoughts of my heart" will be thereby "revealed," and I shall stand detected and convicted as an unbeliever in the sight of Him who "searcheth the heart," and "knoweth what is in man."—B.

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THE UNPOPULAR DOCTRINE.

IT does not require much sagacity to find out that the doctrine of the pre-millennial advent of our blessed Lord and Saviour is not popular; nor does it require much prophetic foresight to see that in the present state of the Church and the world it cannot be popular. It is generally unpopular with ministers and people alike, for reasons which we shall notice in due course. There are some ministers who partially acknowledge the doctrine, but decline to take part in the promulgation of it, and there are some of the laity who seem to approve—at all events do not turn from it with aversion as the majority do, and hold back from publicly acknowledging it, because of the apathy of their ministers. Thus it obtains now amongst us Christian people, as with the Jews in the days of Jeremiah:—"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so—and what will ye do in the end thereof?" (Jer. v. 30, 31.) The plain and literal assurance of the Word of God, we believe is that the Lord Jesus Christ shall come again at the conclusion of this dispensation, and as the Son of man shall sit upon the throne of his father David, and shall reign in Jerusalem, and before his ancients gloriously. As a rule, however, this is not the belief of the great bulk of the Christian community, whether ministers or people, whether preachers or hearers. The various reasons given for this we shall examine; but we believe the chief objection is, millenarianism exalts Christ *alone*, and places human instrumentalities in their subordinate position; as such it is unpopular, and must be so. This is not the ostensible objection, but it is none the less influential although kept in the background. We shall meet the arguments given, and propose that task for the subject of this paper.

It is not popular with ministers. Why? Because *they* say, "We shall be the honoured instruments of converting the world, and the pioneers of the spiritual kingdom of the Redeemer." *We* say, on the other hand, "You mistake your mission, and the nature of the kingdom; you are honoured with a commission to preach the Gospel to every creature, but preaching the Gospel is one thing, conversion is another; and you mistake also the character of the kingdom, which shall be a *reality*—Christ as David's son, sitting on David's throne in the metropolis of the world, Jerusalem. The pioneers of that kingdom will be Antichrist, and the nations that come up against Jerusalem in the day of Antichrist's triumph over God's ancient but unbelieving

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people." Further, the general opinion is that through the preaching of the Gospel "righteousness shall cover the earth, as the waters cover the seas," that "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand in the cockatrice den:" and all this physical change we are told, is effected through the moral agencies of Gospel preachers. The well known missionary hymn runs in the same strain:

"Waft, waft, ye winds, his story,
And you, ye waters, roll;
Till, like a sea of glory,
It spreads from pole to pole.

. . . . .

"Salvation! oh, salvation!
The joyful sound proclaim;
Till each remotest nation
Has learned Messiah's name."

Well,—we say it is very pretty, but it is very untrue. All nations shall hear Messiah's name; the Gospel shall be preached in all nations, not as a converting medium for the nations as such; but as a *witness* or *testimony* against them; (Matt. xxiv. 14) and then shall the end (of the age) come. On the state of the world at his coming, Jesus asks a pointed question, which, taken with its context, assumes a negative reply. "Nevertheless, when the Son of man cometh, shall he find *the faith* (*Greek*) on the earth?" (Luke xviii. 8.) Again *we* say, it is not by means of the preaching of the Gospel that physical effects can be produced on the earth, or in the brute creation. The Gospel will not muzzle the wolf, the leopard, the lion or the bear; it will not charm the asp; nor extract the sting from the cockatrice. Physical changes are wrought by physical means; moral changes through moral agencies. The changes here named by Isaiah spring from another cause, viz.: "a king shall reign in righteousness . . . . and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins;* and which will be introduced by physical

* Allegorists say, this kingdom is a spiritual kingdom; and the wolf, the leopard, lion, bear, asp, and cockatrice are metamorphosed into spiritual characters or emblems. To be consistent they ought to carry out their theory, and so we shall have a spiritual lamb, kid, calf, and fatling; a little spiritual child, a most interesting spiritual sucking child, and an intelligent spiritually weaned child.

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changes wrought on the earth when Christ shall stand upon the Mount of Olives. In this, however, consists the unpopularity of the doctrine. *We* are not to be the honoured instruments of turning the world into a righteous earth; *we* are not to see the pleasure of the Lord entirely successful through our preaching. The argument usually employed is: "You rob us of every incentive to action; you would paralyse all our missionary efforts for spreading the glad tiding of the Gospel to heathens at home and abroad; we should soon go mourning all our days, and the hands would hang down, and the feeble knees shake." The correspondents of the RAINBOW, "S.H.K.," a foreign missionary who writes from Futtehgurh, India, on "Millenarianism and Missions;" and Mr. Tuckett, of Exeter, "On Christian Missions and the second Advent;" both in the June number of the current year, ably and sufficiently prove that millenarians are the *best* friends of missions. *They do God's work in God's way, and look for his glory alone.* This is the great secret of their success; "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and truth's sake." Our reply to the objections raised against us, "that we give them no encouragement for their work," is, "Look to your commission, and you will see your instructions; 'Go ye into all the world, and preach the gospel to every creature.' Your duty then, as a good soldier of Jesus Christ, is to obey orders,—and leave results to Him who planned the campaign. 'He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. . . . . In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike.'" (Eccles. xi. 4, 6.) Duty is ours, results are God's. Paul may plant, and Apollos water; God giveth the increase. Our labour is not in vain in the Lord; and we are content to do his will; knowing, that "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be" (says God) "that goeth forth out of my mouth: it shall not return unto me void, but it *shall accomplish that which I please; and it shall prosper in the thing whereto I sent it.*" (Isa. lv. 10, 11.) We can, therefore, confidently leave the matter in the hands of Him who so loved the world as to give his only begotten Son to die for it; and in whose sight "all souls are dear." If our anti-millenarian friends would lay this to heart, it would save them from despondency when they see how little real good has been accomplished by their ministry; and, perhaps, prevent some from murmuring against God, when they think the pleasure of the Lord has not prospered in their hands.

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"Seals to my ministry," is a favourite expression. "I have many seals to my ministry," boasted a young man as he played with the trinkets of his watch chain. "Yes," responded an elder; "Yes, sir, and you have hung them to your watch." These stern truths are calculated to make millenarianism unpopular, especially with young ministers. For my part—let me say this personally to illustrate my reasoning—I feel that it would be flattering to my feelings as a man, and a minister of the Gospel, to believe that notwithstanding the opposition of the world, and in spite of the infidelity of the age, the doctrines enunciated by me and others, would finally be triumphant over the world. But I have been taught to look upon the glad tidings of salvation as only committed to my trust. It was not given to flatter me, or foster my ministerial susceptibilities, but "He counted me faithful, putting me into the ministry," requiring of me in return, a single eye to *his* glory and not mine own.

With the great mass of professing Christians also, the subject is not only unpopular but hateful. Why? Because we tell them that the day is not far distant on which the world will be judged by that Man whom they habitually crucify afresh, and put to an open shame. This is no doubt very distasteful to the mere professor. His own inclinations, supported by the general voice of the pulpit, lead him to believe that by some insensible process, he and the world at large will gradually get better and better; that the extension of education, the progress of science, the cultivation of the fine arts, and all the other accessories of mere secular education and wisdom, will bring in its train the sublime precepts of Christianity; and so spread with the knowledge of latter days, until "the knowledge of the Lord shall cover the earth as the waters cover the seas." The easy-to-live class of men cherish this delusive thought; they love to float upon their airy imagination, and hope to glide safely down the stream of time and be carried safely into the harbour of eternal rest. The voice that cries in their ears, "The Lord is at hand!" is very unwelcome. The midnight cry, "Behold the Bridegroom cometh, go ye out to meet him," rings like a death knell to those who have no oil in their lamps; and the preacher is unpopular, as well as his doctrine.

Education is no doubt the precursor of civilization as a rule; but *never* of Christianity. The Moravians tried for a hundred years to civilize the Greenlanders, as a preliminary to the introduction of Christianity. How they failed we all know; but when they reversed the principle, we also know how full success rewarded them. The East India Company for upwards of a century tried the same plan with their Eastern dependencies; and were impiously jealous of missionary enter-

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prize. They left India worse than they found it, and reaped the rich reward of their sin. They sowed the wind and reaped the whirlwind. The only true civilizer of nations and men is Christianity; the best pioneers are "Jesus Christ's men"—the Missionaries. Should not these patent facts then put an end to human theories in opposition to the plain decrees of God? Should they not teach us that it is vain to attempt improvements in God's government of the world, and his Church? The plain declaration of the Word of God respecting the state of the world immediately preceding the coming of the Lord is that they are "perilous times." Selfishness shall be the order of the day. "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." (2 Tim. iii. 2—5.) Yet in the face of this we are told to believe the very reverse, and that, in opposition to our own observation, which attests the daily advance of the world to the characteristics named by the Apostle Paul. Are we then to relax our efforts in proclaiming God's salvation, because we know that "evil men and seducers shall wax worse and worse"? No—far from it: "Occupy till I come," said Christ, and in all faithfulness we shall, until He has gathered in his own, and then "Come, Lord Jesus, come quickly." This is very unpopular doctrine to thousands.

"If I were to believe all that man preaches," said a hearer of a sermon on "lovers of pleasure more than lovers of God," "I would go home and burn my Bible." It was an unpopular subject; and the remark was frequently paraded against the preacher, by some of his clerical brethren, as proof of the pernicious tendency of millenarianism. Well, the Bible burner would only have copied the example of many a Romish priest; and have added that additional responsibility to his burden. Neither he nor Rome can efface one single truth of God's written Word. "Heaven and earth shall pass away, but my word shall not pass away." "The word of God endureth for ever." Our express duty, therefore, is to preach the truth, the whole truth, and nothing but the truth; and the whole truth is Jesus Christ and Him crucified, *and* that He shall come again in his glorious majesty. "The Lord shall be king over all the earth, in that day there shall be one Lord, and his name one." (Zech. xiv. 9.) "King of kings and Lord of Lords." Anything less than this is *not* "the whole counsel of God."

Lately a young man replied to very earnest solicitude for his soul's welfare: "My dear sir, if I was always thinking about my soul I should

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not have time to do anything for my body; I should never get on with my business; my exertions would be paralysed, I should be fit for nothing; it would be better for me to sit down and die at once." He forgot the warning of our Master, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Further, he forgot that a man can, and ought to be diligent in business, yet walking with God. "Not slothful in business," is the exhortation of the apostle to the Romans, and at the same time, "fervent in spirit, serving the Lord.'

In the same way, and with equal forgetfulness of God's Word, anti-millenarians plead: "If we accept your doctrine of the second advent in the sense of a personal reign of Christ upon the earth, it will cramp all our energies for the future of the Church and the world; we shall be paralysed!" Another says, "The fear of the coming doom in Christendom would be so great that I should fear to lie down at night, and to go about my work by day." We reply in the first place, the question is not "what shall we accept of such and such a doctrine," but "what saith the Lord? and in the second place, where is your *love* for Christ, if you have such a slavish *fear* of the person of Christ?" There is no fear in love, but perfect love casteth out fear; because fear hath torment. "He that feareth is not made perfect in love." (1 John iv. 18.) Fear shows great distrust in God, nay, slavish fear dishonours God, and is an evidence of want of faith in God. We may all learn a lesson from the late John Wesley, and I quote it here as an apposite illustration of our present subject—love casting out fear. Mr. Wesley had occasion to visit Gloucester city, where he preached, and was afterwards entertained at the house of a friend there. During the evening conversation, a lady asked him the following question: "Mr. Wesley, suppose you were to know for certain that you would die at twelve o'clock to-morrow night, how would you spend the time between now and then?" To which he replied with his usual simplicity: "Madam, I would just do as I propose to do. I would preach to-morrow morning in Gloucester; I would then ride to Tewkesbury, and preach there in the afternoon. I would then meet the society; after which I would repair to friend Martin's house, who proposes to entertain me; I would retire to rest, as my custom is, at ten o'clock, commend my soul to God, fall asleep at once, and at twelve o'clock (as you say, madam) I would wake up—in glory!" My fearful friends may learn a lesson from this. What have the children of God to fear? Instead of fear it should be joy. Jesus told his disciples to observe certain signs as indications of his "coming in a cloud with power and great glory;" and then "look up, for your redemption

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draweth nigh." The last message from Christ in heaven to the Church on earth is, "Behold I come quickly;" and she, as the Lamb's wife, is taught to respond with a cry of welcome, "Amen. Even so, come, Lord Jesus." These are joyful words for the children of God, but woeful tidings to the ungodly. Hence it is that our doctrines are unpopular with the great mass of our fellow-men; and because it is so, we know that some of our brethren in the ministry hide their light under a bushel. We hear it said, "My people don't like the subject; it does not take with us, and there is no use forcing the subject on their attention when they won't have it." But if we were to suppress the distinctive articles of the Christian faith because our congregations, or sections of them, disapprove of certain dogmas, we might shut up the Bible at once, and descend from the pulpit-throne, and abdicate. A class of minds of the Socinian school object to the prominent place a minister gives to Christ as "equal with the Father as touching his Godhead." Is he then to suppress the fact? Many object to the cardinal doctrine of justification by faith. Faith *and* good works is the *credo* of the human heart; the help of God and good works says Rome; and truly Romanism is the religion of human nature. Those of the ritualistic school who boldly acknowledge relationship to Rome, and denounce the grand standard round which the battle of the Reformation was fought, namely, Justification by Faith, declare it to be "an immoral doctrine." Shall we then suppress this grand doctrine of grace because Romanism condemns it? Far be it from us to act so base a part! It would brand us with the very worst species of deception—the *suppressio veri*, which is akin to the *suggestio falsi*. This argument holds good in the matter of millenarian doctrine. Shall we suppress it because it is unpopular? No. "Let God be true, but every man a liar." The message is from God, and "Thou, son of man, be not afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious. But thou, son of man, hear what I say unto thee: Be not thou like that rebellious house: open thy mouth, and eat that I give thee. (Ezek. ii. 6—8.)

Darlington. GEORGE LLOYD, F.S.A.

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REVELATION ANTI-MILLENNIAL.*

IT is a painful task to write in condemnation of a book, the author of which is, without doubt, a holder and teacher of fundamental Gospel truth. The fact that he is such, however, only renders him the more dangerous as a promulgator of error, and the duty the more imperative of exposing the error, and that with no faltering or forbearing hand.

The work whose title we have given, aims at nothing less than the setting aside of all pre-existing popular interpretations of, and commentaries upon, the Apocalypse, whether historical or futurist, and supplying us in their stead with something altogether devoid of what its author is pleased to call the "wild vagaries," the "moonings about seals and vials, trumpets and dragons," for the display of which he regards the book as, in other hands, having furnished such occasion. (See preface, p. i.) How far he has succeeded in this object it shall be our endeavour to put our readers in the way of judging for themselves.

The Preterist scheme of interpretation—that which would place us of the present day at the other side of the millennium, regarding it as a thing of the past—our author very truly and effectively disposes of by saying: "It is hard" (might he not have said *impossible* for people in their senses) "to believe that the golden age is over, and that it was to be found in the days when the Inquisition wrought its deeds of blood, when Waldenses and Huguenots perished by thousands for their faith, and when the massacre of St. Bartholomew disgraced humanity." (Page 5.)

The Futurist system Mr. Brown dismisses with the simple assertion that it "*falls by its own weight, and needs no refutation!*" (Page 6.) Four lines contain all the reference of which he deems it worthy. It is not improbable that our readers may regard this as rather scant measure of notice to bestow upon a system which, whether it be true or false, is professedly based upon the very simple, intelligible, and not very easily refuted, plan of making Scripture its own interpreter, and assigning to unfulfilled prophecies, or to prophecies the as yet fulfilment of which may be fairly questioned, a similar mode of interpretation to that which admittedly belongs to all such prophecies as have already been beyond question fulfilled. They will, it is not unlikely, look upon a system, the maintenance and the defence of which have employed the pens of Maitland, De Burgh, Govett, Kelly, Newton, Darby, Tregelles, Goodwyn, *cum multis aliis*, and which embraces amongst its adherents a daily increasing number of the multitudes of God's dear children who are at present "taking heed unto the sure word of prophecy," as not very much the worse for the passing shot thus fired over its head by our author. Perhaps some of them may even feel disposed to commend

* "Lectures on the Book of Revelation." Delivered in Bunyan Meeting, Bedford. By JOHN BROWN, B.A. London: F. Pitman, Paternoster-row. 1866.

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the discretion which thus avoids close contact with an opponent in whom previous and less wary adversaries have experienced what is called a rather tough customer.

Possibly, however, it may have only been in his haste to grapple with one whom he regarded as a more formidable foe that Mr. Brown has thus given Futurism the go-by. "Midway" (he immediately proceeds) "between these two" (*i.e.*, the Preterist and Futurist systems), "and far more widely received, is the Historic or continuous scheme of interpretation." With the effort to overthrow this scheme, he accordingly occupies about three pages of his first lecture, and several subsequent pages and paragraphs in his treatment of the chronological prophecies in chaps. xi., xii., xvii., as also in his dissertation upon the millennium. (Lecture xi.) That he has succeeded, at all events to his own satisfaction, we may judge from the concluding paragraph of his attack. "In the face," he writes, "of assertions so express as these" (he means our Lord's, as to our ignorance and uncertainty concerning the time of the second advent), "the fixing of dates must be abandoned, and with that the whole scheme of historic interpretation." (Page 9.)

Now, although we cannot congratulate our historical friends upon having escaped altogether as unscathed from the hands of this assailant as have their futurist brethren, we are perfectly sure that they and their system will also survive his attack. Not a single weapon, strange to say, has he therein employed which has not been taken from the armoury of the poor prostrate futurists, already "*fallen by their own weight!*" Not a single weapon which had not been by many of these same futurists, long previous to the uprising of this Goliath, sedulously used against them! The fact that the history of the other nations of the earth is only adverted to in the Old Testament in its connexion with that of the Jewish nation, that nothing like a continuous prophetical history is therein to be met with, and that it is therefore highly improbable that we should find such a continuous prophetical history in the New Testament (pages 7, 8), the arguments against the year-day theory (pages 153—156), are all futurist arguments, to transcribe which were to re-write almost verbatim much with which our readers are most familiar, as recorded and reiterated, as the staple of futurist belief and opinion, in the pages of THE RAINBOW, and in many a page besides! There is, indeed, one exception. No futurist writer that we are aware of has exhibited such ignorance, or such forgetfulness of a most important scriptural truth, as, when arguing against the alleged arbitrariness of the different periods assigned for the commencement of the 1260 days, to speak of the "*absurdity* of supposing that the Divine dispensations would be arranged to count from the formal decree of a Roman emperor." (Page 155.) The weight of their system has not at all events sunk futurist interpreters quite so low, or so stunned them in their fall, as to render them either unconscious or oblivious of the fact that the memorable seventy weeks of Daniel (chap. ix. 24, 25), are expressly stated by the interpreting angel to count from *a heathen emperor's decree!*

The Historicals have unquestionably survived many Futurist attacks, and will survive the non-futurist, or quasi non-futurist attacks of the work before us; not but that all such attacks do, and must, as we

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believe, expose much that is faulty and untenable in their system, regarded (as so many of them contend for it) as presenting a sole and exhaustive mode of prophetic interpretation, but, inasmuch as there is, we apprehend, a measure of truth in their system, regarded as furnishing a primary and imperfect fulfilment, which, simply because it is truth, no arguments can overthrow.

We now proceed to bring before our readers the system of interpretation which our author seeks to substitute for those which he seems to think he has thus easily disposed of. What, in the first place is the rule or standard by means of which he would supply the room of that ponderous one of making Scripture its own interpreter, which he regards as having fallen by its own weight? No other (we write, we assure our readers, not in jest, but in perfect soberness), than Bunyan's "Pilgrim's Progress." Far be it from us to utter one word in depreciation of that incomparable allegory. Had Mr. Brown indulged in panegyrics upon it, the most extravagantly laudatory that mind could conceive or pen indite, remembering that he had spoken in Bedford town, and in "Bunyan Meeting House" we could have sympathized with, rather than have censured him. But to take man's uninspired allegory, written many centuries after the canon of Scripture was completed, as a standard for the mode of interpretation to be employed upon a portion of the inspired Word of the living God, is something more than memories and associations, however strong or hallowed, can justify. Yet so it is. In the opening paragraph of his first lecture, Mr. B. institutes a comparison between the visions seen by the apostle in Patmos and those beheld by Bunyan in Bedford jail; and (page 9) he writes, "Let us conceive of the Apocalypse as a symbolic representation of the course of Christ's kingdom on the earth. Thereby it is very possible that spiritual conceptions, hopes, dangers, and conflicts may stand out far more vividly than they could be made to do by simple statement. I may again refer to the visions of the 'Pilgrim's Progress.'" Again (page 11), at the close of a long panegyric upon the "Pilgrim's Progress," he says, "Let us seek to read the divine visions *on the same principle* on which we have read the human to so much advantage."

Whether similar advantage does really result from the application of the same principle to the divine visions as to the human, we hope, ere we close, to enable our readers to determine. But, setting aside the unseemliness, to use no harsher expression, of measuring divine visions by a human standard, we must protest with all the vehemence wherewith a protest can be uttered, against the assumption, without the shadow of a proof adduced, that the Revelation *is* an allegory, and the consequent attempt to inflict an allegorical interpretation upon it. John Bunyan meant his "Pilgrim's Progress" for an allegory, and said so on his title-page. Where has God said that He means the Book of Revelation for an allegory any more than Daniel or Ezekiel, which, by the way, Mr. B. takes leave, in some of their predictions, to interpret literally? What vestige of evidence is there, external or internal, for regarding the visions of John as allegorical any more than those of Isaiah, Jeremiah, Ezekiel, Daniel, Zechariah, or of any other prophet since the world began? Where has the author of that book, however remotely, intimated that its structure or design is different, or that it

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needs a different system of interpretation from any other portion of Holy Writ? Man *assumes* all this, and makes wild, sad work of it accordingly.

We now proceed to notice the results which, by such a mode of dealing with the book, our author has arrived at. The seven seals he regards as denoting the judgments inflicted upon unbelieving Jews, terminating in the sixth seal with the destruction of Jerusalem under Titus. To maintain this view, he is obliged, as a matter of course, to endeavour to assign to the Apocalypse a much earlier date than that usually affixed to it by the most competent authorities. Into this question, however, we need not enter, inasmuch as one expression in the Inspired Record of the opening of the sixth seal suffices, as it seems to us, utterly to overthrow the entire interpretation. The subjects of that judgment are described as calling upon the "mountains to fall on them, and the rocks to cover them, to hide them from *the wrath of the Lamb!*" No such cry as this—no cry however remotely analogous to this, was, or could possibly have been, uttered—no such thought was, or could possibly have been, conceived by the unbelieving Jews at the time of the destruction of Jerusalem, inasmuch as they had not the faintest notion that it was through "the wrath of the Lamb" that judgment was then being inflicted upon them. To regard a prophecy of persons crying out for shelter from "the wrath of the Lamb" as being fulfilled in the cry of unbelieving Jews, who repudiated the notion that Jesus was "the Lamb," and who regarded his rejection and crucifixion as altogether a righteous act upon the part of their nation, is assuredly to put a far looser construction upon Revelation, even regarded as an allegory, than any part of Bunyan's allegory will admit of; it is to go far beyond the principle which the author himself has laid down.

Not a whit more fortunate is Mr. Brown in his interpretation of the Apocalyptic trumpets. These he regards as depicting judgments upon heathenism. One gets a hope that something good and true is coming when reading (pp. 36, 37) a reference to the fall of Jericho, and to the seven trumpets there so memorably used. This hope, however, is speedily dispelled. The first trumpet, with its "hail and fire mingled with blood, its burning up of the third part of the earth, and of the trees, and all the green grass," is thus interpreted (p. 38): "By this I understand that heathenism has acted like a blight upon the very fruits of the earth. Nor is it difficult to see how idolatry has degraded men, and over vast regions of territory having rich and fertile soil, they have been content *to live in the poorest fashion from hand to mouth*"! Again, the second trumpet with its "mountain burning with fire cast into the sea," and the "sea becoming blood," &c., signifies that "the *maritime interests* of the nations have suffered check and blight from heathenism"! That, "with the exception of the Phœnicians, no heathen people has been really *a great maritime power*"! That "idolatry debases manhood, and cripples enterprise." (P. 38.) Of a truth this is allegory outallegorised! If such was the meaning of the Inspired Evangelist, which is, he or Bunyan, the better allegorist? If he did not actually mean thus, admirers of, and commentators upon, John Bunyan, we ask, Would you treat *him* as St. John is treated here?

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Again, the third trumpet, "the star falling upon the waters, and their becoming bitter," means that "the social and civil life of nations has been poisoned and painfully embittered by idolatry." (P. 39.) The fourth trumpet, in like manner, signifies by its smiting of the sun and moon, and stars, and the consequent darkness, that "heathen governments have too often been a curse rather than a blessing to the people under their sway." (P. 40.) The fifth trumpet, the locusts, represents "the fearful superstitions which have come out of hell, and fastened upon the minds and hearts of the heathen." The sixth trumpet, the Euphratian horsemen, very comprehensive in its character, represents "the fierce diseases generated by heathenism itself—the exterminating wars which desolate heathen lands—the awful sacrifice of human life which superstitious worship has demanded in every age." (P. 45.)

Now assuredly if there be any force, any significance at all in that typical event, the sounding of the trumpets before the walls of Jericho, to which our author himself refers—if there be any meaning, any similitude at all contained in, or intended by, the fact that these seven Apocalyptic trumpets were sounded by angels in heaven and had for their import woes and judgments to be successively inflicted upon ungodly men on earth—then what they denote must be judgments *ab extra*—judgments inflicted, whether by the immediate hand of God Himself or the intermediate hands of man, or of evil spirits, as his instruments, from *above*, and from *without*, and not as Mr. B. would have us to believe, the natural and inevitable results of heathenism itself. God represents the judgments inflicted by his own Almighty power as destroying sinners. Mr. B. represents sinners as destroying themselves. In order that, according to his interpretation, there should be any analogy between the trumpets of Joshua and of the Apocalypse the former should have been sounded by the inhabitants of Jericho themselves, and not by the people of Israel.

Equally puerile is the similar interpretation of the outpouring of the seven vials. The drying up of the Euphrates under the sixth vial is merely, Mr. Brown assures us, "a symbolic way of telling us that the means of defence by which evil principles are upheld, and in which their votaries trust, shall be taken from them." (P. 116.) In like manner he informs us that "no material warfare is intended by the battle of Armageddon—no conflict between armies of flesh and blood. It is to a *spiritual* strife, it is to that decisive issue to which all *principles*, good and bad, are tending that our thoughts are turned in the vision before us. It is as when in ancient days the Lord said by the mouth of Ezekiel "I will gather all nations, and will bring them down into the valley of Jehoshaphat and will plead with them there for my people and my heritage. The day of the Lord cometh. For I will gather all nations against Jerusalem to battle. Then shall the Lord go forth and fight against these nations." (P. 119.) All this Mr. Brown would have us likewise to regard as descriptive of a spiritual conflict—a conflict between principles. Had he possessed the familiarity with the text of Holy Scripture which would appear to be desirable in a commentator, he would have known, or, failing in this, had he consulted his Bible, he would have found that the words which he thus ascribes to Ezekiel were never uttered by that prophet. He would have found,

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moreover, that while the first clause of the passage, the entire of which he assigns to Ezekiel, occurs (not in Ezekiel, but) in Joel, chap. iii. 1, 2. the latter clause occurs in Zechariah xiv. 1. Accuracy of quotation, however, may very well be regarded as of little moment where everything approaching to accuracy of interpretation (even of allegorical interpretation where the text is assumed to be an allegory) has been altogether thrown overboard. It would no doubt have been amusing, were not the subject one far too solemn for amusement, had Mr. Brown exhibited his ingenuity in showing how the immediate context of the words which he quotes as Ezekiel's, but which belong to Zechariah xiv., can be interpreted of a conflict between principles, what in such spiritual conflict, we are to understand by "The city being taken, the houses rifled, the women ravished; half the city going forth into captivity, and the residue of the people not being cut off from the city." (Zech. xiv. 2.)

We shall not further tax our readers' time and patience by following Mr. Brown through the process of evaporation in which all point, meaning, definiteness, and instruction, are eliminated from the visions of the witnesses—the beasts, the women, the man-child, the first-fruits, the harvest, &c., as seen and delineated by the inspired apostle. We can assure them that the process is no less complete than in the instances which we have adduced. The chronological predictions mean, our author affirms, just *nothing at all*. They only refer to *past* events somewhat similar to those predicted in the Apocalypse, and which occurred in periods of time corresponding with those specified in the apocalyptic predictions. But the notions of their having any definite reference to the future, he absolutely scouts, and "can only express his astonishment that they have found acceptance so long." (Pp. 53—59, 153—156.)

The culminating object of the work, in order to which all this preliminary process of evaporation has been carried on, is the endeavour to make out the Apocalypse to be anti-millennial. To show that Revelation xix., xx. do not overthrow, that they rather establish, the favourite dogma of the Church, not Christ, as the converter of the world—the Church, not Christ, as the visible reigning governmental power during the future age of blessedness—"Hic labor, hoc opus est."

In order to this, we are taught that the visible appearance of the "King of kings" descending from the open heavens (Rev. xix. 11—16) is no visible appearance at all—the tremendous conflict with the beast and false prophet, and their armies, to sup upon the slain of which the fowls of heaven are assembled, "is a *spiritual conflict against evil principles*." (p. 145.) We have then a glowing description of a period of blessedness which, however, is not a millennium. "I trust," Mr. B. says (p. 165), "that we have already entered too deeply into the spirit of this symbolic book, to suppose that a thousand literal years are meant by the millennium." He might well have added, "or to believe that in this book God means in any single instance what He says!" The glory of this period, according to our author, is to be, not that it shall possess, but that it shall be *without* a personable visible Christ! To establish this he quotes—not any passage of the Word of God, but the appalling language of Dr. Bushnell: "Nothing would be more

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inexpedient, or a *profounder affliction* than *a locally descended, permanently visible Saviour*"! (P. 162.) Should any readers think for a moment that in calling this language appalling, we have written too strongly, we simply ask them to put it side by side with that of our Lord Himself: "*I will see you again*, and *your heart shall rejoice*, and *your joy* no man taketh from you" (John xvi. 22); read in connection with the preceding context, beginning at verse 16; also with the language of John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when *He shall appear*, we shall be like him, *for we shall see him as he is*. And every man that hath *this hope* in him purifieth himself even as he is pure." (1 John iii. 2, 3.) To the end of this millennium without Christ—this period of blessedness upon which were his visible presence to obtrude it would be "*a profound affliction*," our author very conveniently postpones the revelation of the man of sin, and the personal advent of the Lord from heaven. Where or how he finds these events at the close of the millennial period, having failed to find them at its commencement, as he does not inform us, we are utterly unable to conjecture.

Our readers may very possibly think that we have spent more time and ink and paper upon a notice of this book than it is worth. If the amount of reason, or argument, or research, or appeal to Scripture, or to common sense, which it contains be the criterion, it is indeed probable that we have. The fact must not be overlooked, however, that a work which furnishes any apparent ground, however small or unstable, or untenable, whereupon the sin-loving and the world-loving may even for a moment take their stand, in order to utter thence the assertion, "The Lord delayeth his coming," in order thence to ask, "Where is the God of judgment?"—or thence to preach to themselves and others "peace when there is no peace," will undoubtedly find circulation and acceptance just at present.

We have therefore felt it to be a bounden, although by no means a pleasant, duty to endeavour to expose to our readers the character of this work, and to show them how easily, by simple appeal to God's blessed word of truth, its assertions and assumptions may be met and overthrown.

Mallow. RICHARD CHESTER, B.A.

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RITUALISM IN RELATION TO THE APOSTASY OF THE LAST DAYS.

ARTICLE II.

IN my former paper on this subject, I endeavoured to show that Ritualism, even in those respects in which it seems, on a superficial view, to be in most decided opposition to the current infidelity of the times in which we live, has in reality an inherent tendency in the same direction: that, if I may so illustrate the matter, while the main current of the river of modern thought sets steadily towards unbelief, Ritualism is as it were an eddy which appears to carry those who are caught in it out of the stream, but it is only to rejoin it further on, where the current is swifter and stronger because much nearer to the point where the river plunges headlong into the dark gulf of Atheism. I now proceed to point out how, while in one aspect Ritualism is a too faithful index of the low point to which real spiritual religion is at present sinking, it yet in another aspect exhibits such a marked incompatibility with the secular spirit of the times, as must finally bring the two into deadly collision—a collision in which, we may learn from inspired prophecy, the latter will triumph.

The aspect in which I shall in the first instance view Ritualism is its *childishness*. Ritualism at the best, is the religion of children. The attention bestowed on the minutest details of dress, decoration, and even posture; the ludicrous gravity with which the fashion of an *alb*, the embroidery of a *chasuble*, or the colour of a *stole*, is debated; the tricking out of the churches, and especially of the altar, with a profusion of flowers and tawdry ornaments: the long processions of priests and choristers with their crosses, banners, and other ecclesiastical toys, all manifest this spirit in a way that cannot be mistaken. It does not fail to attract the attention even of the genuine Romanists themselves. It is only recently that a distinguished Romish Bishop, on being asked by the Naples correspondent of the *Times* newspaper, with what feeling English Ritualism was regarded by the members of his order, thus expressed himself: "We think that the Ritualists do not know what they are about. They are trifling with the fringe of the mantle without laying hold of the substance of it. Indeed, we liken them to children, who are playing at priests, and who invent and distort, and make mistakes as they go on. It may, however, lead to something. It may persuade some of them to study antiquity, and, if it does, it will bring them back to the bosom of the Church. . . . . At present, however, Ritualism is mere child's play, a mere imitation of externals, and, like all imitations, bad. Many young persons of imaginative temperament are attracted by it, but after a time become wearied of it, and lapse into a general indifference to religion. If they could be induced to study antiquity, the result would be different, and we hope that the time may come."

Alluding to the inventions and extravagant imitations of the Ritual-

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istic clergy, this Bishop added, "They are like a Judge on the bench, with the book of the law open before them, but without any knowledge of the traditions of their profession, consequently they often commit many gross absurdities. I will illustrate this by one or two anecdotes related to me by a lady of rank. Dr. ——, on one occasion, when giving absolution, laid two crossed keys on the head of the penitent—a pure invention without precedent, and without any apparent object. On another occasion a person wishing for absolution from the same clergyman, and being unable to present himself or herself, wrote to ascertain if it could be communicated by letter. The answer was favourable, and I take for granted that confession as well as absolution was sent through the post. Now, it is well known that in our Church, which is the object of imitation, the presence of the penitent is absolutely necessary before the priest, and I give you these anecdotes to show you what wild inventions and unauthorised practices are adopted by men, who, while thinking they imitate, follow no rule or precedent whatever. In my own experience, several persons among the Ritualists have come to me asking for absolution, but I told them I could do nothing for them—they must go through a regular course of preparation beforehand. No! Ritualism is at present nothing but child's play —they are toying with the fringe; but on the condition I have mentioned, it may lead to something."*

One may smile at this, and yet in truth the matter is sad and serious enough. The Church of Christ was once a child. The pen of inspiration has drawn the picture of that childhood. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions

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* Let me add here the testimony of a very different witness. Mr. Binney, in his admirable volume, quotes the following from the letter of "A Rector":—

"May I be permitted to make a suggestion to my clerical brethren with reference to the use of church bells, which I have for some time carried into effect in my parish church, and which I find, although but a trifling matter in itself, to be very edifying. The bell-ringer is instructed to sound each bell thrice, and as he does so, to repeat the usual invocation of the Blessed Trinity, then to make a pause of at least a minute before commencing to chime or toll. The meaning of this threefold intonation on each bell becomes understood by all residing within its sound, and to them it has the effect of a solemn warning, while this act itself of ringing is made an act of devotion to the ringer or ringers. The great bell of my church is also similarly rung at the consecration of the Blessed Sacrament. The sick and others detained from church are thus apprized of the exact moment when the Holy Sacrifice is pleaded, and are thus enabled to join their prayers and intentions to those of the priest and worshippers in the church, while at the same time the solemnity of the act of worship is greatly augmented by this accessory."

On this Mr. Binney observes:—"This extract illustrates another thing often to be seen in some of the ritualistic clergy, namely, the mixture of silliness and sincerity —the childish, not child-like piety—that distinguishes them. It is not to be denied that there are men of real power and of unquestionable ability among the leaders of the movement, but in many of the unfledged weaklings that follow there is no strength or manliness either in their aspect or utterances; everything is emasculated, drivelling, feeble; they seem earnest and devout in their way, but their devotion is often expressed in such unctuous language and grotesque forms as to seem the result of a union between sainthood and idiotcy."—"Micah, the Priest-Maker," pp. 83, 84.

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and goods, and parted them to all, as every man had need. And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." (Acts ii. 42-47). Such was the daily walk, such the catholic usages of those who "turned to God from idols to serve the living and true God; and to wait for his Son from heaven." (1 Thess. i. 9, 10.) Beautiful picture of the childhood of the Church! What happy obedience, what innocent simplicity, what unquestioning faith, what filial love! How, like a happy, loving child waiting as the evening shadows fall for the return of its father, did the Church, ere her first love was lost, wait for her Lord from heaven! But that childhood has long been left behind, and has been succeeded by the sorrows of her youth, and the sins and follies of her womanhood. And now—what is she now? What she should be we know full well. A widow indeed, clad in her mourning weeds, her heart a-lit with chastened hope, and the glory of coming translation already encircling her meek bowed head. But what is she, alas! A poor demented creature, decking herself in the gaudy rags of the harlot, and mistaking them for her bridal robes; pleased with the toys of childhood, which shake and tremble in her palsied hands; painting her face and tiring her head like another Jezebel, and thinking that in very deed the renown of her beauty may still captivate the nations of the earth. Childish! yes; but, dark and awful thought, it is not the childishness of youth but of age: not first childhood, telling of inexperience, simplicity, and undeveloped powers, but second childhood, telling of mental imbecility, of spiritual decay, of coming death. Of this childhood, too, we find the awful picture in the Word of God. "Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold not hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." (Rev. iii. 14—18.) Surely Ritualism viewed in this aspect, and taken in conjunction with other indications of spiritual childishness which we see around us, warns us that the visible Church has entered on her last and darkest phase, and that the hour of her rejection is at hand. No scruple is felt by Ritualism in parading ceremonies so childish and frivolous, "that," as Dr. Vaughan has strongly, but not too strongly said, "if men of understanding were obliged to accept such exhibitions as being acceptable to the Founder of Christianity, that Founder would receive little homage at their hands. As it is easier to be an atheist than to accept a character of God which belies his moral perfections, so it would be much easier to a man of intelligence to become a deist than to be a Christian, if he must regard Jesus Christ as being really pleased with the scenic performances which some men

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present to us in his name." An awful alternative indeed, yet one which it can hardly be doubted thousands in England will accept, should Ritualism achieve its expected triumph, as millions have accepted it in France and Italy. "There is no school of scepticism like this school of folly. What more natural, if Christianity is to be exhibited as a weak thing, what more certain than that it will be despised? But it is not possible that the scheme of these men should be a success. The tide of modern thought is not to be stayed by such means. The measure in which the Ritualists succeed in imposing upon the weak, is the measure in which they will become an offence to the enlightened. In the eyes of men generally, it will be the priest at his old work again, aiming to rule the people as nurses rule children, now by scaring them with silly inventions, and now by amusing them with trifles." *

The picture we have been considering is dark enough, but we must now turn to one which is even darker. If Ritualism ostentatiously exhibits all, and more than all the childishness of Romanism on the one hand, it assuredly contains within it the undeveloped seeds of all Rome's intolerance, persecution, and bloodthirstiness on the other. It is in truth only "the priest at his old work again." The life-blood which circulates through the two systems is the same, and that life-blood is—*Priestcraft.* Priestcraft! what images of terror, what cruel oppression, what frightful tyranny does the very word recal! The tyranny of kings and rulers has been a sore burden to humanity; the scourge of war has desolated the nations and deluged the earth with blood; the hideous wrong of slavery has inflicted incalculable misery and cried to heaven for vengeance; but none of these things, dreadful and cruel as they are, have been such a curse to man's race as that master-piece of the devil—Priestcraft. More far-reaching than the iron rod of the conqueror, it has tyrannised even over the souls of men; more merciless than the blood-stained chariot of war, it has slain its millions in cold blood and with fiendish exultation; more iniquitous than slavery, whose manacles bind only the festering limbs of the slave, it has striven to bind and fetter not the dying body but the enduring mind. Would we know with what feelings the great High Priest, who has passed through the heavens into the holy place not made with hands, regards it? We have, as I solemnly believe, his verdict in those terrible words addressed to the Church at Ephesus, "But this thou hast, that thou hatest the deeds of the Nicolaitanes, *which I also hate.*" (Rev. ii. 6, 15.) †

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* "Ritualism in the English Church," pp. 69, 70.

† The common idea that the Nicolaitanes were a primitive heretical sect, is, I am persuaded, altogether a mistake. Nicolaos (*conqueror of the people*) is the Greek version of Balaam (*destroyer of the people*). The Book of Revelation, we know, abounds in these duplicate Hebrew and Greek names: as Apollyon, Abaddon; Devil, Satan; Yea (Greek, Nai), Amen. The name Nicolaitanes is symbolic, and denotes those who, forming themselves into a priestly caste, have, from the earliest ages of the Christian Church to the present hour, usurped dominion over the minds and consciences of their fellow-men, and made themselves in very deed lords over God's heritage. Adopting that view of the Epistles to the Seven Churches which regards them as a prophetic picture of the successive phases of the visible Church, we can have no difficulty in understanding what Nicolaitanism really is. "We know from the Scriptures, and from the common representations of all ecclesiastical historians, that the Church was hardly founded until it began to be troubled with the lordly

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Yet priestcraft is the vital centre, the root principle of Ritualism as much as it is of Romanism. Out of this root springs, as by a law of natural growth, altar, sacrifice, apostolic succession, supernatural powers bestowed in ordination, confession, and absolution. In fact, you may construct the Romish system as completely and elaborately as you like, and if you then withdraw "priesthood," the whole falls at once into utter ruin. Now we know that priestcraft and intolerance are almost synonymous terms: the world has never seen priestcraft in power, without its attempting to suppress opposition by means of persecution, and, as Solomon tells us, "the thing that hath been, it is that which shall be." As Mr. Lecky has truly said, "It is an incontestable truth that for many centuries the Christian priesthood pursued a policy, at least towards those who differed from their opinions, implying a callousnes and absence of the emotional part of humanity which has seldom been paralleled, and perhaps never surpassed. From Julian, who observed that no wild beasts were so ferocious as angry theologians, to Montesquieu, who discussed as a psychological phenomenon the inhumanity of monks, the fact has been constantly recognised. The monks, the inquisitors, and in general the mediæval clergy, present a type that is singularly well defined, and is in many respects exceedingly noble, but which is continually marked by a total absence of mere natural affection. In zeal, in courage, in perseverance, in self-sacrifice, they towered far above the average of mankind; but they were always as ready to inflict as to endure suffering. These were the men who chanted their Te Deums over the massacre of the Albigenses or of St. Bartholomew, who fanned and stimulated the Crusades and the religious wars, who exulted over the carnage, and strained every nerve to prolong the struggle, and, when the zeal of the warrior had begun to flag, mourned over the langour of faith, and contemplated the sufferings they had caused with a satisfaction that was as pitiless as it was unselfish. These were the men who were at once the instigators and the agents of that horrible

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pretensions and doings of arrogant men, in violation of the common priesthood of believers, and settling upon ministers the attributes and prerogatives of a magisterial order, against which Peter, Paul, and John were moved to declare their apostolic condemnation, but which grew nevertheless, and presently became fixed upon the Church as part of its essential system. We know that there is to this day a certain teaching, and claim, and practice in the largest part of the professing Church, according to which a certain order severs itself entirely from the laity, assumes the rights and titles of priesthood, asserts superiority and authority over the rest in spiritual matters, denies the right of anyone, whatever his gifts or graces, to teach or preach in the Church, who has not been regularly initiated into the mysterious puissance of its own self-constituted circle; and puts forward its creatures, however glaringly deficient in those heavenly gifts which really make the minister, as Christ's only authorized heralds, before whom everyone else must be mute and passive, and whose words and administrations everyone must receive on pain of exclusion from the hope of salvation. We also know that this system of priestly clericalism and prelatical hierarchism claims to have come down from the earliest periods of the Church, and traces for itself a regular succession through the Christian centuries, and appeals to patristic practice as its chief basis, vindication, and boast. We know that it first came into effective sway in the period immediately succeeding the Pagan persecution (Smyrna), reaching its fullest embodiment in Popery (Pergamos), and has perpetuated itself in the same, and in Laudism, Tractarianism, and Ritualism, even to our day and to our very door."—See Dr. Seiss's "Lectures on the Apocalypse," lect. vii.

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detailed persecution that stained almost every province of Europe with the blood of Jews and heretics, and which exhibits an amount of cold, passionless, studied and deliberate barbarity unrivalled in the history of mankind." *

Equally weighty are the words of Dr. Vaughan: "The Church which shall say,—within my enclosure there is salvation, beyond it there is none, will always be liable to the temptation of endeavouring to compel the refractory to come in. The clergy taking this position, have soon learnt to regard disaffection towards themselves as the deepest form of treason; and soul-murder, as occasioned by false doctrine, as the foulest of all murders. And if the crimes said to be perpetrated are of this dye, why should not the penalties attached to them be proportioned? If death should follow on the lesser offence, should anything less follow on the greater? So men have reasoned on this subject, and they have acted upon such reasoning. The Divine Being, according to the teaching of such men, does wonderful things continually in conformity with their pleasure. They have only to ask in Baptism, and he regenerates the soul. They have only to ask in Confirmation, and He gives his Holy Spirit. They have only to ask in Absolution, and the sinner is absolved. They have only to ask in the Communion, and that service becomes a mysterious participation in the body and blood of Jesus Christ, under the forms of bread and wine; and a participation, in some mysterious way, in his divine as well as in his human nature. . . . . Christians who believe that there are pious men in all Churches, and that all pious men go to heaven, may well be tolerant of differences. Such differences in their estimation may not be insignificant, but so long as they are not inconsistent with a truly religious life in this world, and religious blessedness in the next, they may well be borne with. But it is not so with men who say we are the only channel through which such a life and such blessedness are possible, and who brand religious differences as spiritual treason and blood-guiltiness. The temptation in their case must be to crush resistance and to compel submission. The natural issue of such Church theories is that error should be accounted heresy, and that the penalties of heresy should be such as Romanism has made them.

"The haughty and censorious temper in which the majority of Ritualists indulge towards Protestant Christendom, and especially towards the Christians of this land, whether beyond the pale of the English Church or within it, is such as to prophesy distinctly enough what the course of this sect would be if it might once become powerful. If such things are done in the green tree, what would be done in the dry? We see this movement in its incipiency and weakness, but its principles are old, have been often tested, and experience, that safest of expositors, assures us that it is in the nature of those principles that they should come as a blight on everything social and religious, to the extent in which circumstances may be favourable to their action." †

Let those who may be disposed to doubt this testimony just watch the manner in which, as time passes on, the question of religious toleration is dealt with by Ritualism. Already significant indications are not

* "History of the Rise and Influence of Rationalism," vol. i. pp. 358, 359.
† Ritualism in the English Church, pp. 86—88.

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wanting. Take as an example the following remarks from the essay on "Religious Toleration," in the second series of "The Church and the World:"—"Perhaps some of those who are sighing for the *rapprochement* of the various members of the Catholic family may not have duly considered this consequence of unification. They may have been content to regard such an event as fitting and beautiful, without looking to it for authoritative decisions on the limits of orthodoxy and heterodoxy knowledge and opinion, faith and free inquiry. But if infallibility can be found anywhere upon earth, no one will deny that it must be sought in the deliberate judgment of a Synod of the whole Catholic Church; no other opportunity can be conceived when the scattered elements of truth, specially preserved by particular Churches, could be brought together, and re-cemented into one consistent whole. Over such a representative assembly of the entire Church, the Holy Spirit would preside. . . . . It is surely something more than possible, that particular Churches will ere long communicate in the sacrament of unity, and take common counsel to discover what is not tolerable in doctrine and discipline, and purge out of herself all traitors and treasons which have crept in unawares. . . . . The primary truth to be acknowledged is this—that the limits of toleration are left in such profound obscurity, that the most obedient son of the Church cannot distinctly tell whether he is conforming to her mind or not. Our practical inquiry, consequently, ought to be—How can that happy condition be realized, in which a Christian will not be perplexed, as to his faith or practice, *a heretic will not be allowed to undermine the orthodoxy of his neighbours*, and a faithful believer will not be persecuted for maintaining what his Church does not forbid?" *

Now, I am quite prepared to believe, nay, I am very sure, that many of the learned, conscientious, and benevolent men who are taking part in this movement have never realised, and would indignantly repel the idea, that this is the necessary result of their system. All that they ask, and all that they want, they tell us, is toleration for themselves and their opinions and ceremonies. And no doubt such is the case *for the present*, though the "toleration" they somewhat whiningly demand, is more correctly the well-paid patronage of the State. But will this always be the case? I trow not. Anticipating as I do at least the partial and temporary triumph of the so-called "Catholic

* Pp. 260—263.—The drift of these remarks is obvious enough, however cautiously expressed. Romanism proper speaks more plainly. The following extract is from an article which appeared some years ago in a Roman Catholic magazine: "You ask if the Roman Catholic were lord in the land, and you were in a minority, if not in numbers, yet in power, what would he do with you? That, we say, would entirely depend upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you; possibly he might even hang you. But be assured of one thing, he would never tolerate you for the sake of the 'glorious principles of civil and religious liberty.' . . . . . Shall I hold out hopes to the Protestant that I will not meddle with his creed, if he will not meddle with mine? Shall I lead him to think that religion is a matter for private opinion, and tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood? No! Catholicism is the most intolerant of creeds. It is intolerance itself, for it is the truth itself."—*The Rambler*, September, 1851.

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movement," I can clearly foresee that the time is coming, and perhaps more speedily than some of us imagine, when the toleration which they now ask for themselves, "Catholics" will assuredly deny to others. But this is not all; for when that hour shall have come, I can perceive just as clearly, that the knell of their own doom will have rung out. Strong as priestcraft may be, and great as its ascendancy may become, there are yet some things which it will find itself unable to accomplish. It can never put back the history of the world five centuries. It can never again imprison and entomb that Word of God, which the printing press has sown broadcast over the length and breadth of the earth. It can never again destroy that grand idea of religious toleration, which is the noblest birth of Protestantism, and which is embalmed in the works of her philosophers, the verse of her poets, and the teaching of her greatest divines and martyrs. Above all, as most pertinent to our present subject, it can never again quench that deep-rooted love of civil and religious liberty, pushed as it is even now to the very verge of lawlessness and license, which forms so marked a characteristic of the days in which we live. And attempting to do these things it will find itself at last brought into deadly collision with the spirit of the times—not only in its deepest religious, and highest intellectual aspects, but also, and more fearfully, in its fierce and universal political instincts. Terrible will be this conflict when it comes; terrible indeed, but not of doubtful issue. Would we know what that issue must be? We may find it revealed in the prophetic page in words too plain to be mistaken. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, *these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.* For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth." (Rev. xvii. 11—18.)*

Here my subject might properly enough have come to an end. I am reluctant, however, to conclude this paper without taking some notice

* "The spirit of the age, jealous as it has become of all authority—except such nominal authority as is of its own voting, and bows to its dictates—will little brook submission to such a yoke as the Church of Rome would impose. If she supposes that the friends she is now making by feigned liberality, and temporary suppression of her pretensions, will presently, when she thinks fit to resume them, fall into the ranks of her disciples and dutiful children, she is grossly mistaken: and if she attempts to assert them by force, she falls instantly: the experiment would be her ruin."—BURGH'S "Lectures on the Second Advent," p. 117. Third edition.

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of a serious objection which may arise in some minds on its perusal From my application of the foregoing quotation, as well as from several incidental references which occur in the course of these articles, it will be evident to the reader that while I recognise Romanism or "Catholicism" in the Babylon of the Apocalypse, I feel constrained to differ *in toto* from that interpretation which would identify St. Paul's "man of sin" with either Popery or the Pope. Hence I find myself, at this critical period in the history of the Protestant Church, at issue with many beloved and respected brethren, and exposed to their charge of abandoning what was a distinctive principle of the glorious Reformation, and of thus betraying the cause, as dear to my heart as it can be to theirs, into the hand of the enemy. Thus, for instance, I find Mr. Garratt saying: "The word Antichrist is used by St. John more than once in his Epistles. An opinion of some of the fathers that Antichrist was a man who was to usurp Christ's throne, and be in fact the incarnation of the Evil One, has prevailed and does prevail among Roman Catholic writers. A personal individual Antichrist, yet future, was the expectation by means of which, in the dark ages, they sought to ward off the charges of prophecy against the Papacy, as they do still. And within the present century it has been adopted by many writers, not Roman Catholic, by those called 'Plymouth Brethren,' by Romanizing Anglicans, by writers of the Futurist school, and by the authors of wild and sensational books.

"Is Antichrist a person? And is Antichrist infidel? We have already considered the passage in 2 Thess. ii., which some of these writers wish so to explain away, and have seen in it a photograph of the Papacy. . . . Antichrist is not infidel, but falsely religious—is not a person, but a system, and will in different ways claim all the prerogatives of Christ. But to no one man, however great and however wicked, will it be permitted to attain the pre-eminence in guilt of in all things usurping what belongs to Him."*

The language of Mr. Marsden is still stronger. "Either the Church of Rome," he observes, "is the predicted Antichrist, or we have inflicted upon her a grievous wrong. For this charge was the two-edged sword with which our Reformers smote her to the dust in England. Of Scotland the assertion is, if possible, more emphatically true. With regard to Latimer, and his associates, it was the most deadly weapon they employed; but it was almost the only one that Knox condescended to make use of. Rome is the predicted Babylon. The Pope, or, however, the Papacy, is the predicted Antichrist, the man of sin, the son of perdition. This was the watch-word, or, to speak more properly, the war-cry of the Reformation, and by this sign we conquered; for it was to the Reformers what the cross in the heavens (whether real or imaginary) was to Constantine, and his legions. Now, if we are not prepared to defend this position, we are bound in manliness and common honesty not only to abandon it, but along with it to abandon likewise the fruits of a victory so dishonestly gained." †

This statement is certainly somewhat exaggerated. To make the idea

* "Commentary on the Revelation of St. John," pp. 168—173.

† "The Churchmanship of the New Testament," pp. 203—205.

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of the Pope being Antichrist, the mainspring of the Reformation is, to my mind, simply ludicrous; hard names were, no doubt, bandied about, and Antichrist, as being the hardest, was, perhaps, the favourite; yea, our Reformers were so far justified in their application of the term, that no doubt the Pope was *an* Antichrist, and the special Antichrist with whom they had to contend, though not "*the* Antichrist" (ὁ ἀντίχριστος) of St. John and St. Paul. Still, the question is beyond all doubt a most serious one, and of real practical consequence at the present time; and, therefore, I feel bound to give my reasons, however briefly, for dissenting from the interpretation of these writers, and the school to which they belong; *so far as this point of the personality and character of the Antichrist is concerned.*

They are mainly these. (1.) It seems quite clear to my mind that Babylon in Rev. xvii., and Antichrist, or the "Lawless One," in 2 Thess. ii., cannot represent the same system or person. Babylon is spoken of as "a woman," the usual scriptural emblem of a church or ecclesiastical system, Antichrist, on the contrary, as an individual man, under which emblem no ecclesiastical system is represented in Scripture; and, therefore, recognising as I do, Rome in the Babylon of the Apocalypse, I cannot regard it as also the Antichrist. (2.) The Antichrist, when he is revealed, is to continue only for "a short space"—forty-two months, or three years and a half. (Rev. xvii. 10; xiii. 5.) But the Pope has been in possession of his usurped authority for more than twelve hundred years; the recognition of the Pope as the Antichrist, therefore, involves the adoption of the year-day theory as exclusively the true one, and this, on independent grounds, I am unprepared for. (3.) The Antichrist cannot be revealed till "the hinderer" or "repressor" is "taken out of the midst." (2 Thess. ii. 7.) Who or what this "hinderer" may be is a point much debated. I can only say that for myself I cordially agree with Mr. Chester in his excellent paper on the subject,* in believing that the Holy Spirit dwelling in the Church upon earth is the "hinderer," and the Church itself, indwelt by the Spirit, as the hindrance (ver. 6), and that the rapture of the waiting Church will be the removal of these "out of the midst." But inasmuch as this blessed event has not yet taken place, it follows, assuming the interpretation to be correct, that the Antichrist has not yet been revealed, and, consequently, that the Pope cannot be the Antichrist. (4.) The Antichrist is he "who denieth the Father and the Son"; he who "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (1 John ii. 22; 2 Thess. ii. 4); in other words, he is, in character, infidel, and not superstitious. Now, the Pope has assuredly never denied the Divine existence; and, so far from opposing himself against all that is called God, he has so multiplied objects of worship, that, as Dean Alford has truly said, "Olympus was nothing to the paradise of Vatican-made deities." Indeed, "the Pope gives the most emphatic denial to this character of him, at the very time when he is supposed most to exemplify it. On the occasions when he enters St. Peter's, borne on men's shoulders, with his peacock's fans and his

* See RAINBOW. Vol. III., p. 289.

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silver trumpets, he is always set down at the chapel on the right hand as the nave is entered, and spends some time in 'adoring the blessed sacrament.'" Inasmuch, therefore, as Popery is, so far from being an example of atheism, a most astounding exhibition of polytheism, it is manifestly impossible that the Pope can be Antichrist. (5.) The doom of every follower of Antichrist is pronounced in words awful enough to make both the ears of him who hears them to tingle: "If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. xiv. 9—11.) But can we apply this fearful language to every one in communion with the Church of Rome, apostate though she be? Have the devout and gifted Pascal, the saintly Fénélon, the guileless Eugenie de Guerin, and a thousand holy, Christ-loving, sin-hating men and women who have lived and died in that Church, all perished? No; God has a people even in Babylon; or why, as the hour of her judgment draws near, should that voice of gracious warning be heard: "Come out of her, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. xviii. 4.) (6.) Once more, the Antichrist is to be destroyed only by the splendour of Christ's second coming to judgment. Of him it is written: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." But the Papacy, or the apostate Gentile Church, is to be destroyed by human or angelic instrumentality; it is the ten horns of the beast that "shall hate the whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire;" it is a mighty angel, who "took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all." (Rev. xviii. 21.) I would gladly have stated the argument on each of these points more fully, but the limits of this article admitted only of this brief reference. If the reader, whose mind is not as yet made up, will candidly examine them for himself, he will, I venture to think, arrive at the conclusion that it is on no slight or insufficient grounds that I have rejected what is still by many regarded as the orthodox Protestant interpretation.

One word in conclusion. Recommended by the character, the learning, and the devotedness of many of its advocates, Ritualism seems to many weak and agitated minds the only place of safety amid the swellings of ungodliness; it points, as it were, to a rock amid the floods, and says—there, and there only is a place of refuge. But be not deceived; their rock is not the rock which God has laid in Zion; it is not a rock at all, but sand, which is being rapidly washed away, and will by-and-bye disappear beneath the raging waters. True, the flood is coming, but Ritualism is not the ark which shall outride it: true, the fiery storm is about to descend, but "the Church" is not the Zoar into which Lot must flee. Silently into the regions of the air descends the

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New Jerusalem, the place prepared by Christ for his waiting people; and sweetly, ere the tempest breaks, shall the invitation be heard from that secret pavilion, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." (Isa. xxvi. 20, 21.)

Birkenhead. W. MAUDE.

MILLENARIAN ARGUMENTS.

NO. IV.

THE TESTIMONY OF THE PSALMS.

IT is generally known that the Psalms are by the Jews divided into five books—the first ending at Ps. xli. (inclusive), the second at Ps. lxxii., the third at Ps. lxxxix, the fourth at Ps. cvi., and the rest constituting the fifth book. It is interesting to notice how, after many *minor* strains, and not a few notes of discord in the progress of the melody, the conclusion is a grand harmony in the major key. The kingdom of God is at last fully come.

Perhaps I shall best present the evidence derivable from the Psalms by exhibiting it under two divisions. *In the first, I propose to give a general sketch of the state of things implied by the writers; in the second, I shall take some few of the Psalms which are touched on in the Gospel, and show that they have not yet received their entire accomplishment; but await a different dispensation for their completion.*

I. I gather, then, from these writings, the following sketch of events yet to come to pass. God will set up a throne of *justice;* Israel will be restored to his land in unbelief, rebuild the temple at Jerusalem, and bring back the sacrifices of the law. The nation in general, in that day, is very wicked; but God raises up among them a remnant, who see and confess their sin. The great Antichrist, a blaspheming King, arises, and oppresses Israel; destroying the temple, and slaying multitudes. A confederacy of the nations is formed, whose object is to destroy Israel wholly. The godly of the Jews pray against their persecutors, and the great blasphemer. God hears; the Day of Wrath sets in, and judgments scorch the earth. All kings and nations join to fight against God; and a battle ensues, in which they are wholly cut off. Then Jesus shines forth as the King, not of Israel alone, but of all the Earth. There is peace thenceforth; the spared remnant of both Jew and Gentile adore God in his temple at Jerusalem. Forgiven Israel serves God with music and sacrifices, as in the days of the kingdom of Solomon. The promises to David are fulfilled, the saints

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in glory rule Earth. I will now cite some of the Psalms, from which this scheme of the future seems to flow.

The present day is that of the throne of *grace*. But of a day to come the Psalmist sings, "The Lord shall endure for ever; he hath prepared his *throne for judgment. And he shall judge the world in righteousness, He shall minister judgment to the people in uprightness.* (ix. 7, 8.) Before it, Israel's enemies, and the wicked, specially of the Gentiles, are cut off. (Ver. 3—6.) The next Psalm displays the reign of the Antichrist in all his self-confidence and wickedness. But his arm is broken; the Gentiles are destroyed out of God's land, into which they have intruded themselves. The Lord is King.

As a witness to the sense of sin awakened in the remnant of Israel, take Psalms xxxvii. and li. as proofs. Of the Great Confederacy of the nations against Israel, let the following witness be heard: "Keep not thou silence, O God: hold not thy peace, and be not still, O God. For lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people.* and consulted against thy hidden ones. They have said, *Come and let us cut them off from being a nation:* that the name of *Israel may be no more in remembrance.*" Then follows a list of the nations who confederate, and the Psalmist lifts up his prayer to Jehovah against them.

Their defiling of the temple, and their havoc are shown in the passages which follow. "Remember thy congregation which thou hast purchased of old." "Lift up thy feet unto the perpetual desolations. Even all that *the enemy hath done wickedly in the sanctuary.* Thine enemies roar in the midst of thy congregations: they set up their ensigns for signs. A man was famous according as he had lifted up axes upon the thick trees. *But now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary:* they have defiled by casting down the dwelling place of thy name to the ground. They said in their hearts, Let us destroy them altogether: they have burned up all the synagogues of God in the land." (lxxiv. 2—8.)

Again: "O God, the heathen (Gentiles) are come into thine inheritance: *thy holy temple have they defiled,* they have laid Jerusalem in heaps. The dead bodies of thy servants have they given to be meat to the fowls of the heavens: the flesh of thy saints unto the beasts of the earth. Their blood they have shed like water round about Jerusalem: and there was none to bury them." (Ps. lxxix. 1—3.) The Psalmist prays against them.

We have in the next quotation a brief picture of the great battle, and its issue. Jerusalem is God's city. God shall help her. "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of Hosts is with us, the God of Jacob is our refuge. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder, he

* The days of Exodus i. have come round again, only now many nations join against the Jews openly to destroy.

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burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen (Gentiles), I shall be exalted in the earth." (xlvi. 6—10.) Then follows the glory of Jerusalem; it is the joy of the whole earth. The daughters of Israel are to rejoice in God's justice on their foes. (Ps. xlviii.)

Then God remembers his oath to David, that one born of his body shall sit upon his throne. Accordingly, after this dreadful period of oppression by the Gentiles (Ps. lxxxix.) the King appears. He comes down out of heaven as the rain. He reigns in righteousness: breaking in pieces the oppressor, delivering the poor and the holy of Israel. The righteous flourish beneath his sceptre, his dominion is over the whole earth. The kings of the earth own his authority and bring presents to Him, as they did to Solomon. All kings obey, all nations serve Him, and call Him blessed. It shall be a time of profoundest peace: the whole earth shall be filled with his glory. He is seen as the God of Israel. (Ps. lxxii.)

Jehovah appears in the Psalms as King of kings; nay, as the Creator himself. And at his presence all creatures rejoice, for he shall judge the world in righteousness, and all nations see his glory. (Ps. xcv. xcvii.) Ps. lxvi. is a song of joy, in view of all God's wondrous doings on the earth. God is returned to Israel: his place is as of old, between the cherubim. Moses and Aaron are there, and Samuel, raised from the dead. (xcix.)

Christ has appeared in his glory, and built up Jerusalem. (Ps. cii.) He has delivered those who were in prison and condemned to death for his sake. Now they praise him in Jerusalem, when the nations are assembled to worship God. 'Let us go up to the temple,' is now the cry. Thither the twelve tribes go up to worship their God; there are the thrones of justice, the thrones of David's house; and peace dwells within it for ever. (Ps. cxxii.) The temple of God is the centre of the praise of all the earth. God has manifestly chosen Israel as his people, and cast down idolatry. Jehovah dwells in Jerusalem, and there the family of Aaron and of Levi serve him. (Ps. cxxxv.)

Sacrifices are restored. "Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness: with *burnt offering, and whole burnt offering: then shall they offer bullocks upon thine altar.*" (Ps. li. 18, 19.) "God is the Lord which hath showed us light: *bind the sacrifice with cords, even unto the horns of the altar.*" (cxviii. 26, 27.) The closing Psalm is a hymn to be sung *in the temple:* and all earth's instruments of music are to celebrate the praise of Jehovah.

II. I would now enter on the SECOND PART of my subject, and offer to my readers' notice six Psalms specially touched on in the Gospels. Here our feet touch the ground; and we can see how much has been fulfilled, how much yet awaits fulfilment.

1. We read, then, that when Jesus presented himself to Jerusalem as her King, riding upon the ass, as the prophet foretold, that the rejoicing multitude fulfilled a part of the 118th Psalm. They shouted—"Hosanna to the Son of David: blessed is he that cometh in the name of the Lord." And Jesus at the head of the procession entered Jerusalem and the temple. This, then, was in manifest primary accom-

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plishment of verses 25, 26 of that Psalm. But was the whole of it fulfilled then? Nay! Jerusalem does not know her King. The Pharisees cavil at the disciples' joy. The chief priests, in the temple demand in their displeasure that Jesus should stay the children's shouts. He was fulfilling in that day that part of verse 22 which foretold that the Head-Stone of the corner must first *be rejected by the builders.* But the Psalm testifies of a better day, when the rejected stone shall be confessedly the Head of the Corner, owned as such by all. The Psalm speaks, too, of a scene not then enacted; of all nations encompassing Jerusalem, and Israel as the people of the God of battles, fighting against them in Jehovah's name, and destroying them. (Ver. 10—12) The Psalm tells of a day of rest and rejoicing for the righteous, a day which God has set apart for it. (Ver. 24.) But that cannot be till Christ returns. Till then his disciples of the Church are to fast. (Matt. ix.) Till the comer in the name of the Lord returns, Israel's temple is as desolate as their heart. (Matt. xxiii. 38, 39.)

2. While Jesus was yet in the temple, and was appealed to by his enemies to stay the children's cries of joy, He replied by a quotation from the 8th Psalm. "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, *that thou mightest still the enemy and the avenger.*" Now, enemies were then present, and the verse was quoted with divine wisdom and pertinency. But there must be a further fulfilment, because *the great enemy* and *avenger* has not yet appeared—cannot appear in Gospel days, for the Holy Spirit and the Church hinder his advent. There must, therefore, be another season in which this shall be accomplished. Again, the apostle while teaching us that Jesus is exalted now in heaven with glory and honour, yet assures us what indeed is plainly to be seen, that all things are not yet put under his feet. The creatures of earth, air, and sea must be visibly subject to the *Son of Man,* ere this Psalm can receive its entire accomplishment from the hand of God. Jesus must come back in the body; and that is the millennium.

3. The 69th Psalm discovers to us Jesus rejected. His enemies, without a cause, are beyond his numeration; his own mother's children * treat Him as an alien. (Verse 8.) Zeal for his Father's house had consumed Him; the reproaches which were aimed at God had fallen on Him. They gave Him gall for his meat, and in his thirst on the cross, vinegar. (Ver. 21.) These things were enacted in our Lord's life-time. But is that all? Nay, the close of the Psalm is praise. Heaven, earth, and sea, are to break out into joy. (Ver. 34.) "*For God will save Zion, and will build the cities of Judah,* that they may dwell there and have it in possession. *The seed also of his servants shall inherit it; and they that love his name shall dwell therein.*" (Ver. 35, 36.) Has this been fulfilled in Gospel days? Nay—nor can it be, until a new dispensation arises of peace to earth. And Jesus bids us not to imagine that the Gospel is to effect that.

4. The 22nd Psalm may well be called 'the Crucifixion Psalm.'

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* This disproves the eternal virginity of Mary. John vii. 3—5.

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How much of it has been already brought to pass in its literality? The Saviour's dying cry of agony—the attitudes and words of the mocking crowd, his disjointed bones, the dryness of his mouth and intense thirst, the assembly of wicked men encompassing him, the division of his garments, and lots upon his vesture, all were foretold and accomplished. Perhaps we may affirm also, that the 22nd verse has been brought to pass, "I will declare thy name unto *my brethren*, in the midst of the congregation will I praise thee." This may refer to the great meeting in Galilee, with which Matthew's Gospel concludes, and the name of Father, Son, and Spirit. But the rest seems to me not fulfilled. The great congregation has yet to be summoned (Rev. vii.). the vow of Nazariteship fulfilled—Jesus has yet to drink wine again. "The meek shall eat *and be satisfied*"—must look onward to the day of the manifested kingdom of God. The Gospel—has it performed those words? "All the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before thee." No. For as yet it is not true, "For the kingdom is the Lord's and he is the governor among the nations." That comes not to pass till the seventh and last trump. And that brings in the first resurrection. All men are then to adore, and a new generation that shall celebrate this work of the Lord, shall arise. Here is something beyond the Gospel motto: "Many called, but *few* chosen."

5. The Saviour is raised from the dead, and to his resurrection is applied that passage of the 2nd Psalm, "Thou art my Son; *this day have I begotten thee.*" We may further say that the call to kings and judges to serve the Lord, and reverence his Son is still going forth, while the Gospel is proclaimed. But is the rest accomplished? The rage of the nations, the confederacy of the kings of the earth against the Lord his Messiah, determining that they will be bound no longer by any of his commands. Perhaps it will be said, Yes, inspired authority has assured us that the Saviour's judicial condemnation fulfilled it. The rulers, elders, and scribes of Israel forbid the apostles to preach in the name of Jesus. They return from the sanhedrim to the assembly of believers, which then raises its voice, and says, "Lord, thou art God which hast made heaven and earth and the sea, and all that in them is, who by the mouth of thy servant David hast said, 'Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ.' For of a truth, Lord, against thy holy Child *. Jesus whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together, to do whatsoever thy hand and thy counsel determined before to be done." (Acts iv. 24—28.)

But I observe, that while the apostles imply hereby a similarity of the cases, as indeed they were in principle the same, yet they do not say that this was the *fulfilment* of the words. The nations and kings, at last, *after having formerly owned God and Christ's commands, consult together to abandon them.* That is something which Israel and the

* Or rather "servant"—the same word used just before concerning David.

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Romans did not do then. Moreover, God's attitude is different. In the day of fulfilment God is to deride them, to speak to them in his *wrath*, and *vex* them in his *sore displeasure*. Jesus is to "*break them with a rod of iron; to dash them in pieces as a potter's vessel.*" Has He done that? No: nor can He while the Gospel lasts. How interesting in this view is it now to notice the prayer which goes up from the apostolic assembly on this occasion. Do they ask God to *vex* and *smite* their foes, as He had said? Nay, but they entreat for courage to preach the word of his grace, and that God would *stretch forth his hand to heal*, and to cause signs and wonders to be wrought by the name of Jesus. Jesus in *person* is to smite transgressors (Rev. xix.) with a rod of iron; but then it was the proclamation of mercy in his *name*. Does not that prove that while the Gospel lasts, the terms of this 2nd Psalm cannot be fulfilled? And not till those blows of judgment have been dealt, will the earth own God and his Christ.

6. There is another psalm to which the writers of the New Testament are often called to make appeal, as furnishing a reply to the question: 'If Jesus be the Messiah, what is become of Him? Why does He not make his appearance upon earth?' It is Psa. cx.: "The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thine footstool." Jesus is on high, at the Father's right hand, in patience expecting the season of the great day of the Lord; the day of the destruction of sinners out of the earth. By his ascent He has fulfilled the first verse. The fourth verse also is now in force, and is the basis of much of the Epistle to the Hebrews. "The Lord sware and will not repent; thou art a priest for ever after the order of Melchizedec." But there the fufilments of the Psalm as yet, I suppose, pause. Jehovah has not, hitherto, sent forth Jesus' sceptre from Jerusalem, nor does He reign on his own throne in the midst of enemies. Nor is Israel yet willing. It is not yet the day of Jesus' exercised *power*, but rather of his *patience*. The first act of his power celebrated in heaven is his casting down of Satan from on high into earth. (Rev. xii. 9, 10.) But that cannot take place while the Church occupies its present standing, for we have to wrestle "against wicked spirits in heavenly places." (Marg.) Spirits who rule this dark world. (Eph. vi. 10—13.) Now is "*the evil day*," and it does not end till Jesus puts forth his power to make it the good day for the righteous. And does not verse 5 vehemently confirm this? That which has been described before as the *day of Messiah's power*, is now described as *the day of Jehovah's wrath*. And then kings themselves will be cut off—the usurper of Christ's dominion over the lands of earth (marg.) will be struck down, and corpses innumerable of his foes will strew the plains of "*the battle of the Great Day of God Almighty.*" (Rev. xvi. 14.) But the day of *war and wrath* cannot begin during Gospel times, for they are "the accepted time, *the day of salvation.*" (2 Cor. vi. 2.) Hence another dispensation than that of Gospel grace is required to fulfil the 110th Psalm. And that is "the great and terrible Day of the Lord."

Is it not certain that if the Psalms have not been to the very jot and tittle accomplished in the past, they must be brought to pass in the days that are to come?

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The great refuge of anti-millenarians, when pushed on this subject of Jewish prophecies, is to say: 'That was fulfilled in the return from the Babylonish captivity.' Now, it is true that in many points there was then a partial blessing poured out on Israel, answering faintly to the promises of the prophets. But that there was then a fulfilment of every jot and tittle will, I think, hardly be asserted by the stoutest partizan among our opponents.

To particularize a little—the highest sin of Israel and the Gentiles was never reached, nor was the greatest blessing promised to the holy people realized, between the days of the return from the captivity and those of our Lord.

1. The Psalms foretell the confederacy of nations and kings against Israel with a view utterly to destroy them. That has never been devised yet. Nor has the utter destruction of the hosts of the Gentiles gathered against Jerusalem been fulfilled.

2. After the highest sin comes the great blessing of Israel and the Gentiles. All kings and nations serve God. Has that been beheld yet? A King of David's line is to rule the world. (Psa. lxxii., lxxxix.) Has that yet taken place? Of the promised hour, it is written—"Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion, and thou shalt see *the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel.*" (Psa. cxxviii. 5, 6.) That this awaits its promised performance seems to me certain. Who can point to Nehemiah's or Ezra's struggling day of discouragement, or to the times when Josephus takes up the narrative, and say, 'This was then completed?' Was Jerusalem safe in our Lord's day? "There were present at that season some that told him of the *Galileans whose blood Pilate had mingled with their sacrifices.*" (Luke xiii. 1.)

3. The chief sin of Israel was not completed till our Lord's death. And the guilt of that still lies upon Israel. Yet the Psalmist writes—"He shall redeem Israel *from all his iniquities.*" (Psa. cxxx. 8.) This cannot be in Gospel times; for partial blindness is happened to Israel, because they will not believe God's mercy to the Gentiles; and not till the election from *them* is complete, is the veil removed from the heart of the people of Moses.

4. Shall we say, then, '*The promises of these psalms were exhausted in Gospel days?* They make known God's spiritual promises to the Church.' But if we will trust Paul, the Church was a SECRET OF GOD, kept close from Old Testament times. (Eph. iii. 1—10.) Paul was instructed to testify of the season in which we now stand—a season in which believers in Christ are no longer Jew or Gentile, but *fellow-heirs, and of the same body*, the differences of the flesh swallowed up, and our oneness typified in the immersion of each believer into Christ. (Gal. iii. 26—28.) But the Psalms throughout evince a jealous guarding of the privileges of the Jew; the Gentiles are oppressors to be cut off. Or in the earth's very best and fairest day, they occupy a place far distant from that of Israel.

"Thou therefore, O Lord God of Hosts, the God of Israel, awake to visit *all the heathen* (Gentiles); be not merciful to any wicked transgressors." "But thou, O Lord, shalt laugh at them; thou shalt have

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all the heathen (Gentiles) in derision." (Psa. lix. 5, 8; see also Psa. ix., xix., xx., &c.

5. Now this introduces another point worthy of observation. *The titles of God* in the Psalms are not those of the Gospel. God is then the God of *battles* and armies. "Who is this King of glory? The Lord of *Hosts*, he is the King of glory." (Psa. xxiv. 10.) "O Lord *God of Hosts*, how long wilt thou be angry against the prayer of thy people?" (Psa. lxxx. 4.) Whereas now He is "the very *God of peace.*" (1 Thess. v. 23; 2 Thess. iii. 16.) *Then* he is again and again addressed, as in the previous quotation by "the name of the God of *Israel.*" "Blessed be the Lord *God of Israel*, who only doeth wondrous things." (Psa. lxxii. 18.) But that title of the Most High is during our dispensation expressly in abeyance, and the Lord is the God of *believers*, whether circumcised or not. (Rom. iii. 29, 30.)

6. The throne of God, which the Psalms celebrate, is the throne of *justice* (Psa. ix.), but ours is the throne of *grace.* (Heb. iv. 16.) The Psalmists perpetually pray for vengeance against their foes—entreat God to destroy them. "As for the head of those that compass me about, *let the mischief of their own lips cover them. Let burning coals fall upon them: let them be cast into the fire, into deep pits, that they rise not again.*" (Psa. cxl. 9, 10.) "As he clothed himself with cursing as a garment, so let it come into his bowels like water, and like oil into his bones." *Let this be the reward of mine adversaries from the Lord*, and of them that speak evil against my soul." (Psa. cix. 18, 20.) "But I say unto you" (says Jesus), *love your enemies*, bless them which curse you, do good to them that hate you, and *pray for* those that despitefully use you and persecute you." (Matt. v. 44.)

7. The Psalms are occupied especially with the time when God will render to each according to his works. Of the wicked they write:—"He shall take them away as with a whirlwind, both living, and in his wrath. *The righteous shall rejoice when he seeth the vengeance;* he shall wash his feet in the blood of the wicked. So that a man shall say, Verily, there is a reward for the righteous: verily, *there* is *a God that judgeth in the earth.*" (Ps. lviii. 9—11.) But the Church lives in the day of God's *mercy*, when he is sparing transgressors, that they may repent. "Despisest thou the riches of his goodness and forbearance and long suffering, not knowing that *the goodness of God leadeth thee to repentance.*" (Rom. ii. 4.)

8. The Spirit of God in the Psalms bears witness in general of a day *earthly joy.* The Israelite is to be a father, encircled with brave sons and blooming daughters: his barns are to be full of corn, his flocks to be reckoned by thousands; and peace and a sense of security is to brood over all. (Ps. cxliv. cxlvii.) But the Church's joy is all spiritual blessing in the heavenlies. (Eph. i.) From the very first, Jesus denounced the mistake of supposing, that his first coming was to produce earthly security, and family quiet. "Think *not* that I come to send *peace* on earth; I came not to send *peace*, but a *sword.* And a man's foes shall be they of his own household." (Matt. x. 34, 36.)

But the Psalmist says: "Evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his

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place, and it shall not be. But the *meek shall inherit the earth; and shall delight themselves in the abundance of peace*, (Ps. xxxvii. 9—11.

9. To the Church, the Lord Jesus speaks of the day of woe coming on the earth, and gives a promise to the obedient, that they shall be taken out of it. (Rev. iii. 10.) The dwellers on the earth are God's foes, who will worship the false Christ; they are guilty of the blood of the saints, and on them are rained the woes of God. (Rev. vi.—xvi.)

But the Psalms tell of a day when the Lord's approval of the righteous is to be shown by his enjoying earth and its blessings. (Ps. xxxvii.)

10. The sweet singers of Israel dwell with holy delight on the glories of *Jerusalem*. That is the centre of peace, of joy, of government, and of pilgrimage for both the Gentiles and Israel. And the inner circle of the glory of the city of God is the temple, the abode of God. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved." (Ps. xlvi.) "Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, *the city of the Great King.*" (Ps. xlviii. 1, 2; lxxii. lxxxvii.)

But the Church stands in a day when there is no holy place on earth. "Woman, believe me, the hour cometh, when ye shall neither in this mountain *nor yet at Jerusalem*, worship the *Father.*" (John iv. 21.)

In conclusion, then, I appeal to the candid, if it has not been shown, that the general scheme of the Psalms requires for its accomplishment, the arising of a dispensation different from that under which we live? I inquire, if looking at the Psalms whose partial fulfilment was noticed by the Holy Ghost in the Evangelists, we must not confess, that they have never yet been fully brought to pass, but demand for their completion a time of greater sin on man's part, and of greater blessing after it on God's part, than has been hitherto known?

But a specimen of the proofs derivable from this holy book has been given. He to whom evidence enough has not been adduced, has only to study them for himself, specially as compared with the prophets.

Norwich. R. GOVETT.

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THE COMMEMORATIVE CHARACTER OF MILLENNIAL SACRIFICES.

THE prophet Ezekiel, because of the manifold transgressions of Israel, beholds the glory of God departing from the former House, and again he beholds it returning and *filling* the latter House. In connection with this glorious earthly sanctuary, we find it written that "the priests, the Levites, the sons of Zadok," shall come near to minister unto the Lord. "They shall stand before me to offer unto me the fat and the blood, saith the Lord God." From the very beginning we find the fat as well as the blood presented to God. Abel offered of "the firstlings of his flock, and of the fat thereof." If we turn to the book of Leviticus, we shall find special directions as to both the fat and the blood of the offerings. As it is written, "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." Again, in connection with the sin offering after the blood had been sprinkled, and poured out at the bottom of the altar of burnt-offering, we read, "And he (the priest) shall burn all his fat (the fat of the goat) upon the altar as the fat of the sacrifice of peace-offerings."

All Christians see that *the blood* of these sacrifices and offerings, which were offered by the law, pointed onward to the precious blood which cleanseth from *all* sin, but do they apprehend, in the light of the Gospel testimony, the significancy of *the fat* which we see offered with the blood all along from the time of Abel, even to millennial days? The fat was burnt upon the altar, and ascended as a sweet savour to God. *The blood* He had given upon the altar as an atonement for their souls (Lev. xvii. 11), for the life of the flesh was in the blood; but *in addition* to that which made atonement, there was the fat ascending as a sweet savour. Some in our day appear to see but a *negative* blessing coming through the sacrifice of the Cross, as though there were only the blood which maketh atonement. The remission of sins forms but a part of that unspeakable fulness of blessing which the believer has in and through Christ. The believer is *one* with the *risen* Jesus, and, therefore, stands in all the savour of his perfect obedience before God. The excellency of Christ as the perfectly obedient one—the fulfiller of *all* righteousness, attaches to every one who believes in him. There is the *positive* imputation of righteousness. "For he hath made Him to be sin for us *who knew no sin*, that we might *be made* the righteousness of God *in him*." Again, the same apostle tells us that he had suffered the loss of all things, and counted them but dung that he might win Christ, and be found *in Him*, not having *his own righteousness*, which was of the law, but that which was through the faith of Christ, *the righteousness* which was of God by faith."

Now, the millennial saints shall possess like precious faith, and shall rejoice in knowing that they, too, are "accepted in the beloved." But, unlike *the risen saints*, they shall be still compassed about with infirmities, for they shall be still in the flesh. Satan, indeed, shall be bound during that blessed period; but yet the flesh, in which dwells "no good

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thing," shall in the saints then on earth, as in us *now*, lust against the Spirit. They, too, shall find their sinful hearts "prone from their Saviour to depart," and that notwithstanding the visible glory of Christ. They, too, shall mourn their tendency to forget the love of Christ, which passeth knowledge. To keep *us* in continual remembrance of the death of Jesus our Lord, the *commemorative* supper has been instituted, and disciples come together "on the first day of the week to break bread." Through the earthly emblems of bread and wine, we feed by faith on his flesh, which is meat indeed, and his blood, which is drink indeed. Now, is it to be expected that the saints on earth during the millennium shall be left unprovided for in this respect? Surely not. The Lord Jesus shall indeed be present *as* "*the King of Glory*," yet, all the more on that account, does it seem to me shall those on earth need to be kept in constant and lively remembrance that He was once led as a lamb to the slaughter, and died on the Cross for them. Hence, *the necessity* for the *commemorative* sacrifices which shall be continually presented by the priests of Israel during the millennium. "The priests, the Levites, the sons of Zadok . . . shall come near to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God." (Ezek. xliv. 15.)

Kenilworth. W. B. DOHERTY.

THE A, B, C, BIBLE READERS.

"He will shew you things to come."—Jno. xvi. 13.

AS many Christians are inquiring into the much-neglected truth of the Lord's return, and are often perplexed by the different opinions advanced, they would find it profitable to adopt the following simple plan:—

Put A in the margin of your Bibles opposite any prophecies you think have been fulfilled literally.

Put B opposite any you think have been fulfilled spiritually.

Put C opposite any which you think have not yet been fulfilled.

A few Christians who felt they had too much neglected the prophetic part of the Holy Scriptures, agreed what portion to consider; met once a week to read the chapters together, and compare notes, by which means they found themselves better able to judge, or test the opinions of man, and would affectionately ask the young or inexperienced of Christ's flock to try it for themselves. It may be safer than reading the different tracts and books written on the Lord's coming. Though many are very precious, all may not be free from error. If you adopt this plan alone or in private, forget not to pray for us who meet in the A, B, C class, that we may be kept from error and waiting to be caught up to meet the Lord in the air. (1 Thess. iv. 17.) If you form a class, let it be of those who take the Bible for their rule and the Holy Spirit for their teacher. Let it not be so much to have the head enlightened, as the heart affected. Watch and pray, for if the flesh is allowed to creep in the Spirit will be grieved, and blessing hindered.

Stroud. T. S.

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Correspondence.

THE TABERNACLE IN ABYSSINIA.

DEAR SIR,—It was gratifying to me to read in the RAINBOW of November, page 505, the remark of the Rev. R. A. Purdon, about the High Priest and Abyssynia. But inasmuch as it is very imperfect, I am in hopes to render a service to the readers of THE RAINBOW, by transmitting hereby a communication which I received some time ago from Professor Levisohn, formerly a distinguished rabbi in Germany, and since about thirty years Professor at the University of St. Petersburgh, now a Greci-orthodox Christian, and member of the Russian mission, or rather, *attaché* of the Russian bishop at Jerusalem, where I had the great pleasure of making his acquaintance.

First, before all, I beg leave to state that a Jewish family of about fifteen to seventeen persons, now residing in *Nablous*, the ancient *Sychar* of Samaria (St. John iv.), are in possession of the document showing distinctly their lineage from Aaron. The priests, therefore, necessary for carrying out the Mosaic ritual at the temple at Jerusalem, can, as far as it concerns them, be had at any day. But what is much more important is the absolute necessity of possessing at the same time the tabernacle. It is upon this I am going to speak.

According to Jerem. xxxix., all the princes and head officers of King Zedekiah were judged by Nebuchadnezzar in Riblah, and, according to ver. 6, *slain*. One of the king's household was the Ethiopian, Ebed-melech, who was a *chamberlain* in the king's house, who ought to have been, in consequence of his position, one of those above-mentioned as slain. But the Lord informed him, by the mouth of his servant Jeremiah, that his life should be saved—be a prey unto him (see ver. 15—18) the reason of which blessing we find in chap. xxxviii. 7—12, namely, for having saved the life of the prophet Jeremiah.

Thus far, we are informed about this affair by the Bible. In consequence of which, the rabbinical story runs thus:

When Ebed-melech was convinced of the truth of all the words proclaimed by the prophet Jeremiah concerning the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Temple, he succeeding in persuading the priestly family of Zadok to save the tabernacle, and the burning lamp, by escaping with these holy implements from Jerusalem. The only direction to accomplish it was the south-eastern one. They, consequently, crossed the Jordan, and having safely entered upon the country of Moab, buried the light in or near the mountain of Pirga. About the preservation of this light, its return to Jerusalem under Zerubbabel (Shesbazzar) the prince of Judah (Ezra i. 8; ii. 2; iii. 3), I do not wish to dwell upon here. But the positive fact is that Ebed-melech conducted the priestly family Zadok, with the tabernacle, into his own country, or, at any rate, into the country at present known to us as Abyssinia, where it has been seen some years ago by an Oriental Jew, who communicated the secret to Professor Levisohn, adding that the family Zadok now counted a great number, even thousands, among whom the tabernacle was guarded with the utmost jealousy, the nature of the country facilitating its non-discovery, or the Lord guarding it with his own eyes. The place must be, if I am not mistaken, about in that quarter where the English army is now about to disembark in Abyssinia, at or very nearly south-east of it. It may, therefore, appear most natural that this present war of England against that country may lead to the finding out of this so long secret hiding-place, and, in connection with political events in Europe, to the return of the tabernacle into Jerusalem at a time when Napoleon III. will have concluded the seven years' alliance with the Jews, in order to carry out Dan. ix. 27, and enable thus the Jews to execute the

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Mosaic ritual. To this, however, is wanting the light to lighten the lamps upon the candlestick. To throw some light upon the possibility of finding this out, I will mention an extraordinary circumstance which happened some years ago in the sousterrain of the Mosque of Omar, which stands exactly upon the same spot, and even over the very holy of holies of the ancient temple.

At the quarrel about the repairing of the Cupola of the Church of the Holy Sepulchre, the Sultan at last decided, that he as the owner of the place, would undertake it at his own expense, and ordered accordingly a Turkish architect, an effendi—or Turkish gentlemen of standing—to proceed to Jerusalem, to carry out the object in view. This was done officially and outwardly, and turned, like almost every Turkish public *affaire*, into a soap bubble—at any rate, the effendi remained about one year in Jerusalem, and the Cupola remained untouched, in the same state as before. But he being a very clever architect, did build at the same time a splendid synagogue for the Jews, and became thus useful to Jerusalem. He suffering from deafness, applied to my beloved friend, the American Baptist Missionary, J. T. Barclay, M.D., to be relieved of his suffering and great incommodity. Dr. Barclay having succeeded to restore the effendi to perfect health, was offered by the latter, out of gratitude, anything which might be in his power. Mr. Barclay, being then just occupied with the writing of his book, *The City of the Great King* (unquestionably the best of all the publications about Jerusalem, my own not excepted, in which I have proved where the real Calvary is, which no one found out before, me) profited of the good opportunity to request the assistance of the effendi to examine the Mosque of Omar thoroughly. Notwithstanding the almost insurmountable difficulty, and even danger, the effendi kept his word to do it. At one day when both were descending a subterranean staircase, Dr. Barclay knocking at the walls, detected one spot, where the tone indicated a vault behind the wall, and requested the effendi to permit him to enter into it, by a hole to be made. At this, the effendi opposed himself with the utmost vehemence and fear, and put down the matter at once, that this was impossible, and he rather would do or suffer anything than this!

Has the Lord caused to bury the Light of the Temple there, and thrown himself into the minds of all Mahometans this fearful awe?

In my mind, nothing would be plainer, and easier to explain!

No one, at any rate ought to be offended by it. But to speak about such things, is at least pardonable, when we regard the developments of the upsets in the political world, in nature, and among almost all classes of men, in the so-called civilized world as well as among heathen nations, and that Christians, who do not sleep and stop their ears intentionally may well hear the whispering voice into the ears of all who love the return of the Lord, as the rightful king of their world, instead of the Satanic usurper. "*Surely come quickly!*" (Rev. xxii. 21.) And one of the events which have to precede the return of the Lord, is, the accomplishment or realisation of Dan. ix. 27, namely, the restoration of the Jews, which consequently demands the existence of a temple—most likely the Mosque of Omar being changed into it—and not less the presence of the tabernacle, and the ever-burning light upon the seven-armed candlestick. The time is hastening on with a most rapid speed, and a very few years, or perhaps, and most likely, only even a few months, will show, whether I told a story, or related *facts!*

CHARLES F. ZIMPEL, F.M.D.
San Remo, Liguria, Italia.

DATES AND DOGMATISM.

DEAR SIR,—It is not unknown to any experienced Christian that while Satan is the foe of religious truth in general, he is especially opposed to those seasonable verities which, from time to time, are brought forward, for the behoof of the Church and the world. Men are ever ignorant that his assaults are two-fold: first, from with-

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out, by infidelity: second, from within, by heresy. We remember how he attacked the great Reformation doctrine, —Justification by Faith alone—with this two-edged sword: and how the Puritans and the Methodists of the two succeeding centuries were similarly handled.

We are not, therefore, surprised to find that the truth which God has especially presented for our own times, should be confronted by the same double-faced antagonism—I mean, the Pre-millennial Advent of Christ. The scoffers ask, as was foretold, "Where is the promise of his coming?" whilst large numbers of its advocates are so cruel in their kindness, that it may well cry out, "Save me from my friends!"

The weapon by which Satan most severely wounds this precious truth is *dates* and *dogmatism*, that is to say—the cry of "Wolf, wolf!" when, after waiting the predicted time, no wolf appears. Thus, the Irvingite prophets foretold the rapture of watchful saints in 1836. The American Millerites predicted the same event in 1844, and since then, pamphlet after pamphlet, and book after book have pronounced on the "great years" of 1848, and 1866. By the most certain processes of arithmetic, and the most profound calculations of chronology, it had been demonstrated that the end of the present economy, and the commencement of the millenium would be——when time has proved *they have not been!*

Here I am reminded of the Saviour's admonitory response to the apostolic question: "*When* shall these things be?" Answer:—"Take heed that no man deceive you."

But more reputable oracles than those above mentioned have misled us in the path of dates.

Faber, a name not to be pronounced without respect, in his elaborate "Calendar of Prophecy," has conducted us to 1864, as the *terminus* of the 1,260 years. Elliott, in the third edition of his "Horæ Apocalypticæ," published in 1847, guided us to the "opening of the seventh millennium, by *approximation*, about A.D. 1862," and to "1877 or 1872 as the *ne plus ultra* of our present mundane chronology." Cumming, the *pedissequus* of Elliott, points his trumpet to 1866, and sounds his "Last Warning." Bishop Newton is safe for the present, for he leads us on to A.D. 2,000.

Baxter shows by "ten dates, and four septennaries, that the end of this dispensation will be about 1872."—but then, as according to him, Louis Napoleon is to make a seven years covenant with the Jews seven years *before* the above date, that covenant must have already been in existence since about 1865! Is it? The preposition "about" leaves us a little uncertain—it may comprise a shorter or a longer duration, according to circumstances, but there is no "uncertain sound" in the following trumpet blast—all in capitals, "IT IS ABSOLUTELY CERTAIN THAT ENGLAND WILL FALL UNDER THE POWER OF LOUIS NAPOLEON."

I do not, however, admit that if dates are to be relied on at all, there can be any room for "about" in the terminal points. In other words, dates are of no use, if the *termini a quo* are a matter of question, for in that case you may as well rely on Newton's A.D. 2,000, as on Faber's A.D. 1864, or Baxter's 1872. Take which you will, you are "about" the end; and those who have depended on 1864, or 1866, have only got to stretch their "about" for another century.

It must be, in fairness, stated, as I am informed, that in his latest edition Elliott has resorted to the stretching process—he has extended the *ne plus ultra* of 1847, namely, 1872—right on to the middle of the next century. How untrustworthy, then, are all these computations of time, and how injurious to the cause of prophetic truth, when they are dogmatically enforced; nor can they be otherwise than uncertain when their commencement is a matter of controversy.

The Year-day system is doubtful, to begin with, and how can you build certainty on doubt? Even if this mode of reckoning were established, there would still be the indeterminable question: Shall we begin with Justinian, Phocas, or Pepin? The two Newtons, Sir Isaac, and the Bishop, begin with the latter, and with far

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greater reason, I conceive, than with either of the former, for the "little horn" can hardly have commenced his 1260 years of supremacy till he was established both as a temporal and a spiritual monarch, which he was not before the commencement of the eighth century. The decrees of the two Eastern Emperors may have been preliminary, as there were many other preliminaries to the Papal dominion; but I regard the act of Pepin as far more decisive in that direction than that of Justinian and Phocas. But while *dates* are loose in their very foundations, I have not the same opinion with respect to *dynasties*, and Faber's "Calendar of Prophecy" is immortalized—not by his foretellings about 1864, but by his predictions of the Revival of the Franco-Romanic Empire. The former have been falsified, the latter verified by events—and "facts are stubborn things." All students of prophecy are acquainted with the historical process by which Faber arrived at his conclusions thirty years before they were substantiated by facts, and hundreds of these students agree with him, myself among the number, that it is absurd and monstrous to identify the Papacy, as Elliott, Cumming, and others have done, with the Scarlet Whore and the eighth bestial head as well. They cannot but distinguish between two such distinct symbols in the same compound hieroglyph—they see false religion in the woman, and pure secular power in the last head—a power which Faber has identified with the dynasty of Napoleon, and I *think* he is right—I am almost persuaded he is right. I think that the *septimo octave* head of the beast is already developed; but I am far from "*absolutely certain*" that there is no flaw in the chain of argument that leads to this strong opinion; nor do I believe that any one can have any ground, in existing circumstances, for *absolute certainty* on the subject. I will say more, I hold it to be contrary to the express teaching of Christ and his apostles, and to the whole *genius* of the dispensation to carry the "sensationalism" of dates or persons to the extreme point of affirming "Thou art the man," and "this is the year." I have a firm persuasion that we are in the last of "the last times." I have a strong suspicion that the last great actors are already on the stage, and therefore I spring my rattle to wake up drowsy people to the probable approach of the thief, but beyond this I do not believe that any one has a right to go, and for all *healthy* moral purposes, I am persuaded this is far enough—"*Sapienti verbum.*"

I am, my dear sir,
Yours in Christ,
ARTHUR AUGUSTUS REES.

REV. XXI., XXII.

MR. EDITOR.—Can any of your readers enlighten me as to the division and explanation of Rev. xxi., xxii.?

First: I should like to know whether Rev. xxi. 8, historically speaking, terminates the whole book?

Secondly: Whether from verse 9, onwards, is a description of the bride first seen in verse 2, the only difference in the two being that "new" is in verse 2, and not in verse 9?

Thirdly: Have we any notice that this city is ever suspended in the air, as some say, over the earthly Jerusalem during the millennium: if she is, does verse 2 (this verse being post-millennial) assure us that she is to touch the earth after that period? She must have some part in the post-millennial scene, otherwise why name her during a period which is supposed to be after the millennial reign.

Fourthly: Does this wondrous city picture the Church? What is to be said for or against this opinion?

In favour of it would be the fact that one of the same angels who showed the unchaste woman of Rev. xvii., which most would consider to be the corrupt Church, shows also this chaste bride. The two, then, are evidently in contrast, the one a caricature of what the other is to be. Again, in favour of it, the names (verse 14) of the twelve apostles of the Lamb, were in the twelve foundations of the wall. For such and similar reasons, one would suppose the city to be the celestial abode of the Church,

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whether during or after the millennium.

Against it would be that the twelve tribes of Israel appear upon the gates, a fact so Jewish that it might be allowed to balance the names of the twelve apostles.

Secondly: That we cannot suppose the Apostle Paul's name to be amongst these twelve, as having a very special ministry of his own towards the Gentiles; besides which, the word "Lamb" does not appear in his writings. If his name be left out from these foundations, could the contrast be preserved of the city in chap. xvii., being the apostasy which he specially predicted? (2 Thess. ii.) His name being wanting in chap. xxi., would the corruption of chap. xvii. be the apostacy predicted by him? If this city be not the Church, than we must look for another solution of Rev. xvii., such as that a literal Eastern Babylon must be found for its locality?

Upon the other hand, if the bride, the Lamb's wife, be the Church, urging the difficulties of the tribes of Israel (or rather considering them as symbols), then Babylon by identity of symbol might be Rome; that is, if it be allowed to connect the twelve tribes symbolically with the Church, by parity of reasoning we may adapt the symbols of Babylon both in chaps. xvii. and xviii. to Rome, whether as the corrupt Church or a literal city.

Is it possible (the ministry of the Apostle Paul—his special call to the Gentiles not appearing in the book as having passed away when it opens, that is, the Church having been received into glory) that this book of Revelation relates to the transactions of the last apostacy of the Jews, when they receive the Antichrist. In Isaiah and Jeremiah we find that a literal destruction of Babylon is connected with a literal restoration of Israel.

I am persuaded that often very hasty, because very easy views of the book of Revelation are adopted, which matured reflection and experience may lead us to modify.

I am, Sir,
Your obedient servant,
PHILALETHES.

Literature.

The Saints' Happiness, together with the several Steps leading thereunto. Delivered in Divers Lectures on the Beatitudes; being part of Christ's Sermon on the Mount, contained in the fifth chapter of Matthew. By JEREMIAH BURROUGHS, late preacher of the Gospel at Stepney, and Cripplegate, London.

A Strange Vineyard in Palestina: Or, an Exposition of Isaiah's Parabolic Song of the Beloved Discovered: To which God's Vineyard in this our Land is paralleled. By NEHEMIAH ROGERS, Master in Arts, and pastor of the congregation at Messing, in Essex. Edinburgh: James Nichol.

THESE two treatises form another of of Mr. Nichol's series of commentaries of the Puritan era. To criticise these works is out of the question. They are precious relics of noble souls who lived and laboured amidst circumstances which sift the precious from the vile. Times which make some men heroes, necessarily reveal also the cowards. Of the latter there were many, and they are forgotten; of the former not a few, and their memory is held in admiring remembrance by all who prefer conscience to ease, and truth to worldly advantage. We cannot appreciate too highly men who will bear witness to what they believe to be the truth concerning their Divine Master, though they lose thereby both the smiles of their brethren, and the prospect of temporary comforts which otherwise would have been theirs. The example of the Puritans strengthens other men at the present day in bearing testimony

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against doctrinal and ecclesiastical errors which the great majority of professing Christians do not see to be such. Fidelity to conviction, as in the sight of God, is generally a sore trial to the flesh; but no true witness will shirk it on that account; and the time comes when it will be remembered and prized. We thank Mr. Nichol for reproducing in modern days these old commentaries, not so much for the sake of the books, as for that of those who wrote them. Doubtless there are things in the books with which we could not concur, but we look with joy upon the names of the Jeremiah and Nehemiah that are here associated.

Dæmonologia Sacra; or, a Treatise of Satan's Temptations. In Three Parts. By Richard Gilpin, M.D., Vicar of Greystoke, Cumberland; later of Newcastle-on-Tyne. Edited, with Memoir, by the Rev. Alexander Balloch Grosart, Liverpool. Edinburgh: James Nichol. London: James Nisbet and Co.

With characteristic clearness and raciness, Mr. Grosart tells us as much of this Puritan worthy as great and loving research could bring to light. The memoir is worth the price of the book, and the book itself is unique. Think of 470 pages about the wiles of the devil! The very idea is enough to make one shudder. Gilpin was a great and noble man, and this book will make him known to many as a wise friend and counsellor.

The Soul and its Difficulties. A Word to the Anxious. By Henry William Soltau. London: William Yapp and Co.

Some time ago we gave our hearty meed of praise to this treatise. The present issue is in large type, crown 8vo. It would be a boon to the aged. The price in stiff paper covers is ninepence, and we are glad to notice that it may be obtained at a still lower rate for gratuitous distribution, direct from the publishers. Of course, the small type impression is proportionably lower.

The Last Week; or, Things which must Shortly Come to Pass. Compiled by C. P. O. London: S. W. Partridge and Co.

The peculiarity of this volume consists in the fact that it is a collection of Scriptures bearing upon the events of the last week of the prophecy of Daniel. To have those Scriptures brought together thus under appropriate headings, will be a privilege to many. The author deserves thanks for the labour and care bestowed. Anti-millenarians will hardly be prepared to hear that a book of 400 pages, *in the words of Scripture*, challenges their theory, and confutes it.

The Words of the Oratorio of the Messiah. With a few remarks respectfully addressed to all who were present at its performance. London: W. Yapp and Co., Welbeck Street.

Alas! there can be little doubt, without breach of charity, that many who sing these divine words, are utterly ignorant of their meaning, and strangers to the Holy Redeemer of whom they speak. To such the Christian writer of this tract speaks with great fidelity and earnestness. We wish our professionals and performers would read it. It uses few words, but they are weighty and solemn.

The Sabbath Hour. No 1. "Jesus Wept;" or, Christ's Love at the Grave of Lazarus. By the Rev. O. Winslow, D.D. London: John F. Shaw and Co.

This is the first of a series of twopenny tracts, published monthly. The name of the author guarantees their excellence.

The Handmaids of Happiness. London: John Snow.

A pretty little allegorical tale—in the form of a Christmas dream. Young people may read it with advantage.

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